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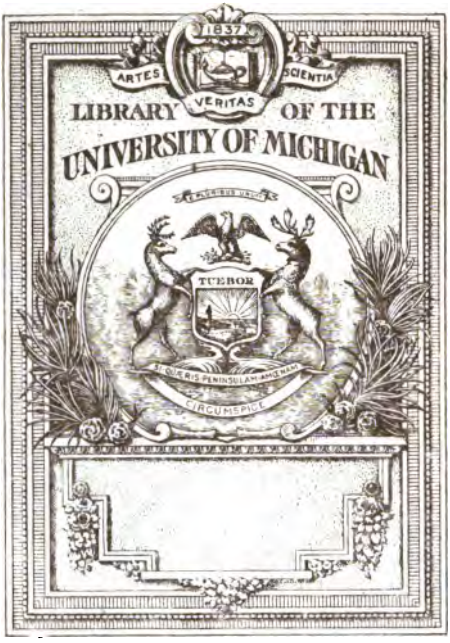

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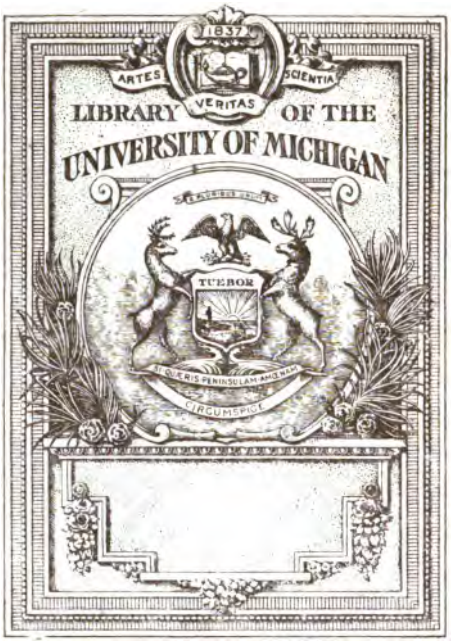

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THE

CHRISTIAN ADVOCATE.

CONDUCTED BY

ASHBEL GREEN, D. D.

VOL. X.

FOR THE YEAR 1832.

—— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

PHILADELPHIA:

PUBLISHED BY

A. FINLEY, N. E. CORNER OF CHESNUT AND FOURTH STREETS.

Clark & Raser, Printers, 60 *Dock Street.*

1832.

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PREFACE.

On completing the tenth volume and the tenth year of our editorial labours, we solicit the indulgent attention of our readers, while we briefly advert to the origin and design of our work, the manner in which it has been conducted, the patronage it has received, the obstacles which have impeded its circulation, and its present position and prospects.

At the time this Miscellany was commenced, although there were several periodical publications whose general tenour was that of friendliness to the Presbyterian church, there was not one in which her peculiar doctrines, government and discipline, were advocated, and her institutions and operations specially commended to publick favour and patronage. It was to supply this deficiency, which was perceived and lamented by many who cherished an ardent attachment to our church, that the Christian Advocate,—succeeding to the Presbyterian Magazine—was brought before the publick. In the Prospectus to this publication, it was promised—and it is believed the promise has never been broken—that the general contents should be such as were calculated to gratify all, to whom the doctrines of the protestant reformation were precious; at the same time, nevertheless, it was distinctly intimated, that the Miscellany would be strictly Presbyterian in its character, scope and bearing. Such a publication, it was clearly foreseen, was to look for its principal support to the ministers and members of the church whose interests it professedly sought to promote; and a sanguine expectation was indulged—more by the friends of the editor than by himself—that the support would be large and liberal. This anticipation has never been realized; and why it has not, may deserve a short inquiry.

We believe that we may affirm without reserve, that there is not an institution in the Presbyterian church which this Magazine has not advocated, nor a controverted doctrine of our standards which it has not defended, nor a dangerous innovation on our ecclesiastical order which it has not resisted, nor a benevolent enterprise of the Presbyterian body which it has not commended, and earnestly endeavoured to aid and urge forward. Why then, it may still be asked, has the patronage of this work been always so much less than was expected and predicted at its commencement? To any who may be disposed to make a short answer to this inquiry, by saying that the want of talent apparent in our work, accounts at once and sufficiently for its lack of patronage, we only reply, that in this opinion we know that they who offer it, differ from a good number of the best judges in our country, who are still our steadfast patrons and constant readers.

We have not a doubt that one, and a very influential cause, that our subscribers have not been more numerous is, that this Miscellany has not contained so much light reading, as was necessary to attract and gratify the popular taste. It was believed that there was already too

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much of this sort of composition current in our religious community; and that the passion for it needed to be corrected, and not to be fed and cherished, by all the friends of good taste and sound religious sentiment. This was distinctly stated in the first number of our work. Now, when it is considered that of those who read religious publications at present, they are a small minority who prefer the cultivation of the understanding before the excitement of the feelings; or the gratification of the love of novelty, and that out of this minority the most of our subscribers were to be obtained, it may not appear wonderful that they have not become multitudinous. We have frequently said, and do verily believe, that we might have more than doubled the number of our subscribers, if we would have consented to make our magazine the repository of articles addressed to the imagination, rather than to the intellect —of blood-stirring narratives, interesting tales, eloquent declamations, striking anecdotes, pleasing epigrams, and pungent repartees; yet all of a religious or moral tendency. We are not hostile to every thing of this character, and have not utterly excluded it; but we resolved from the first, and have abided by the resolution, that our work should be characterized by compositions of a far different nature and tendency. Again. Shortly after the commencement of our work, religious newspapers, of which previously there were, we believe, not more than three or four in the whole United States, began to increase, and have continued to multiply from that time till the present. The contents of these papers, being far more adapted to the popular taste than the essays and discussions which have filled the greater part of our pages, and each paper making a demand, which it was not easy to resist, on all within its own vicinity who could patronize any periodical; the effect in preventing subscriptions to our work, and in withdrawing them after they were made, has been great—has indeed been the chief reason why our list of subscribers has always been far less than it would otherwise have been.

We think it proper here to state explicitly, that we have suffered but little, from the course we have pursued in the ardent controversy which has agitated the Presbyterian church for the last three or four years. There has been some loss and some gain on our subscription list, from this cause; but if there is any balance against us, it is one of very small account. The editor even feels that he owes an acknowledgment to many of those whose sentiments and opinions he is aware that he has opposed, for their candour, and the continuance of their patronage; and he flatters himself that he sees in it the evidence, that while the *matter* of what he has written in the controversy, has not been in accordance with their views and wishes, the *manner* has not been highly offensive—has been as temperate and guarded as it was reasonable to expect from an opponent.

No truly—our number of subscribers has of late been diminished, chiefly from the ranks of our friends—our professed, and often, we believe, our real friends. Since we began to write this preface, we have received the following communication, which will help to explain our meaning—

——— "*Nov. 17th*, 1832.

"Dear Sir,—I intend, in future, to take the Presbyterian, and as I cannot well afford to take both it and the Christian Advocate, I wish you to discontinue sending me the Advocate, after the expiration of the present year.

"I am, with sincere respect,

"Your well wisher,

"———— ————."

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This is a fair sample of many letters we have received within the last eighteen months; except that it does not, as has been done in some specimens which we could exhibit, immoderately praise our work at the moment of abandoning it. Let it, however, be understood that we have no hostility to the Presbyterian. No one did more than the present writer in establishing that paper; and although he has never written a single sentence that has appeared in it, since the second month of its publication, yet he has always regarded and treated it with friendship. He was warned by some of his friends from the first, that it would operate to the disadvantage of the Christian Advocate; but others maintained that it would prove an auxiliary and not a rival. The former opinion has been verified, and the latter falsified, by the event. An entire mistake has, we believe, contributed not a little to this result. It has been erroneously supposed that there was such a connexion between the Advocate and the Presbyterian, that it made no difference to us if our publication lost a subscriber, provided the other gained one. The fact nevertheless is, that there is no connexion whatever, and never has been, between these two publications; farther than that both have aimed at the promotion of the same cause: and it is also a fact, that our loss by the transferring of subscriptions from the Advocate to the Presbyterian, has been the most serious we have ever experienced—so serious, that if it goes on much longer, at the rate of progress which it has made for some time past, the Christian Advocate must fall for the want of support. This is the plain truth, and we have thought it was time to tell it plainly. We have no wish to diminish the subscription to the Presbyterian. We wish it to be fourfold as large as it has ever been, provided it is not obtained at our expense. But against all increase from this cause, we do respectfully, but earnestly protest and remonstrate. We appeal to our friends, whether it is reasonable that what we have done through friendship, courtesy, and a desire to furnish a weekly vehicle of useful information, and of speedy counteraction to statements and reasonings, adverse, as we believe, to the true interests of the church to which we belong, should be turned—we say not *designedly*, but yet *in fact*—to our own loss and editorial annihilation. We remind them that the Christian Advocate for a long time stood alone, in contending for sound Presbyterianism; and we ask them, whether, if it now falls, its fall will not be a loss to the church, which no publication at present extant will fully supply? We risk any imputation of vanity which we may incur by putting this question, for it is a question which we believe our friends have not considered, and we think they ought to consider it seriously.

If then we be inquired of, as to our wishes in reference to the concern before us, we say that our answer has already been given in substance. We wish that each of the publications of which we have spoken, should be far more liberally patronized than either of them has hitherto been: and we believe that this is perfectly practicable, if their present patrons will act discreetly, and make some vigorous exertions in their favour. We are well aware, as already stated, that the popular taste at present is in favour of religious newspapers; so much so, as to threaten to supersede all other periodicals of a religious character. We would hope, however, that there are yet many individuals in the Presbyterian church who would deprecate such an event; persuaded that if it should be realized, both literature and religion would materially suffer. Who can deny that there are many essays published in the pamphlet form, of greater *length*, and of greater

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depth too, than are proper for newspapers? Nor is it to be overlooked, that pamphlets are more easily preserved, by being bound into convenient volumes, than folio sheets—often of the largest size. We think that those who are able to do it, should take both the publications in question; and that those who are really unable to take both, should take that which they deliberately believe will be of the greatest and most lasting advantage to them and their families: and finally, we ask, that those of our subscribers who have not yet deserted us, and who think that we ought to be sustained, would each endeavour to obtain at least one new subscriber to the Christian Advocate; a request which we are persuaded may generally be complied with, without great exertion or much difficulty.

We cannot close this preface—which indeed we have written with more reluctance than almost any thing else that we ever wrote—without recording the goodness of God, in sparing till the present time, with some remaining capacity for service, a life which, at the commencement of our editorial undertaking, we did not expect would last till we should have completed half the number of volumes which we have actually laid before the public. We think we are called, and we feel that we are disposed, to "set up our EBENEZER, saying, hitherto hath the Lord helped us;" and to confide in that goodness and gracious aid which we have so richly experienced in time past, to uphold and bless us, in all that awaits us in time to come. Earnestly requesting for ourselves and our work the valued prayers of our readers, we for the present bid them adieu—imploring for them the best blessings of our common God and Saviour.

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THE

CHRISTIAN ADVOCATE.

JANUARY, 1832.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXIII.

3. The nature and acts of saving faith—receiving and resting on Christ alone for salvation—now call for your most serious and engaged attention. The essential nature, as well as one of the principal acts of saving faith, is very happily described by the phrase, *receiving him, as he is offered in the gospel.* By this, *faith* is discriminated from the other cardinal graces. In *hope*, we pleasingly anticipate the possession of a future good. In *love*, our affections delightfully fix and exercise themselves on an amiable object. But in neither of these do we *receive* an object, and appropriate it to ourselves. To do this, is exclusively the province and function of faith. Its object has already been described—*Christ in the gospel offer.* This object, when about to be received in an act of justifying and saving faith, is most distinctly perceived by the mind, aided, as it always then is, by the Spirit of all grace. The soul looks alternately at its unspeakable wants and necessities, and at the complete provision which is made for them all, in the infinite fulness of Christ. It is seen that there is not, and cannot be, a necessity or a demand, for the supply of which a provision, exactly suited to it, is not most wisely and amply made. The offer, too, is seen to be made freely; not only demanding no price or recommendation, but forbidding all attempts to bring any. —It is seen that the full salvation tendered, not only *may*, but *must* be accepted simply and purely as a *free gift.* The anxious soul, it may be, hesitates. Here is something perfectly new—of a kind like nothing else. The greatest of all possible blessings is presented to the most undeserving; requiring nothing in the recipient, but a sense of guilt, and hopeless inability to help or recommend himself, and a willingness to receive all that he needs from an Almighty, all-sufficient, Saviour. Wonder and admiration fill his soul. He asks, perhaps, have I indeed nothing to bring? A single glance at his state gives a decisive negative answer. He sees himself destitute of every thing but guilt, and misery, and want. Then, he thinks, this offer exactly suits my case. It requires nothing, it admits of nothing meritorious in me; and truly, I have nothing—nothing but demerit, and pollution, and desert of eternal death. "Oh blessed Saviour! can it be true that thou dost stand ready to impute to me thy righteousness; to account as mine, and to make over to me, all

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the fulness of thy redeeming merit, gifts and graces, if I be but willing to receive them without money and without price! And am I not willing, yea, intensely desirous to receive them thus! Searcher of hearts, see if I deceive not myself—see all the powers of my soul bowing in humble and adoring thankfulness, to accept thy offer. I receive it, just as thou dost proffer it. I receive thee, O my gracious condescending Redeemer! in all thy precious offices, as my prophet, priest, and king. I receive thy atoning sacrifice as the full expiation of all my crimson and scarlet sins. I receive thy finished righteousness to be *upon* me, as my justifying righteousness, to satisfy all the demands of thy law, and to ensure me an acquittal as guiltless, before the bar of God. I receive it as my title to eternal life. I receive thy Spirit to lead me into all truth, and to sanctify me in all my powers. I receive thee as my holy, and rightful Sovereign, to give me thy laws as the rule of my duty in all things; to reign in my soul, to conquer its corruptions, and subdue it wholly to thyself; to protect me from all my spiritual enemies; to order my whole lot in life; to make thy grace sufficient for me at all times; to sustain me in the trying hour of death; to own me as thine in judgment, at the great day; and to make me a partaker, with all thy redeemed people, of the eternal and ineffable bliss of heaven. O astonishing, overwhelming grace! O condescension and love unutterable! that such blessings should be conferred on a wretched, polluted, hell-deserving worm of dust! But such, O God! is thy own plan of mercy; such thy way of getting glory to thyself; and to thee be all the glory and the praise, forever and forever, amen and amen." My dear youth, I could not feel contented to give you merely a dry and doctrinal description of those acts of saving faith, in which the believing sinner receives Christ his Saviour. I thought, too, that the subject would be best illustrated by a short description of the exercises themselves. Such exercises, or rather, such as my description does not reach, and indeed no language can adequately express, many a believer has known, on his first coming, in a saving manner, to Christ Jesus; and often afterward, in his spiritual intercourse with his Saviour. Yet you are to observe and carefully remember, that these high exercises, however desirable, are not essential to the actings of saving faith. They have, I doubt not, been but little known by some of the most sincere, deeply sanctified, and exemplary Christians. Religious sensibilities, of all kinds, depend, not a little, on constitutional make, habits of thought, and methods of education, as well as on the sovereign and special communications of divine grace—God adapts the dispensations of his Spirit, in a measure, to our natural temperament, and the allotments of his providence, awarded by himself, to each of his own people. What is essential to these actings of saving faith is, a complete rejection of all our own righteousnesses as filthy rags; an entire willingness to make the Saviour the all and all of our souls, in the matter of our salvation; a well-pleasedness—an unspeakable preference to be saved by the imputation of Christ's righteousness, rather than in any other way; and an actual, hearty, fiducial reliance on his finished work, as the entire ground of our acceptance with God—accompanied with strong desires for the sanctification of the soul, deliverance from all sin, and conformity of heart and life to the whole law of God.

In our Shorter Catechism there is scarcely a redundant word; and therefore it is reasonable to believe that its framers did not consider

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the terms, *receiving* and *resting* on Christ, as entirely synonymous. They have, indeed, a closely related, yet a somewhat different meaning. Those who truly receive Christ Jesus, always, in some measure, rest upon him; yet resting upon him implies not only a *continuance* of the acts by which he is received, but a *firmness* and *stability* of faith, and a *perseverance* in its exercise, which is something additional to what takes place at first. "As ye have therefore received Christ Jesus the Lord," says the Apostle Paul, "so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." The excellent commentary of Scott on these words is as follows: "As they [the Colossians] had by faith received Christ Jesus to be their Saviour, according to the several offices which he sustained for the benefit of his church, let them continue in habitual dependance on him, and obedience to him; let them seek all their wisdom, strength, hope, holiness, and comfort from him, and aim in all things to serve and glorify him. Thus being rooted in him, as trees in a fruitful soil, and builded upon him as a house upon a firm foundation; and being established by living faith in him, according to the doctrine which they had been taught; they would abound more and more in faith, and proceed in their course with fervent thanksgiving to God for all his benefits."

When believers obtain their first release from the bondage of sin and fear, by those lively views and actings of faith which you have heard described, they are ready to think that their difficulties and conflicts are terminated forever—that their mountain now stands strong, and that they shall never be moved. Yet rarely indeed, if ever, are those high expectations realized. The vivid views of faith fade away. Darkness and doubt succeed; and perhaps the genuineness of all that has been experienced is questioned; till a fresh gracious visitation, a renewed lively exercise of faith, restores confidence, and hope, and peace. In such fluctuations of elevation and depression, too many real Christians pass a great part, and some perhaps, the whole of their lives. They live, as it has been well said, entirely on their frames and feelings. This ought not to be so. Such believers can hardly be said to *rest on Christ alone.* They rest, so far as they have rest, too much at least, on the present state of their own minds. It is equally, my dear youth, the duty and the privilege of a child of God, to aim at knowing that he is one—knowing it on good evidence, and such as cannot be easily taken from him, or be greatly obscured. This is to be done by searching the scriptures to ascertain the reality of his gracious state, and by much prayer for the illumination and guidance of the Spirit of grace and truth; and thus getting to see satisfactorily that he is really interested in the covenant of grace, and made one with Christ. Then, rest on him alone will take place. Frames and feelings may vary greatly, as they almost invariably do, but the soul that is thus brought to rest on the rock Christ Jesus, may see the waves and billows of distress or temptation breaking around him, and at times seeming to go over him, and yet, though perhaps somewhat shaken and partially alarmed, he will not be moved away from his steadfastness. His anchor is cast within the veil, and he will ride out every storm, without shipwreck, and with but little loss. But, my beloved youth, this happy state of Christian steadfastness—of a good hope through grace—of an abiding sense of the spirit of adoption—is not to be reached without much

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inquiry, much self-examination, real industry in the divine life, true and frequent communion with God, a tender and conscientious Christian walk, and a diligent use of all the appointed means of grace. Need I ask, is not the attainment of such a state, worth all the pains that can be taken to secure it? Yes, unquestionably; and if it were made a distinct object of the Christian's aim, and the proper means to reach it were faithfully employed, it would be realized a thousand times, where it is now seen in a single instance.

The question is frequently asked —is assurance of the essence of faith? to which I must return a brief answer, before leaving this part of the subject.

The scriptures certainly make a clear distinction between a weak and a strong faith; and hence Pictêt has well remarked, that assurance is rather the perfection of faith than its essence. He asks, how does any one become assured of the forgiveness of his sins, or of his gracious state? It is, he answers, only by finding, on a careful examination, that he has a genuine justifying faith. Then, certainly, he remarks, the faith which existed before this examination took place, was a genuine faith, and yet not accompanied by assurance. The truth undoubtedly is, that there are many humble and diffident, but sincere believers, who seem never to have any thing that can be called the assurance of faith, or hope, and this simply and solely because they do not, or cannot, make a right estimate of their own mental acts or exercises. They have not a doubt of the all-sufficiency of Christ, not a doubt of the sincerity and freeness of his offers, and not a doubt that whosoever truly receives and rests on Christ, will assuredly be saved. All that they doubt is, whether they have, for themselves, truly received and rested upon him. They have done it in fact, and perhaps repeated it a thousand times; but they have doubts and fears in regard to this fact, from which they hardly ever get free. It is also unquestionably true, that many real Christians have seasons in which they have such clear views of the glorious plan of redemption, and such a freedom to trust themselves unreservedly into the hands of Christ, that while those seasons last, all their doubts and fears vanish—they can say, for the present, that "they know in whom they have believed, and are persuaded that he is able to keep that which they have committed to him." And yet, at other times, these very persons shall be almost ready to condemn themselves as entirely graceless. Nothing but those reflex acts heretofore described, and getting to understand and rely on the unchanging nature of the covenant of grace, can prove a remedy to these alternations of faith and unbelief, of hope and despondency. It must also be remarked, that those who have once, and perhaps long, possessed a good hope through grace, may lose it for a season, through remissness in duty, the prevalence of corruption, falling into some gross sin, the violence of Satanic injections, the occurrence of bodily melancholy, or the withholding of those divine communications which were once experienced—for some reason not perceptible at the time, if ever understood in the present life. Watchfulness, prayer, a sense of our dependance on God, and great care not to grieve the Holy Spirit, are the important duties taught and enforced, by the possibility of losing that blessed confidence toward God, which is indeed the light of life—a possession for which there can be no equivalent, no possible compensation.

4. I am to mention, and it must be very briefly, some of the consequences, fruits, or effects, of saving

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faith. The first of these is—the destruction which faith effects of all self-righteousness, and the giving of the entire glory of our salvation to the rich and free grace of God. There is scarcely a point which the great apostle of the gentiles labours more, or on which he dwells more at large, than that our salvation is all of grace through faith; that all ground of boasting, and all works, and all personal righteousness of every kind, are excluded utterly in the work of justification, which he attributes solely to the grace of faith. The conclusion which he draws from his long argument on this subject, in his epistle to the Romans, and on which he afterwards dilates most impressively, is in these words [Rom. v. 1.]: "*Therefore*, being justified by faith, we have peace with God through our Lord Jesus Christ." Now, as faith itself is a work—a mental exercise in the mind of the believer—it may be, and has been objected, that here is *a work* which is concerned in our justification. Concerned we admit that it is; but only *instrumentally*, we affirm; and that it will be absolutely impossible to reconcile the apostle with himself, if we allow to faith itself, even the smallest degree of meritorious desert in the matter of justification. I have elsewhere had occasion to remark, that faith in its best acts is, like every other grace, imperfect; and therefore that the very act of faith by which a believer is justified, needs pardon for its imperfection, instead of being entitled to a reward for its exercise. The simple truth is, that by an act of faith, which, although imperfect, finds acceptance through the merits of that Saviour to whom it looks, he is received or appropriated as a free and glorious gift of God's transcendant grace; every duty, as well as every sin, is renounced as having any claim to the honour of deserving this mighty boon; the crown is placed solely on the Saviour's head, and the believing sinner lies at his feet, to be sprinkled from all uncleanness by his atoning blood, to be clothed with the spotless robe of his righteousness, to be sanctified by his Holy Spirit, and thus, through his unmingled and superabounding grace, to be made meet for the inheritance of the saints in light.

2. It will ever be found, as one of the precious fruits or effects of a true justifying faith, that it both comforts and invigorates the believing soul. That complete renunciation of all self-righteousness which has just been stated, and which is taught in all that you have heard on this subject, never leaves the believer in an abject and forlorn situation. The renunciation which he makes is never constrained, or mingled with reluctance. It is made most willingly, and from a full perception and deep conviction, that it is demanded by reason and equity, as well as by the divine requisition: and now, having taken his proper place—having become emptied of himself—he is prepared to receive from the fulness of Christ, grace for grace—to be filled with all joy and peace in believing. In place of the filthy rags of his own righteousness, he now perceives—and O how he wonders while he perceives!—that he is arrayed in the righteousness of his redeeming God. Instead of that proud self-gratulation, which used to be excited by some fancied merit of his own, he is now made to rejoice "with a joy that is exceeding great and full of glory," by the views which he is enabled by the good Spirit of the Lord, to take of his interest in the infinite merits of his blessed Saviour; and in feeling the love of God shed abroad in his heart, producing consolations unutterable, and sometimes affording a prelibation of the felicity of heaven. My dear young friends, I am not delivering to you

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the fictions of fancy, or truths merely speculative. No, verily; they are truths both solid and practical. Every exercised Christian will cheerfully testify, that the highest happiness he ever knows on earth, is when he is most emptied of himself, and drinks most freely and largely from the fountain of his Redeemer's plenitude. He will tell you, too, with the apostle Paul, that "when he is weak, then is he strong." That he never attempts duty with so much alacrity, nor performs it with so much vigour and so much effect, as when feeling most his own insufficiency, he goes to its discharge, leaning most sensibly on his Saviour—trusting in his strength for the performance, and looking to his power to crown his efforts with success.

3. One of the consequences of a true justifying faith, will always be seen in its tendency to increase every other Christian grace, and to render the believer fruitful in holiness, and in all good works. Faith may be called the foundation grace. It is *alone* in the work of justification; but it is never alone in the soul where it exists, but is always associated with genuine repentance, a lively hope, a fervent love, and a deep humility; and its natural tendency to increase all these graces is obvious. Never is repentance so evangelical and so tender, as when faith takes her clearest look at the desert of sin in the cross of Christ, and sees its enormity and its pardon in a single view; never can hope be so lively and cheering as when faith lays her firmest hold on the Saviour's unfailing covenant; never can love to God, and love to man be so pure and active, as when faith brings into view all the loveliness of Jehovah's attributes, and especially the love of God in the gift of his son to a guilty and perishing world; and when the Saviour's dying love, prayer for his enemies with his expiring breath, and his command to love the brethren, to forgive as we hope to be forgiven, and to do good to all men as opportunity offers, are, by faith, brought home to the believer's heart; and never is humility so perfect, so unaffected, and so amiable, as when in the bright visions of faith the Christian sees the condescension of his Redeemer, drinks most largely into his spirit, and desires most earnestly to walk in his footsteps.

"Show me thy faith by thy works," said the apostle James. Genuine faith will always abide this test; nay, just in proportion as faith is pure and vigorous, will the believer be ready to every good word and work. I have no time at present to illustrate this by argument; but facts are better than arguments. In whom, I ask, have been seen, the best and brightest, and most lovely examples, of all social and relative duties? In none, I affirm without hesitation or reserve—in none have they ever been observed to cluster more conspicuously, or to shine more benignantly, than in the decided advocates and practical exhibitors of this very doctrine of justification solely by faith, through the righteousness of Christ. To the names of Howard and Thornton, I could add very many, both of the living and the dead; but observe them for yourselves, my dear youth, both in your reading and in your intercourse with the world; and may the Spirit of all grace add you to the number of those who, through the influence of the faith which you have heard described, shall adorn the doctrine of God our Saviour in all things. Amen.

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WITHERSPOON'S ESSAY ON JUSTIFICATION.

(*Continued from p.* 632, *vol.* ix.)

In the fifth place, those who expect justification by the imputed righteousness of Christ, must be induced to obedience, in the strongest manner, by the liberal and ingenuous motive of gratitude and thankfulness to God. That it is the native and genuine expression of gratitude to God, to live a pure and holy life, I suppose will hardly be denied; at least, this the Scriptures represent as pleasing him, serving him, doing his will, honouring him. It is indeed extremely difficult to conceive how God, all-mighty, and all-sufficient, should be at all affected with our conduct, either good or bad; it seems to be improper to say, that he can be pleased or displeased with our actions, or that he hath any interest at stake. Nothing, to be sure, can be more weak and impotent than the injuries offered, or the assaults made upon him, by created beings. As his nature is without variableness or shadow of turning, so his happiness is such as can neither be increased or impaired. And yet, in this way, he himself has taught us to conceive of the matter, that holiness is not only an imitation of his character, but obedience to his will, and its contrary a transgression of his law. These have been the sentiments of all nations, without exception; and after the utmost efforts we can make to exempt him in our minds from all human passions or affections, of joy, anger, or displeasure, we cannot help considering it still as proper to say, such a course of life is agreeable, and such another is displeasing to God, and will provoke his wrath.

Is not gratitude then a principle of action that will be powerful and operative? Mankind in general bear witness to this, as they have agreed in all ages to brand ingratitude with the blackest mark of infamy, and to reckon it among the most atrocious of crimes. And indeed, we find by experience, that it is comparatively stronger, for the most part, than the opposite motives of force or fear. There is a sort of natural tendency in man to resist violence, and refuse submission to authority, whilst they may be won by favours, and melted to thankfulness and gratitude by kindness and love: at least, this may be applied perfectly to the present case, where the bare outward performance, (which may indeed be the effect of fear,) will not be accepted without the inclination of the will. A slavish dread both lessens the degree and debases the nature of that obedience we might essay to perform. This is an universal principle; and, in particular, while the law of God stands in its force and rigour as a covenant of works, threatening death without hope of mercy, against every transgression, it begets a despondent sloth, and at best serves only to discover our sin and misery; nay, as the apostle Paul strongly and justly reasons, it renders our corrupt affections more inflamed and violent by restraint;* "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet," &c.

But let us now complete this argument, by showing that a believer in Christ is under the strongest obligations, from gratitude, to do the will of God. And how many considerations concur in showing this? The unspeakable greatness of the blessings he receives, no less than deliverance from everlasting misery and anguish, and a right to everlasting glory and happiness. The infinite and affecting condescension of the great and glorious Giver, who, in mercy to those who could not profit him at all, but on the contrary, had highly provoked

* Rom. vii. 7.

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him, laid help for them upon one who is mighty to save. The astonishing means employed in this design, viz. God's "not sparing even his own son, but delivering him up for us all." Well might the apostle John say,* "God SO loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." But, above all, the sense which he himself hath of his misery and wretchedness. Nothing can be more dreadful than the apprehensions which a convinced sinner hath of his own state: what, and how strong, then must his sense of gratitude be, to him who hath given his Son, and to him who has given himself, for the purchase of his pardon? with what earnestness will he seek after, and with what cheerfulness will he embrace every opportunity of testifying his thankfulness? Will not the name of his Redeemer be precious, even "as ointment poured forth?" his laws delightful to him, and his honour dear?

It is proper to observe here, that the single view of the blessings of divine goodness, which must have the strongest influence, in leading us to a grateful resentment of them, is peculiar to such as expect justification through the imputed righteousness of Christ; viz. their being of free, unmerited grace and mercy. For, though there are classes of Christians who pretend to disclaim the belief of any merit in man, it would be no difficult matter to show, that there are none who do not, by their professed principles, or their usual language, suppose it, excepting those described in the beginning of this discourse. And such not only believe his mercy to be unmerited, but that they have justly deserved his wrath and indignation; nay, and that they continually do so, even in their best state; their purest and holiest actions having such sins attending them, or such a mixture and alloy of unholiness and impurity in them, as, if they were weighed in the exact balance of justice, would be sufficient to procure their total rejection.

In how strong a light is this represented by the sacred writers; and how powerful does its operation appear to be upon themselves? They seem penetrated and possest with a sense of the love of Christ, and of God in him, as having sinners for its object. Thus the apostle Paul reasons: "For scarcely for a righteous man will one die, yet, peradventure, for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us."* And again, "If when we were enemies, we were reconciled to God by the death of his Son."† What a sense of the love of Christ is discovered by the two following passages of the same apostle! "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length, and depth and height; and to know the love of Christ, which passeth knowledge."‡ The other is, "If any man love not the Lord Jesus Christ let him be anathema Maranatha;"§ than which nothing could more strongly express his own sense of the obligation. It deserves notice also, that the inspired writers do often represent it as one of the strongest arguments against sin, that it is a reproach and dishonour brought upon our Redeemer and Lord. "For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ.‖ Seeing they crucify to themselves the Son of God afresh, and put him to an open shame."¶

* John iii. 16.

* Rom. v. 7, 8.
† Rom. v. 10.
‡ Eph. iii. 17, 18, 19.
§ 1 Cor. xvi. 22.
‖ Phil. iii. 18.
¶ Heb. vi. 6.

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I must again here, as on a former branch of the subject, observe that no doubt such arguments as these will have little or no effect upon those who have but an imperfect belief of them, which, it is to be feared, is the case with not a few who go under the name of Christian. But is it not very evident that they must have the strongest imaginable influence, upon all such as are actuated by a lively faith in the doctrine of redemption? They must see themselves indebted to the undeserved mercy and love of God for favours of infinite value, and therefore must certainly endeavour to express their gratitude by an entire consecration of their lives to their benefactor's service.

This leads me to observe in the sixth, and last place, that those who expect justification by the imputed righteousness of Christ, must be possessed of a supreme or superlative love to God, which is not only the source and principle, but the very sum and substance, nay, the perfection of holiness. That those who believe in, and hope to be accepted and finally saved through, the imputed righteousness of Christ, must be possessed of a supreme love to God, appears from what hath been already said upon the subject of gratitude. Love is the most powerful means of begetting love. "Thus," says the apostle John, "We have known and believed the love that God hath unto us; God is love."* And a little after, "We love him because he first loved us."† The infinite and unspeakable mercies which he hath bestowed on us, with all the circumstances attending them, the means and manner of their conveyance, which have been hinted at above, must necessarily excite the most ardent love in return, and every proper expression of it. This is their immediate and natural, nay, this is their necessary and unavoidable effect. "For the love of Christ constraineth us, because we thus judge, that if one died for all then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."*

If any shall think proper to assert that favours bestowed are not to be considered as the true and formal causes of love, but the excellence and amiable qualities of the object.—Thus, for example, supposing any person of a character justly hateful in itself, from caprice, self-interest, or any other sinister motive, to bestow many signal favours upon another, the beneficiary might receive and delight in the favours without esteeming, nay, even when he could not esteem the giver. If this is considered as an objection against what I have just now said, and the conclusiveness of the argument to be founded upon it, I offer the two following answers to it. 1st, That in the account given in Scripture of the redemption of the world by the substitution of a Saviour, and the justification of sinners by the imputed righteousness of Christ, there is the brightest display of all the divine perfections. The almighty power, the unsearchable wisdom, the boundless goodness, the inflexible justice, and inviolable truth of God, shine in this great design, with united splendour. Every attribute that can in reason claim our veneration and esteem, as well as our thankfulness and gratitude, is here to be seen. Even the perfections of justice and mercy (which I will not call jarring attributes, as some too harshly do) but which seem to restrain and limit each other in their exercise, are jointly illustrated, and shine more brightly by their union, than they could have done separately; and, at the same time,

* 1 John, iv. 16. † 1 John, vi. 19. * 2 Cor. v. 14.

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the purity and holiness of the divine nature, which is the sum of them all is deeply impressed upon the mind. So that here is every thing that can produce love; worth and excellence to merit it, love and kindness to excite and raise it. From this it evidently appears that he who believes in the imputed righteousness of Christ, must have a superlative love of God.

But 2dly, Lest it should be said, that many have not this view of the doctrine in question, as honourable to God, and representing him in an amiable light, but the contrary; I observe, that there must have been a discovery of the glory of God, as shining in this plan of salvation to all who cordially embrace it. Nothing else could induce them to do so. If its enemies do not see this, and therefore set themselves against it; this confirms the different and honourable sentiments entertained by its friends; so that even supposing (what we will never grant) that this view of the amiableness of the divine nature, as represented in the gospel were not well founded; yet doubtless, it is the view of those "who count all things but loss for the excellency of the knowledge of Christ,"* and glory in nothing but his cross.

The truth is, notwithstanding any cavilling objections that may be raised against it, many favours received by one to whom they are absolutely necessary, and by whom they are infinitely prized, must naturally and necessarily produce love. This will be reckoned a first principle by every unprejudiced mind; and it is always supposed in the Holy Scriptures, where the saints are represented as under the habitual and powerful impression of love to God, for his love to them manifested in their redemption. Thus says the apostle Paul, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

Now, is there any thing more necessary to show, that those who believe and trust in the imputed righteousness of Christ must be holy in their lives, than their being under the influence of a supreme love to God? Is not this the first and great command of the law, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind?"* Is not this a never failing source of universal obedience? as they love God, will they not love their brethren also: the very worst of men, because they are the creatures of God? and the righteous more especially, because they are his saints, his chosen ones? Can they love God supremely, and yet voluntarily displease him, breaking his commandments or resisting his designs? We know that love hath a quite different effect, in every other and inferior instance, endearing to us every thing related to the person who possesses our esteem and affection; how, then, can it be supposed so preposterous in this single case, when it is fixed on the greatest and the best of objects?

It is a received maxim that there can be no true love where there is not some likeness and conformity of nature and disposition to the object beloved, and an endeavour after more. And this is a maxim that will in no case hold more infallibly, than in moral subjects. It is impossible that we can love purity, if ourselves are impure; nay, it is impossible that we can understand it. Though an unholy person may have a very penetrating genius and capacity, may think acutely, and perhaps

* Phil. iii. 8.

* Matt. xxii. 37.

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reason justly upon many, or most of the natural attributes of God, he can neither perceive nor admire his moral excellence. Instead of perceiving the glory of God as infinitely holy, he hates, and sets himself to oppose this part of his character, or to substitute something quite different in its room.* Or, if we can suppose him able, or from any particular reason inclined to tell the truth, as to what God is, he can never discern or feel his glory or beauty in being such. For why?—he himself is unholy: that is to say, in other words, he supremely loves, and hath his affections habitually fixed upon something that is not God, something that is contrary to God's nature, and a breach of his law.

* This is the true reason why many so warmly oppose God's vindictive justice, and that in the face of many awful examples of it, even in the *present* partial and imperfect *dispensation*. That there are many marks of God's displeasure against sin, even in that part of his government which is at present subjected to our view, and also distinct warnings of a stricter reckoning to come, I should think might be, to an impartial person, past all doubt; and yet, this is derided and denied by many merely because they can never think *that* a perfection in the divine nature, for which they have no love or esteem in their own hearts. All who love God, then, must be like him, and even those who will not be what *he* really is, are always strongly inclined at least to suppose him what they themselves are.

From the Juvenile Forget Me Not.

THE EVENING PRAYER.

Alone, alone!—no other face
Wears kindred smile, or kindred line;
And yet they say my mother's eyes—
They say my father's brow is mine;
And either had rejoiced to see
The other's likeness in my face;
But now it is a stranger's eye
That finds some long forgotten trace.

I heard them name my father's death,
His home and tomb alike the wave;
And I was early taught to weep
Beside my youthful mother's grave.
I wish I could recall one look—
But only one familiar tone;
If I had aught of memory,
I should not feel so all alone.

My heart is gone beyond the grave,
In search of love I cannot find,
Till I could fancy soothing words
Are whispered by the evening wind.
I gaze upon the watching stars,
So clear, so beautiful above,
Till I could dream they look on me
With something of an answering love.

My mother, does thy gentle eye
Look from those distant stars on me?
Or does the wind at evening bear
A message to thy child from thee?
Dost thou pine for me as I pine
Again a parent's love to share?
I often kneel beside thy grave,
And pray to be a sleeper there.

The vesper bell!—'tis eventide;
I will not weep, but I will pray—
God of the fatherless, 'tis Thou
Alone can'st be the orphan's stay!
Earth's meanest flower, Heaven's mightiest star,
Are equal in their Maker's love;
And I can say Thy will be done,
With eyes that fix their hope above.

Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M.

SECTION FOURTH.

From my leaving college to the present time, 1777.

I took my degree in July, 1744, and left the college immediately afterward. I spent nearly or quite all my property, in my college education, and had no wealthy friends to help me, and therefore was obliged immediately to enter on some business for a livelihood. It would have been very agreeable to me to have spent more time at college, and to have pursued my studies, but my worldly circumstances did not admit of my doing it.

I had for a considerable time before I left college, a fixed principle, that I ought not to be forward to choose worldly circumstances

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for myself, but to be at God's disposal, and to follow the calls of Providence.* I therefore determined to accept the first offer that was made me of entering into business; for I did not suppose I should be offered any thing not becoming and proper for one in my circumstances. It was most customary for persons circumstanced as I was, to take a school, for sometime after they came out of college, before they preached. And a few days before I took my degree, the people at Sutton, about fifty miles from the college, invited me to take a school in that town. This was the first offer or invitation that I had, and accordingly I took it for a call of Providence, and soon after taking my degree, I went to Sutton, and taught a school for nearly a year. Mr. Hall, the minister of the place, was agreeable, both as a minister and a friend. Before the year had expired, I was solicited by particular persons to begin to preach, and the committee of a vacant congregation came once to invite me; but I had no license, or regular introduction, and therefore I did not see that it was a call of Providence to preach. Beside, I was much afraid to take a step toward the ministry. It appeared to me a great and weighty thing. I had at times considerable fears and dark apprehensions concerning the state of my soul; and I fully believed that a graceless person ought not to go into the ministry. I feared I had not grace; temptation, or conscience, often told me peremptorily that I had none. I was also afraid I had not learning enough; had not studied enough; and I was also bashful and diffident. But one or two friendly ministers, and some other people, so encouraged and persuaded me, that I was greatly perplexed, and knew not what was duty, or the call of Providence. At length I concluded to bring the matter to a determination, by visiting and talking with three ministers in and near Boston, whose piety, learning, and judgment, I had a great opinion of; and to preach or not, for the present, according as they advised me. The first I went to talk with, asked me how long I had been out of college; and finding I had not been graduated above a year, he advised me not to preach as yet. He asked me no questions about my experience, or my views, but observed that we ought not to be hasty and sudden, in rushing into the ministry; that in general, scholars ought not to preach till they had been out of college three years, &c.* I was a stranger to the minister; he knew nothing of my character; but his advice in general suited my inclination. I did not go to talk with the other two ministers, but went back, satisfied that I ought not to preach as yet.

When my time for keeping school at Sutton was expired, and I on a visit to my friends, waiting, as it were, to know to what, or where, Providence would call me next, the famous preacher, the Rev. George Whitefield, then travelling through these parts, invited

* The editor thinks it may not be improper for him to state, that his father earnestly inculcated on him the adoption of the principle which he here mentions as having governed his own conduct, and that the paternal advice has been remembered and followed with the greatest advantage, through the whole of the editor's past life. And he has realized what his father remarked, that on the plan recommended, when unavoidable difficulties occurred, self-reproach would be avoided, and prayer for divine aid and direction might be made with freedom.

* This surely was good advice, and it is to be regretted that it is not oftener given and taken. It is believed that what precedes and follows this reference from the narrative, is worthy of the consideration of candidates for the ministry generally, as well as of those to whom they look for advice and direction. There is much mistake and much sin committed, by rushing prematurely into the sacred office.—Edit.

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me to go to Georgia, to take the care of the orphan house. It was an unexpected and surprising thing; but upon the advice of some friends, and viewing it as the first call I had after I was out of business, I concluded to go. Mr. Whitefield went on in his circuitous preaching southward. I agreed to settle my affairs and go to him at New York, in about four weeks from the time of our agreement. After visiting my friends, &c. I went towards New York, and overtook Mr. Whitefield at Elizabethtown, in New Jersey. Upon finding him, he told me that since I had seen him, he had received letters from Georgia, informing him that some subscriptions, &c. had failed, so that he could not manage the orphan house as he expected—that he would, however, fulfil his agreement with me for half a year, if I chose to go on with him; and that if I chose to stop, he would defray the expense I had incurred in coming thus far. I consulted Mr. Dickinson, at whose house we then were, and he advised me to stop; and he, with Mr. Burr, of Newark, prevailed with me to stay, and be licensed and preach here, and not return to New England. I had a great regard for Mr. Dickinson and Mr. Burr—their advice swayed me. Accordingly, I was licensed in September, 1745, at Elizabethtown, and the first place that invited me to preach, was Hanover, in Morris county, New Jersey. I endeavoured to be as passive as I could conveniently be, as to being disposed of; and thus following the calls of Providence I was led to Hanover. Here I preached one year on probation, was called to settle, and was ordained in November, 1746.*

I had great fears, anxiety and difficulty, as to entering into the ministry. Some months before I was ordained, I thought at times I would give over preaching. I found much corrupt nature unmortified, and I had times of being in great darkness. I viewed the ministry as a great and difficult work; I was but a poor speaker; and on the whole, I shrunk away from the work. I made known my difficulties to two or three ministers, who I thought did not fully enter into my case, but told me it was a temptation, and the design of Satan to keep me out of the ministry —or to that purpose. Some short time before the appointment of my ordination, I had such dark apprehensions of my own case, and such discouraging views, that I was determined to give up preaching. To accomplish this, I wrote my case largely, and represented myself so bad that I supposed the ministers would not encourage my preaching. I gave the writing to Mr. Burr, with my own hand, telling him I would have him show it to other ministers, if he thought proper. He read it through deliberately, and then put it into the fire before my eyes, and talked to me in a very friendly and encouraging manner. If my difficulties were a temptation, the Devil was disappointed; but if they produced the proper remonstrance of conscience, I got into the ministry when I ought to have kept out of it. God knows how it was. I have been a poor, unprofitable creature in the ministry, and have many a time thought that I was never really fit for the work.*

(*To be continued.*)

*The subject of the sketch remained the pastor of this congregation till the time of his death, and appears to have preached his first sermon where he delivered his last—

"He ne'er had changed, nor wished to change his place."

*The son of this humble minister of the gospel of Christ may be permitted to say, what he knows to be true, that his father's attainments and qualifications for the sacred office, were estimated by others very differently from the estimate made by himself. He was an erudite man, both in the learned languages, and in mathematical science. His knowledge of Hebrew was surpassed by few in our country. He

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THE DOCTRINE OF IMPUTATION.

The following short paper from the Christian Observer, it will be perceived, refers to a previous article in that excellent work. What we insert, however, is perfectly intelligible by itself, and is evidently the production of a learned biblical critic, and a man of sound doctrinal sentiments. It deserves to be read with care and attention. We have Italicised one sentence, which contains the scriptural doctrine of imputation; and shows that those who hold that *nothing is imputed till it is actually possessed*, deny altogether the doctrine of imputation, as taught in the volume of inspiration, and as held by the Protestant reformers.

ON THE RIGHTEOUSNESS OF THE SAINTS.

To the Editor of the Christian Observer.

Your correspondent J. in your number for June, is perfectly right in calling the attention of your readers to the plural form of the word translated "righteousness" in Rev. xix. 8. I do not, however, think him correct in interpreting the word to mean righteous acts performed. The verb δικαιω is to *justify, acquit*, or *declare innocent;* and all its derivatives partake of the same meaning. Hence δικαιωσις is properly the act of acquitting; δικαιοσυνη the state of acquittal; and δικαιωμα the acquisition of that state, whether by imputation or service; or, secondly, it is any institution which may help us to obtain it. In the first of these two senses the word is used in Rom. v. 16, viii. 4; in the second, in Luke i. 6, Rom. i. 32, ii. 26, Heb. ix. 1, 10, Rev. xv. 4. In the passage under consideration it is implied that all the saints have been employed in seeking justification, every one for himself; and the various methods by which they have severally sought and eventually obtained it, are summed up in the "fine linen" which is given them. Thus is the righteousnes of the purest saint a free gift at last. He is invested with the righteousness of his Redeemer.

I also apprehend that J. is inaccurate, in stating that it is the effect (that is, the rewards and honours merited) of the perfect obedience of our blessed Lord, which God imputes, reckons, or accounts to the benefit of all true believers in him. To impute, is one thing; to give, another. God imputes to the believer the spotless purity and innocence of the Redeemer, and therefore gives him the reward which his Redeemer has merited. *The whole doctrine of imputation rests on this principle, that something is attributed to the believer in Christ, which, at the time of the imputation, he does not possess.* The imputation, therefore, is perfect at once, in this life; whereas the reward and crown of righteousness are not fully bestowed till the next. Both as respects justification, however, and reward, your correspondent and I entirely agree, that the Lord is graciously pleased to treat the faithful disciples of his Son, as if they were entitled to all the privileges and blessings which his gratuitous obedience has earned for them.

"Thanks be unto God for his unspeakable gift!" D. D.

certainly was not what is usually called eloquent; but his audience were occasionally melted into tears, by the simple pathos of his address. His preaching was eminently doctrinal and didactic, but always with a practical application; and it wore well. To the last, his authority and influence with his people were unusually great. He had formed such high ideas of what a minister of the gospel ought to be, that his own attainments and labours always appeared to him to be of a very inferior kind. Would it not be well if there was more of these views and feelings?

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THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. VII.

There were two powerful excitements which operated on the minds of the New School Presbyterians to rally their forces, with a view to secure a dominant influence in the last General Assembly; the first was the case of Mr. Barnes; the second, the change of the Board of Missions—the former affecting more immediately the doctrines of our church; the latter its ecclesiastical order, or government. On the subject of missions, we have already made some remarks, and reserve it for consideration whether we shall hereafter add to them or not. On the case of Mr. Barnes, we have as yet said nothing, except to mention it as connected with other topicks. But the manner in which this case was disposed of, was, we believe, entirely novel—a complete *unique*, in the proceedings of the Supreme Judicatory of our church, and hence it serves to mark, in no inconsiderable degree, the present state of that church. We shall therefore devote to its consideration the remainder of our present number, and perhaps the whole of our next.

We shall, in the first place, lay before our readers all that appears in the printed minutes of the Assembly, relative to the case in question. The dates of the several items of record, are of no material importance, but we shall notice them, that the progress of the business may be seen.

The second day of the session, A. M. —"The Permanent Clerk informed the Assembly that there had been put into his hands the following papers, viz. "Complaint of the minority of the Presbytery of Philadelphia, against a reference by said Presbytery of the case of the Rev. Albert Barnes;" and "The case of the Rev. Horace Belknap, referred to the General Assembly, by the Presbytery of Harmony." These cases were referred to the Judicial Committee." "The Permanent Clerk reported that there had been put into his hands a complaint from Thomas Bradford, Jr. Esq. against certain proceedings of the Presbytery of Philadelphia, in relation to the Rev. Albert Barnes. This complaint was referred to the Judicial Committee." Second day, P. M.—"The Permanent Clerk reported that there had been put into his hands the following papers [several are specified, one of which is said to be] 'A complaint by the minority of the Presbytery of Philadelphia, against the proceedings of the said Presbytery, in the case of the Rev. Albert Barnes.' These cases were referred to the Judicial Committee." "The Permanent Clerk announced to the Assembly that there had been put into his hands a reference from the Presbytery of Philadelphia, of the whole case of the Rev. Albert Barnes before that Body. This case was referred to the Judicial Committee." Sixth day A. M. (inclusive of the Sabbath, and Wednesday, spent in devotional exercises.) "The Judicial Committee reported the complaint of the minority of the Presbytery of Philadelphia in the case of the Rev. Albert Barnes, and recommended an order to be pursued in hearing their complaint. This report was accepted." Sixth day, P. M.—"The Assembly resolved to take up the complaint of the minority of the Presbytery of Philadelphia, in the case of Mr. Barnes. The Moderator, agreeably to a standing rule, announced that the Assembly was about to pass to the consideration of the business assigned for trial, and enjoined on the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they were about to act. The Assembly united in prayer for direction in this business." Seventh day, A. M.—"The Assembly resumed the consideration, of the complaint of the minority of the Presbytery of Philadelphia, in the case of the Rev. Albert Barnes. The whole proceedings of the Presbytery in the case complained of, and the printed sermon of Mr. Barnes, entitled 'The Way of Salvation,' which led to these proceedings were read." Seventhday, P. M.—"The consideration of the complaint of the minority of the Presbytery of Philadelphia was resumed; and their complaint was read. The parties then agreed to submit the case to the Assembly without argument; when it was resolved to refer the whole case to a select committee. Dr. Miller, Dr. Matthews, Dr. Lansing, Dr. Fisk, Dr. Spring, Dr. J. McDowell, Mr. Bacon, Mr. Ross, Mr. E. White, Mr. Jessup, and Mr. Napier, were appointed this committee." Tenth day P. M.—"The committee to whom was referred the whole case in relation to the Rev. Albert Barnes, made a report, which being read, was adopted, and is as follows, viz.

"That after bestowing upon the case

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the most deliberate and serious consideration, the committee are of the opinion that it is neither necessary nor for edification, to go into the discussion of all the various and minute details which are comprehended in the documents relating to this case. For the purpose, however, of bringing the matter in controversy, as far as possible, to a regular and satisfactory issue, they would recommend to the Assembly the adoption of the following resolutions, viz.

"1. Resolved, That the General Assembly, while it appreciates the conscientious zeal for the purity of the church, by which the Presbytery of Philadelphia is believed to have been actuated in its proceedings in the case of Mr. Barnes; and while it judges that the sermon by Mr. Barnes, entitled, "The Way of Salvation," contains a number of unguarded and objectionable passages; yet is of the opinion, that, especially after the explanations which were given by him of those passages, the Presbytery ought to have suffered the whole to pass without further notice.

"2. Resolved, That in the judgment of this Assembly, the Presbytery of Philadelphia ought to suspend all further proceedings in the case of Mr. Barnes.

"3. Resolved, That it will be expedient, as soon as the regular steps can be taken, to divide the Presbytery in such way, as will be best calculated to promote the peace of the ministers and churches belonging to the Presbytery.

"With respect to the abstract points proposed to the Assembly, for their decision, in the Reference of the Presbytery, the committee are of the opinion that if they be answered, they had better be discussed and decided *in thesi*, separate from the case of Mr. Barnes.

"The Judicial committee reported that the other complaints, and the reference in relation to the case of Mr. Barnes, they considered as merged in the report just adopted. This report was accepted.

"The Assembly having finished the business in relation to Mr. Barnes, united in special prayer, returning thanks to God for the harmonious result to which they have come; and imploring the blessing of God on their decision."

We have now to ask that the following particulars may be well noted. 1. That up to the time when this case was submitted to the Assembly, the whole of the proceedings had been in strict conformity with the order prescribed in our church government, for the conducting of a trial in our ecclesiastical courts. All the papers in the pending cause had been committed to a judicial committee; that committee had reported on them, and pointed out the order of proceeding; the moderator had solemnly announced that the Assembly was now to sit as "a court of Jesus Christ"—and had formally called on the members "to recollect and regard their high character as judges" in such a court; all the papers, containing the evidence in the trial, had been read to the court, and also the protests and responses in the courts below, together with the complaint to the highest court; all which, taken together, contained in substance, the pleadings deemed necessary by the parties on both sides—contained the whole of the evidence, and so much of the arguments *pro* and *con*, and this in writing or in print, as to be a strong inducement to waive any enlargement on them, in oral pleadings, before the supreme court; and accordingly the whole cause, as is sometimes done in civil courts, was "submitted to the Assembly without argument." We wish these last quoted words of the record may be marked and remembered. It was to the Supreme Judicatory, or highest court of the Presbyterian church, then formally and solemnly sitting *as such*, and to no other arbiters whatsoever, that the parties submitted their cause without argument.

2. From the time that the cause was submitted, the prescribed course of judicial proceeding laid down in the constitution was abandoned; and one of a different kind, and entirely novel in such cases, was adopted in its place. The constitutional course, after parties are heard, is specified in the third section of chapter vii. of the Book of Discipline. The section indeed relates directly to appeals, but since no other prescriptions are contained in the constitution relative to the mode of proceeding in a judicial process, and the 5th and 6th articles of the fourth section, which relates to complaints, dis-

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tinctly contemplates a judicial proceeding, there can be no doubt that what is said under the section of appeals was intended to be applicable here. It was exactly followed by the Synod of Philadelphia, in disposing of a complaint relating to the case of Mr. Barnes. We find the constitutional order in articles IX. and X. of the section that relates to appeals, which articles are as follows—"IX. After all the parties shall have been fully heard, and all the information gained by the members of the superior judicatory from those of the inferior which shall be deemed requisite, the original parties, and all the members of the inferior judicatory shall withdraw; when the clerk shall call the roll, that every member may have an opportunity to express his opinion on the case;* after which the final vote shall be taken. X. The decision may be either to confirm or reverse, in whole or in part, the decision of the inferior judicatory; or to remit the cause for the purpose of amending the record, should it appear to be incorrect or defective; or for a new trial."

From this course of procedure, there was, as we have said, a complete departure; and one entirely new, and of a different character, was substituted for it. The subject submitted to the court was referred to a committee; and when the committee reported, there was no "calling of the roll, that every member might have an opportunity to express his opinion on the case," before the final vote was taken; and this vote was taken precisely as is done in deciding on ordinary subjects, when the Assembly is not sitting in its judicial capacity. This capacity, as we have seen, it had solemnly assumed, and in this capacity it had acted till the cause was submitted; nor was there ever an intimation that the Assembly had ceased to act, *in this case*, as a court of judicature, engaged in trying a cause. But thus it did in fact cease to act; and to this hour, therefore, there has been no *judicial decision, constitutionally made*, on the case submitted to the last Assembly, by the parties in the Presbytery of Philadelphia.

It may be remarked, and it is certainly true, that a proposition to submit this whole cause to a committee had been made, even before the papers relating to it had been read. It is also true, that the motion to submit the entire subject was renewed, as soon as the court had heard the parties. But it is not true that the representatives of the Presbytery of Philadelphia ever consented to give up their right to a regular judicial trial and decision. Had they done so, they would have betrayed their trust. They had been explicitly instructed "to use their best endeavours to obtain *a full discussion of the points submitted, and an explicit decision of the Assembly in regard to the same.*" In waiving their right to plead, it was obvious to reflect that those members of the Assembly whose opinions agreed with their own—and they knew there were present many such members, of high character for knowledge and ability—would do full justice to the cause, when they should be called to speak in the order of the roll.

The proposition to submit the cause without argument was first agreed to by the complainants, on the express condition, however, that the representatives of the Presbytery would do the same. When the latter were asked if they would accede to such an agreement, there was some hesitation. The present writer, who was one

* Let it be observed that the language here is unequivocally IMPERATIVE. "The clerk *shall* call the roll, that *every member* may have an opportunity to express his opinion on the case."

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of them, requested a little time to reflect, and to consult with his colleagues. This was refused, and a prompt answer was demanded. No more time was allowed or taken, than was barely necessary to ask each of the individuals representing the Presbytery, and who was present (one was, at the moment, out of the house) whether he would consent to waive his right to plead. The answer was affirmative and unanimous. Whether this was the best course that might have been taken, may be, and has been questioned; and we wish not to exempt from merited blame, any party, or any individual, to whom blame ought to attach. One of the brethren who represented the Presbytery, has since told us, that he understood, that opportunity for argument was to be allowed the parties, after the contemplated committee should have made their report. All, it is believed, were impressed with the idea that pleading would consume much time, would probably produce much irritation in a large and deeply interested audience, and ultimately have little if any effect on the decision of the court —in which, as already intimated, there were many able men, prepared, as was believed, to give their opinions, as well as their votes, in favour of orthodoxy and order. In haste, then, whether right or wrong, the representatives of the Presbytery submitted the cause at once—to THE COURT, (we repeat and appeal to the record) and to no other arbitrament whatever.

In the speech which was delivered by the respected member who made the motion for a committee, there were, we are constrained to say, some things that surprised us more and pleased us less, than perhaps any thing else that we ever heard from his lips. We saw that the appointment of such a committee as he moved for was a novel measure, when a cause was already before judges in a court; and we augured no good from its appointment. We saw that the report of this committee would unavoidably have a great influence on the ultimate decision; and hence our chief objection that a New England delegate should have a vote in the committee, when he was precluded from one on the final award by the court. Yet we could not say then, nor can we say now, that the Assembly, even when sitting as a court, is not constitutionally competent to commit any subject, for the purpose of digesting and giving order to it, when it is complicated; and the case in question was doubtless one not a little complicated. We also thought it possible that the maker of the motion might have in his mind something which did not occur to us, that might be advantageous in presenting the points of most importance, for the ultimate and distinct determination of the court: and we owe it to this brother to mention, that when the committee for which he had moved, and of which hē was the chairman, had been canvassing the business committed to them for a considerable time, he called us out of the house, with a view, as he said, to assure us that when he moved for this committee he had hoped and expected that not a little good would result from it; but intimated, as we understood him, that he was likely to be much disappointed. He did not say, nor did we ask him, either then or since, in what manner he had hoped the committee would be useful. The only reply that we made, was, that we never expected that the committing of this subject would result in any thing beneficial. Here the conversation ended, and we returned to the Assembly. Let it be distinctly noted then, that if *consent of parties* to change the constitutional mode of terminating this controversy, might be supposed to authorize such a change, this consent was

never had. One of the parties, at least, never did understand that they were even asked to depart from that constitutional mode of bringing this case to a final decision, which had been commenced and proceeded in, till the cause was submitted without argument. It is believed that the representatives of the Presbytery had not power, under their instructions, to do any such thing; and that if they had done it, the Presbytery would have had a right to refuse to abide by their act, as being one that was done, not only without authority, but contrary to instructions. And surely, if there was an understanding that a thing so entirely novel as settling an important controversy in a mode not pointed out in the constitution, did now take place, there would have been a very particular minute made of the transaction—at least, the explicit consent of parties would have been distinctly recorded. Nothing of the kind appears, and nothing of the kind did take place in fact. The parties consented to submit the cause to the court without argument, and to nothing more.

We think we never before saw the General Assembly in such a state of mental confusion, as seemed apparent for a few minutes after the report of this committee was made. One or two attempts to speak were arrested, by intimations that any discussion of the report would open the whole cause anew —that it must be taken or rejected as it stood: and taken it was, not only without calling the roll, to give every member an opportunity to deliver his opinion deliberately and in detail, but without such an opinion being given by any one member of the house. If it be asked, why did not the old school members rise, and stand on their right to the call of the roll?—we say, although we cannot affirm it as a fact, that we really believe that in the hurry of the moment, they did not recollect that they had the right. There had been an interval of nearly three days (one was the Sabbath) since this concern had been in the hands of the committee. Much interesting business had occupied the attention of the house in the interval; and when the committee reported, attention was absorbed by the report itself; and it seems not to have occurred, perhaps to any one, that *on this case* the Assembly was still sitting "as a court of Jesus Christ." The great error was, that the court did not proceed with the trial as it began, and without a committee; but it certainly was an additional error, of no small magnitude, to adopt the report of the committee without allowing every member of the house, on the call of the roll, to state his views, give his reasons in detail, propose amendments, or alterations, or a substitute, and then to take the vote containing the award of the court, as the concluding act.

The report of the committee passed the house with fewer negative votes than we perhaps ever heard on an important question, where there was a real difference of opinion. There was, we know, the appearance of great unanimity; but the truth was, all parties were dissatisfied; and so equally so, that that there seemed to be a kind of tacit agreement to let the matter go—as being about equally balanced, in the way of disappointment, to the sides that were in conflict. A leading member of the committee said to us with emphasis, a short time after the vote was taken, "not a single member of the Assembly is satisfied with our report." And, we ask, is this the best way of settling, or rather, of leaving entirely unsettled, an important ecclesiastical controversy? Is this right in itself—all constitutional considerations out of the question? We think not. The manner in which the Assembly has treated this concern, has, among other evils, opened a door to re-

proach our Supreme Judicatory—and we cannot deny that the reproach is just—as not only hesitating, but absolutely refusing, *through fear*, to carry into effect its own constitutional order, when called to the trial in as plain a case as can be supposed. The Rev. Mr. Bacon, a delegate to the Assembly from Connecticut, has addressed to us, through a religious newspaper, a long letter, the professed object of which is, to justify himself for consenting to act as a member of the committee, in the case of Mr. Barnes. This letter is to us personally, as respectful as we could ask or wish; but it has mortified us severely, by what it contains in the following quotation from it, in reference to our church order and proceedings. Yet, on the whole, we rejoice that he has spoken so plainly. And if any Presbyterian—we mean one who is so in *truth* and not merely in *name*—can read it without emotions in which *shame* is not an ingredient, we shall resign all claim to understand the nature of Presbyterian feelings. The quotation is as follows:—

"I supposed that the committee on which I was named, was appointed, not to try the case on Presbyterian principles, but rather to act as a council for the settlement of the controversy, as we dispose of difficulties in our churches. I confess myself unskilled in the peculiarities of Presbyterian discipline; but if I understand your book, your way is, to try such a case by hearing, not only the documents, but the parties, and to decide it, not by proposing terms of reconciliation, but by giving a direct, distinct, and conclusive answer, to every question involved in the reference, complaint, or appeal. This I supposed would have been the Presbyterian method of proceeding in the case of Mr. Barnes. But this course was not adopted. There was a reluctance, in a part of the Assembly, against a regular trial and decision of the case. I was not very well acquainted with members or parties; but this I know, the men who feared the result of a trial, were some of them men of great respectability. Not even the venerable editor of the Christian Advocate, will charge the venerable professor on whose repeated motion the Assembly at last consented to waive a regular trial, with being engaged in any conspiracy against the purity of the Presbyterian church. Yet the fact was, Dr. Miller did earnestly deprecate the evils which would follow a regular trial and decision; and on that ground persuaded the parties to forego their constitutional rights, and to submit their case without a trial; in the expectation that the Assembly would endeavour to find some ground on which the parties might be at peace. I was disappointed at this, and yet I rejoiced in it. As a curious observer, I was disappointed, because I had expected to see the practical operation of your system of judicatories and appeals, in a case in which, if it has any superiority over our system of friendly arbitrations, that superiority would be manifest. As a Christian brother, I rejoiced, because I verily thought that the proposal was a wise one, and that peace could be better secured thus, than by a judicial decision after a regular trial. I came to the General Assembly disposed to learn what are the actual advantages of that towering system of ecclesiastial courts which constitutes the glory of Presbyterianism, and of that power to terminate all controversies which is supposed to reside in the supreme judicature. Of course, I could not but be, at once astonished and gratified, to see that unconscious homage which was rendered to Congregational principles, when Presbyterians of the highest form, pure from every infection and tincture of Independency, untouched with any suspicion of leaning towards New England, strenuously deprecated the regular action of the Presbyterian system in a case which, of all cases, was obviously best fitted to demonstrate its excellence. I was astonished. I had indeed expected that the voice which was to answer the complainants and the Presbytery of Philadelphia, would answer out of the whirlwind; but I had supposed that consistency in those brethren would constrain them to acknowledge that voice, even speaking from the whirlwind, as the voice of the only legitimate arbiter. I could not but ask within myself, what is this lauded system of power and jurisdiction worth—these judicatures, court rising above court in regular gradation, what are they worth, if you are afraid to try your system in the hour of need? yet when I heard those brethren arguing in favour of referring the matter to a select committee which should endeavour to mediate between the parties, and to propose some terms of peace and mutual oblivion, in other words, to act as a Congregational ecclesiastical council would act, in attempting the adjustment of any similar controversy, I was convinced that they were in the right. And when the Assembly and the parties at last acceded to that proposal, I supposed that the general conviction

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was, that it was best to go to work, on that occasion, in something like the Congregational way, rather than in the Presbyterian way.

"Taking this view of the object for which the committee was appointed, and entering, as I did, very heartily into the design, I never suspected that my not being a Presbyterian disqualified me from serving. I supposed that being a Congregationalist, and therefore not wholly unacquainted with such methods of proceeding, I was only the better fitted to assist in the labours of such a committee; and accordingly I took hold of the work with a disposition to assist in the humble measure of my ability."

From what is now before the reader we think it is evident, 1. That a Congregational interest did in fact govern the last General Assembly; so that in the case of Mr. Barnes, the decision made, was not in accordance with the constitution of the Presbyterian church, but in conformity with the principles of the Congregationalists. We are truly glad that the very statement made by Mr. Bacon, in all its length, and breadth, and plainness, has come before the publick. For although, as we have said, it mortifies us severely, yet, as it is substantially true, we think it of high importance that the truth should be known; and that it should have been told from the quarter whence we have received it. Had *we* made the same statement, before this document was published, we are persuaded that not only would the truth of our representation have been denied, but we should have been denounced as slanderers, both of our New England brethren and of the last General Assembly. We therefore view the communication of Mr. Bacon as containing a potion for our church, bitter indeed in the taking, but which we hope will be salutary in the operation. It will be for Presbyterians to consider, whether this eastern influence is to continue; and if not, what means ought to be taken to arrest or control it. It is manifest that something must be done, unless we are prepared to become Congregationalists without a struggle.

2. We think it entirely consistent with having said we rejoice that the statement of Mr. Bacon has been published just as it stands, to say that there is in it, according to our judgment, the manifestation of a spirit which ought not to have been indulged. For the same reason that we are glad, on the whole, that the mortifying condition of our church should be publickly known, we are glad that the existence of feelings on his part, which we think wrong in themselves, should be known in the same manner—The knowledge of both these evils may do good in the same way. If there is not the language of triumph—of the triumph of Congregationalism over Presbyterianism, in this communication—we mistake egregiously. Nay, if some of this language is not directly calculated to give provocation, we certainly do not understand it. He speaks in a manner that strikes us as contemptuous of the institutions of our church—as giving "answers out of the whirlwind," and of having "courts rising above courts," and then asks repeatedly, "what are they worth? what are they worth?" We answer, that while we agree with him entirely, that there was in the last General Assembly a refusal, which we think shameful, to try what our institutions were worth in the case of Mr. Barnes, and to which refusal he contributed, as he confesses, all that was in his power; yet we are well satisfied, nevertheless, that if our ecclesiastical order had been permitted to have its regular course, and had been administered in the genuine spirit of our standards, doctrinal and disciplinary, we should have seen something that was worth a hundred fold more than the mawkish, evasive, and trimming report of the committee, of which he was a member. We must also remark, that this

triumph of Congregationalism over Presbyterianism, is all in direct and extreme violation of the fundamental principle of intercourse between the churches. That principle was certainly understood to be, that each of the corresponding churches should retain all its doctrines, usages, and forms of government, without any influence or interference, one with the other. We may be allowed to speak with confidence on this point, because the original motion for the intercourse was made by the present writer, in the year 1790, without any consultation, as far as he can recollect, with another individual. Little did he think that he was to live to see such a General Assembly as he saw last spring; in which Congregationalism was to triumph over Presbyterianism, and the subversion of the very basis of the intercourse, to be afterwards made the subject of publick exultation. To this issue things have been tending for a considerable length of time; but this tendency was denied, till the fact has demonstrated the reality of its existence.

3. After the publication of the foregoing quotation, and the letter from which it is taken, we think it cannot be plausibly denied, that all the institutions of the Presbyterian church are in danger. An influence sufficiently powerful to cause the constitution of that church to be set aside in our highest ecclesiastical court, may reasonably be dreaded in its operation on our Theological Seminaries, our Missionary and Educational establishments, and on the funds and endowments destined to their support. That those who may effect all this may truly believe that they are doing God service, and that they may make the General Assembly itself the instrument that shall be employed in the work, we shall not question. But that those who deprecate such changes as are here contemplated, should not think there is some real danger that they may take place, appears to us absurd—the effect of blindness, or of an indifference to the Presbyterian church, worse than blindness itself.

4. If the Old School Presbyterians had formed the majority of the last Assembly, we think there is no reason to doubt that the things of which we have complained, both in this and in our preceding numbers, would not have occurred.* Still, it may be asked —and we will put the questions and leave the answers to our readers—would it not have been better, if the members of the Old School who were on the committee in the case of Mr. Barnes, had permitted his devoted friends to make a report to suit themselves in all respects; and that the minority should have made a separate report of their own—as is sometimes done in Congress, and other legislative bodies? Ought not the Old School Presbyterians to have recollected, when the report of this committee was brought in, that the Assembly, at that moment, reassumed the character of a court of the Lord Jesus Christ; and to have stood by the constitution of our church, in that hour of its need and its peril? We have already admitted that it may be questioned, whether the representatives of the Presbytery of Philadelphia acted wisely, and did all their duty, in permitting the case, with the management of which they had been entrusted, to go to

* It is a curious fact that the last General Assembly, in the course of its session, changed its character. At first, when no leave of absence had been obtained, a committee-man was admitted to a seat, by a considerable majority, and the minority protested. But after the case of Mr. Barnes had been decided, and the affair of the Board of Missions had been disposed of, many of the new school, who had probably been drawn to the Assembly only or chiefly by the interest they took in those concerns, asked and obtained leave of absence; and then, on another question about committee-men, the former minority became the majority, and the new school members became the protesters.

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the court without argument. But with the report of the committee itself, they had nothing to do. They could not say a word; they were virtually out of the house; and the moderator had taken care to remind them of it, and to magnify his office, by letting them know that they should be out of the house in fact as well as in form, if they did not recollect and keep to their proper position.

5. We fully believe that if a Presbytery or a Synod had proceeded in a judicial trial, as the General Assembly did in the case of Mr. Barnes, the court of review above—if not composed of a majority of Congregationalists—would have declared the proceedings to be palpably unconstitutional, and therefore utterly null and void. The proceedings of the General Assembly are not reviewed by a higher court; but that body has no more right or power to violate the constitution, than any church session in the Presbyterian community; and when such violation takes place, the violating act is a nullity. Yet, except in an extreme case, we think the inferior courts should yield to the Assembly, even when they question the constitutionality of any act of that body—at least, till they have made a full and fair trial, whether they cannot obtain redress by sending to the Assembly a better representation, than that which did the act or acts that they believe to have been done without constitutional power. In this way the Old School Presbyterians will, we trust, seek, if not the redress of past wrongs, a prevention of their repetition and increase. We believe they can do it, if they will be careful and firm in the choice of their commissioners; and if the commissioners, when chosen, will suffer nothing but insurmountable hindrances to prevent their attendance, from the beginning to the end of the sessions. Here, in our humble judgment, is our church's last hope, in its present organization, and fearful will be our responsibility, if it be lost through our neglect or want of exertion.

NOTICES OF RECENT PUBLICATIONS.

ANECDOTES, RELIGIOUS, MORAL, AND ENTERTAINING, BY THE LATE REV. CHARLES BUCK, AUTHOR OF THEOLOGICAL DICTIONARY, ALPHABETICALLY ARRANGED, AND INTERSPERSED WITH A VARIETY OF USEFUL OBSERVATIONS. *New York. Published by J. C. Riker, Franklin Buildings.*

In the month of August last, on an application from the republishers of this work, we wrote for it the following short

PREFACE.

"The Rev. Charles Buck was a dissenting minister of South Britain, who died a few years since; a man of considerable erudition, of an inquisitive and discriminating mind, and of fervent piety. His most elaborate work was his Theological Dictionary, which has passed through several editions, and is still held in high and just esteem. Besides, this he published several volumes of Miscellanies, all of which have a considerable degree of merit, and have had a pretty extensive circulation. But of all his works, that which is here offered to the publick, and which forms a part of his Miscellanies, blends the useful with the pleasant in the greatest degree. Of his 'Anecdotes, Religious, Moral, and Entertaining, alphabetically arranged, and interspersed with a variety of useful Observations," I hesitate not to say, that I know of no work, which more happily unites instruction with entertainment. It requires no effort of the mind to be understood, and can weary no one by a long demand of attention to a particular subject. It cannot be read without interest, and it is, in every part, calculated to leave an impression on the mind favourable to virtue, piety, or benevolence. It instructs by example. It can be taken up at a leisure moment, and laid down at pleasure, without leaving a subject unfinished. All who read serious books at all, I am ready to suppose, would like to have in their possession such a book as this. It is a book of amusement for the scholar, and

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of profitable instruction to those who read but little. The character given of it when first published, in the Evangelical Review, was as follows: 'This work is well calculated for young persons, and may prove, in many cases, a very acceptable present to them, as it conveys much instruction, mingled with entertainment. It will also serve for a pleasing companion to the traveller in the chaise or the stage coach. In short, it affords a copious fund of rational amusement for a leisure hour. We have no doubt but it will obtain, as it certainly merits, an extensive circulation.'

"ASHBEL GREEN."

The charm of this work is its variety; and no adequate judgment of its interesting contents can be formed from a few extracts. As a single specimen, we take a part of what appears under the article

"PRAYER.

"'What,' says Hervey, 'can be so truly becoming a *dependant state* as to pay our adoring homage to the Author of all perfection, and profess our devoted allegiance to the Supreme Almighty Governor of the universe? Can there be a more sublime pleasure, than to dwell in fixed contemplation on the beauties of the Eternal Mind? Can there be a more *advantageous employ*, than to present our requests to the Father of Mercies?' 'Men (said our gracious Saviour) ought always to pray, and not to faint.'

"The old Duke of Bedford used to say, 'I consider the prayers of God's Ministers and People as the best walls round my house.'

"The great Dr. Boerhaave acknowledged, that an hour spent every morning in private prayer and meditation gave him a spirit and vigour for the business of the day, and kept his temper active, patient, and calm.

"It is said of Colonel Gardiner, that he had always his two hours with God in a morning. If his regiment were to march at four, he would be up at two. Alas! we have few officers who think it their duty or honour to be found in prayer.

"For authors to implore the blessings of the Divine Being on their writings, is considered as a species of enthusiasm by many; yet we find Dr. Johnson, who was never considered as an enthusiast, making use of the following prayer on the occasion of his writing one of his most celebrated publications:—'Almighty God, the giver of all good things, without whose help all labour is ineffectual, and without whose grace all wisdom is folly: grant, I beseech thee, that in this undertaking thy Holy Spirit may not be withheld from me, but that I may promote thy glory, and the salvation of myself and others; grant this, O Lord, for the sake of thy Son Jesus Christ. Amen."

Dr. Doddridge used frequently to observe, that he never advanced well in human learning without prayer, and that he always made the most proficiency in his studies when he prayed with the greatest fervency.

"It is related of Horshead, professor of medicine, that he joined devotion with the knowledge and practice of physic. He carefully prayed to God to bless his prescription, and published a form of prayer upon this subject.

"'God,' says Dr. Watts, 'expects to be acknowledged in the common affairs of life, and he does as certainly expect it in the superior operations of the mind, and in the search of knowledge and truth.' The very Greek heathens, by the light of reason, were taught to say, Εκ Διος αρχωμεσθα, and the Latins, 'A Jove Principium Musæ.' In works of learning, he thought it necessary to begin with God. Bishop Saunderson says, that study without prayer is atheism, as well as that prayer without study is presumption. And we are still more abundantly encouraged by the testimony of those who have acknowledged, from their own experience, that sincere prayer was no hindrance to their studies; they have gotten more knowledge, sometimes, upon their knees than by their labour in perusing a variety of authors; and they have left this observation for such as follow: Bene orasse est bene studuisse: Praying is the best studying.

"The following instance may teach us that family devotion may be attended to even by those who are in dignified and publick situations. Sir Thomas Abney kept up regular prayer in his family during all the time he was Lord Mayor of London; and in the evening of the day he entered on his office, he, without any notice, withdrew from the publick assembly at Guildhall, after supper, went to his house, there performed family worship, and then returned to the company."

We ought to state that the paper and typography of this work are excellent. The publishers deserve credit, for the manner in which they have given this delightful volume to the publick.

THE ECCLESIASTICAL CATECHISM, BEING A SERIES OF QUESTIONS RELATIVE TO THE CHRISTIAN CHURCH, STATED AND ANSWERED, WITH THE SCRIPTURE PROOFS. *By Alexander M'Leod, D. D. Pastor of the Reformed Presbyterian Church, New York.* "*This is the law of the house.*"—Ezek. xliii. 12. *Seventh from the third British Edition. New York. Printed by G. F. Bunce.* 1831.

This small volume has been recommended unequivocally, by men of such

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eminence as the Rev. Dr. John M. Mason, of New York; and the Rev. Dr. Andrew Thompson, of Edinburgh. All therefore that we might say in the way of recommendation would be superfluous. We will, however, express the earnest wish, that every Presbyterian in the United States might possess this little manual, and give it a thorough perusal. Presbyterians do not give half attention enough to their church order, and the warrant that it has from the word of God. The answers given to the questions in this catechism, are all professedly built on passages from the sacred oracles, which are fairly and distinctly quoted. The subjects treated may be seen from the following brief table of contents.

"CHAP. I. Of the Christian Church. II. Of Church Fellowship. III. Of Church Government. IV. Of Church Officers. V. Of Church Courts. VI. Of Religious Worship. VII. Of Church Discipline. Notes."

The Catechism is followed by a number of valuable notes. We insert as a specimen one in which Dr. M'Leod combats, and we think successfully, the strange but positively expressed opinion of Dr. Campbell, that the word Εκκλησια, *church*, is never used in the New Testament, but in the two senses which he specifies:

"The success of the gospel, in the first century, was remarkably rapid. Thousands were converted at single sermons. Nothing has equalled it since the creation of the world. The commencement of the millennium will alone afford such another rapid diffusion of light and life. Jerusalem was the principal theatre upon which these wonders were displayed. And yet, even at Jerusalem, some Christian divines inform us, there was, during the apostolic age, only one single congregation of Christians. These writers are certainly beside themselves. Prejudice and inadvertence are not sufficient to account for such misrepresentations. Professor Campbell is more inexcusable than those who *serve the tabernacle*. When an error is connected with the interest, the pride, and the ministerial standing of a person, we are not surprised if he appears to cherish that error. This is the case, in relation to the Independents, but not in relation to Dr. Campbell.

"'Εκκλησία, in the singular number, is repeatedly applied to all Christians in Jerusalem. Acts viii. 1, and xi. 22, and xv. 4. 'But in *any intermediate sense*, between a *single congregation* and the *whole community* of Christians, *not one instance* can be brought of the application of the word in sacred writ. The plural number is *invariably* used, when more congregations than one are spoken of, unless the subject be of the *whole commonwealth* of Christ.'—*Campb. Lect.* vol. i. p. 204. There was, of course, at Jerusalem, during the apostolick age, no more than one single congregation. This argument is the corner stone of Independency. Remove it, and the tabernacle tumbles.

"There were at Jerusalem several congregations in one church.

"1. The apostles, prophets and elders, would not have remained at Jerusalem, to preach to one congregation.

"2. Diversity of languages did then, as well as now, require different places of worship. Miracles were performed, to confer on ministers the gift of tongues. There must have been different congregations, that the ordinary worship of the Sabbath might be intelligibly conducted.

"3. They had not in Jerusalem large places of worship, in which very large congregations could meet on the Lord's day, for the stated worship. They usually assembled in private houses, *chambers*, and *upper rooms*.

"4. There were in Jerusalem at least fifty thousand Christians.

"Jerusalem was a city of vast extent. Its population exceeded a million of inhabitants. When besieged and destroyed by the Roman army, it contained upwards of two millions. The Jews were then assembled to keep the passover. The ordinary worship of the Jews was conducted in the synagogues. These were their parish churches. There were nearly 500 of them in the capital of Judea.

"In this great city did the Lord begin his great work. *Three thousand*, on one day, *five thousand*, upon another, and, after this, *multitudes*, men and women, were repeatedly added to the church. Acts. ii. iii. iv. chap. Still the number of disciples at Jerusalem *greatly* increased. Even after this, *vast multitudes* were added to the Lord, and they remained in peace at Jerusalem, until the persecution commenced. Acts viii. Again, however, 'the churches had rest throughout all Judea.' The word of the Lord *increased* and *multiplied*. There were in Jerusalem several *myriads*. Acts xxi. 20. Πόσαι μυριάδες is translated in Acts xix. 19, fifty thousand. A myriad is, without dispute, ten thousand. At the time alluded to in this verse, there is every reason to believe, that there were in Jerusalem no less than twenty organized congregations belonging to that presbytery. He who carefully consults the sacred history will find the absurdity of limiting the number of Christians in Jerusalem, Antioch, Ephesus, and Corinth, to a single congregation in each place. These very large cities, however, appear to the Principal of Marischal college, as villages quite inferior to Aberdeen. During the triumphs of the gospel, they contained but a single 'Εκκλησία in each of them:"

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SPRUCE STREET LECTURES. *Lecture I. Delivered on the Evening of the 2d November*, 1831, *by the Rev. Ezra Fisk, D. D. of Goshen, N. Y. The Inability of Sinners Considered.* "*No man can come unto me, except the Father, which hath sent me, draw him.*"—John vi. 44.

This discourse is the first of a series of lectures on the fundamental and most important doctrines of the Christian system, which are now in a course of delivery, in the Sixth Presbyterian Church of Philadelphia. At a time when rash and dangerous innovations are attempted, on the principles and truths which have been considered as sound and sacred by the best and wisest men, since the period of the Protestant reformation, a number of ministerial brethren in this city have thought it might be useful, to invite from abroad preachers of talent and standing, to discuss publickly some of the leading points in Christian theology; and to publish the discourses delivered, as soon as practicable. It was at first intended that these lectures should be preached and printed in a regular systematick order. But to accommodate the preachers, it was found necessary to relinquish this plan; nor is it believed that an adherence to it would have been of much advantage. If the subjects treated are well handled, it is of little importance, especially for popular hearing and reading, in what order they are discussed.

We can truly say, that we have never seen the subject of the discouse here announced, so satisfactorily treated, as it is in this lecture. The preacher proposes I. To answer the question—What is coming to Christ? II. To discuss the answer given by our Lord in the text—"No man can come to me, except the Father, which hath sent me, draw him." The first of these divisions is treated summarily and briefly. What is said, results in this—The coming to Christ contemplated in the text is, "coming to him for salvation—into covenant union with him, perpetual in its glorious results." The second division of the subject—"The *assertion* of the text that without the agency of the Holy Spirit no man can come to Christ"—is discussed at considerable length. In advancing to the main point in the controversy on this subject, Dr. Fisk remarks:—"There is much speculation on the *inability* intended in this declaration of Jesus Christ; and there is certainly great importance attached to the inquiry into its meaning. The importance, however, arises not so much from any inherent difficulty in the investigation, or any liability of an honest mind to err, in the interpretation of the text, or in its practical application, but from the multiplied speculations and bad philosophy of the age. It is undeniably true that no man ever did come to Christ without the agency of the Holy Spirit; no believer of the gospel can suppose that any man ever will come without it; and the Saviour asserted that none *can* come except by this agency. What more is necessary then, to admit that the inability is entire, a complete preventive?

"Apart from the meddlesome philosophy which has intruded its blindness to obscure the light, I perceive only one reason for pursuing the inquiry another step. That is, to show the consistency of this announcement with God's commands, which bind us to love him and believe on Christ. On this subject, the facts, as stated in the Scriptures, are entirely satisfactory to my mind. There can be no doubt that God's commands are peremptory and binding on all individuals of the human family, to whom the word of his revelation is sent. Nor can there be any doubt that men are unable to come without the agency of the Holy Ghost. Here are two facts, revealed with equal plainness, and each positively asserted. Are they consistent with each other? This is the question. If they are not, there is inconsistency and inequality with God, because he has asserted both, and applied them to the same persons. We come, therefore, to this examination, with the assurance of their entire consistency in fact; and if *we* cannot perceive it, we may be certain the defect is in us, and not in the divine administration. It is a case in which we are not at liberty to hold to one and reject the other. Both are facts, and must be consistent.

"Whether such commands would have been given to us if there had been no mission of the Holy Spirit, perhaps we are not competent to say; but we know that they are not given without it. I speak not now of the providential agency which God exercises over and in his creatures, but of that mission of the Spirit, whose object is, by an unseen influence, to 'reprove the world of sin, and of righteousness, and of judgment,' to take of the things of Christ, and show them unto his people. This influence constitutes an essential part of God's administration, and he is ever ready 'to give the Holy Spirit to them that ask him.'

"The character and effect of this inability to come to Christ, is a proper subject of inquiry, and should in these days be well understood. The subject embraces much, and can only receive a brief examination at this time. Here let me say, that the circumstances under which I address you, and the occasion, together with the false philosophy so often mingled in the discussion of this subject, must be my apology for detaining you with a philosophical investigation. Some apology seems necessary, for I have not forgotten the

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apostle Paul's caution, to 'avoid oppositions of science, falsely so called.' But since this subject has been so involved, I may be permitted to recollect another caution by the same apostle; 'beware lest any man spoil you through philosophy and vain deceit.' I hope to regard these cautions, and show how philosophy has obscured this subject."

After this apologetical introduction, Dr. Fisk goes into the philosophical argument; where he shows that he is "at home"—handling points with which he is familiar. We know not what answer the adopters of the theory which he opposes can or will give to his statement and arguments; but we are well persuaded they can give none that will satisfy a discerning, candid, and unprejudiced mind. We have been tempted to extract the whole of this part of the discourse; but it is too long for our pages, and if it were not, we ought not to detach it from the rest of the discourse. We hope many, very many, of our readers will purchase each a copy of this lecture, and also one of each of those which shall succeed it, as they severally proceed from the press. Indeed, it must be recollected, that on the prospect of indemnity for continuing to print the lectures, *the* publication of the *entire series* must depend. We are pressed for space, but we know not how we can better employ as much as we can spare, than in laying before our readers the conclusion of this excellent discourse. It is as follows—

"What now are the *uses* to be made of this doctrine?

"One very important use is to *humble* man before God. If men are so sinful that they cannot deliver themselves, either *from its curse*, or *from its dominion*, they have *reason* to be humble. They have reason to be humbled under a sense of their sinfulness and their impotence. There are few things of which men are more inclined to be proud than of power. Children early discover a disposition to glory in their strength, or their capacity to accomplish what they consider important. Men are naturally fond of power in all its relations and influence, and are prone to become vain in their imaginations, forgetting their sin and weakness before God. But when once they are taught this doctrine by the Holy Spirit, they are prostrated in the dust, and feel themselves at the disposal of sovereign mercy. The pride of man needs to be humbled for his own benefit; and God will have sinners humbled, that his own power may be manifested in them. 'Whoso exalteth himself shall be abased.'

"Another *use* of the doctrine is to *convince men of sin.* So long as sinners perceive no danger, and feel confident in their ability to turn themselves to God at any time, they will not listen to the invitations of mercy, or care for the representations of their danger. No sinner will be likely to feel much anxiety for the salvation of his soul, while he considers it as depending on his own choice or ability. There is no truth, which the Holy Ghost more frequently and efficiently uses, to convince men of their sin and danger, than their lost, helpless condition by nature. The publican felt this when he cried, 'God be merciful to me a sinner.' So fully does the Spirit convince men of their helplessness, when he draws them to Christ, that their cry is, 'Lord, save, or we perish;' and ever after, they live and walk by faith, looking to Christ, in whom is their strength, and depending on the Holy Spirit for guidance.

"The Spirit often teaches sinners their danger before he teaches them their helplessness; they look more at the sin of their conduct than the sin of their hearts. In such cases they commence an effort to make themselves better. They try expedient after expedient, confident that they can turn themselves to God. But under the teaching of the Spirit they learn that they make themselves worse instead of better. Let a sinner perceive that he deserves endless misery, and is in imminent danger of his soul—if he has, or think he has power, he will make exertion for his safety. But let him perceive that he is ready to sink into everlasting perdition, and feel that his sin renders him helpless, an agony of distress will fill his soul; and if Christ had not sent the Holy Spirit, despair would drink up his own spirit. Then he trusts in Christ, and is thus drawn by the blessed agency of the Holy Ghost.

"But here it may be possibly asked, if this doctrine be not calculated to discourage sinners from seeking the Lord? I suppose it is possible for cavillers to pervert the truth, and even wrest it to their own destruction; but that it is calculated to discourage men from trusting in Christ, and accepting salvation, as it is freely offered to them, I cannot admit. I know that some have said the doctrine is calculated to lead men to sit down quietly and wait God's time to save them, alleging, that if he do not save them, the fault will be in the Saviour and not in themselves. This cavil never came from a sinner, deeply anxious for his soul's salvation. But if the objection were founded in fact, the influence would not be to quiet the feelings. Suppose a case, which, I think, may illustrate the influence of the sentiments intended in the objection. Were it announced to us that the flames are encroaching upon this house, and that if we remain in it a few moments longer we must inevitably be consumed, and that we are unable to get out of the house; would we lie down and sleep? No, every bosom would be filled with wakeful agony. But to make the case somewhat parallel to the

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real situation of the sinner, we must suppose two things more—that our sinfulness alone disables us from escaping, and that God is entreating us to accept his efficient and certain relief. Then if we should perish in the flame to-night, would there not be crime as well as holplessness in our case? Would there not be a striking analogy in the feeling, likely to be excited in such a case, to the conviction of sinners taught of God? To my mind the analogy is easily traced.*

"It is again objected that this doctrine sets aside the use of means with impenitent sinners. To this I reply, in unqualified terms, that exactly the reverse is true. If the excellency of the power were of men, every thing would be confused, uncertain, and discouraging. But since it is of God, and not of men, we may hope for success, relying on his ability, which is constant and efficient, to connect the means with the end. This is too plain to need further illustration.

"It is further objected, that it is inconsistent and useless to exhort sinners to repent or perform any Christian duty, if this doctrine be true. I know it sounds very singular to some ears to hear such addresses to sinners as 'look ye blind—hear ye deaf—awake thou that sleepest and arise from the dead, and Christ shall give thee light.' I doubt not many think such exhortations useless. But so it is, men are thus described, and thus exhorted in the gospel of Christ; and who will undertake to say they are inconsistent? God has ordered us in the gospel commission to announce most distinctly the guilt, helplessness, and misery of sinners; and at the same time to exhort, entreat, and command them to repent. Our warrant is plain, and our prospect of success, in these announcements, rests on the mission of the Holy Spirit. When the voice of the Spirit accompanies the exhortation, sinners hear and come to Christ. I have already shown the consistency of the doctrine with God's commands, and this rests on the same principle. But I must not longer dwell on this topick; let me say once for all, the human heart and human ingenuity have employed their utmost efforts to multiply and propagate objections and cavils against this doctrine. Here let a very strong fact be distinctly marked—one fixed and intelligent look within, upon the character of the heart as disclosed by the light and teaching of the Holy Ghost, disarms every objection, and prostrates the sinner in deep self abasement, and covers him with shame, crying, 'wo is me, for I am undone.' No cavil or objection can stand before a conscience enlightened by the Spirit of God.

"A very important *use* of this doctrine is to lead Christians and ministers of the gospel to cultivate a sense of dependence on the special influence of the Holy Spirit, and pray for his agency. No matter how great man's physical power may be considered by others, Christians must feel their entire dependence on the Spirit's blessed agency, which alone can bring men to Christ, enlighten their minds and sanctify them for his service and glory. The more sensible men are of their helplessness and real necessity, the more they will pray for the grace of God. The doctrine tends to induce in Christians a more constant sense of responsibility under the gospel administration, where the Holy Ghost is sent to humble, enlighten, sanctify, and guide them in the knowledge of his will, and discharge of Christian duty. Dependence on the Spirit and responsibility go together. The whole gospel urges upon us this sense of dependence on the Holy Ghost. He takes of the things of Christ, and shows them unto us; and we cannot be too thoroughly impressed with the importance of relying on this influence. Christians do not pray enough for this blessed agency; and too often they attempt the performance of duty with little or no sense of their dependence. This explains their frequent failure and the meagerness of their graces. While Paul recognised, fully, the truth of Christ's declaration, "without me ye can do nothing," his humble and confident reliance on the influence of the Holy Ghost, enabled him to say, "I can do all things through Christ, who strengthens me." It is not a sense of inability, which prevents Christians from growing in grace and fulfilling their obligations, but leaning upon their own understanding, and relying on their own strength.

"Under the influence of this sentiment of dependence, and a view of the helpless condition of sinners, ministers of the gospel will be more likely to rely on the Spirit's influence, and pray for his agency to accompany their ministrations. They will keep the doctrine of the Holy Spirit's agency distinctly in their own and the view of others. It was a judicious remark of a sensible elder in the church, "if ministers of the gospel would honour the

* It is questionable whether, in the whole extent of the Presbyterian church, there is, at this time, a congregation in which there is a more general awakening, a more hopeful revival of religion, than in that of which Dr. Fisk is the pastor. Here is a practical demonstration of the utter and absolute fallacy of the representation, that impenitent sinners are rendered careless and indifferent to their state, by being told of their entire inability to convert themselves—that regeneration is solely the work of the Holy Spirit.—ED.

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Holy Ghost more in their preaching, the Holy Ghost would honour them.

"One direct object of preaching the gospel is, to convince men of sin—of their lost, disabled, perilous condition under its influence—of the direct and certain consequence of sin, everlasting destruction from the presence of the Lord and from the glory of his power. Another important object is, to convince or teach them of the righteousness, not only of the law which condemns them, but of Christ, by which alone they can be justified—to explain the scheme of salvation by Christ, and the principles of the administration under which they are planned. This is to be done, "not in the words which man's wisdom teaches, but which the Holy Ghost teaches." O how necessary that ministers of Christ should be deeply impressed with the sense of their dependence on this heavenly instruction and influence! They should go from their closet to the pulpit, to the family, and every parochial service. They should carry the case of sinners before the mercy seat, unite the conviction and conversion of their souls to the intercession of Jesus Christ, which alone can prevail, to send down the answer of peace.

"One important practical question must close this protracted discussion. I propose it to every individual in this assembly. Is the agency of the Holy Spirit drawing you? If you feel inclined to seek the Lord, be sure the Spirit is striving with you. That some such inclinations are awakened here, I doubt not. Be cautious that you resist not the Holy Ghost. Recollect that you live under an administration in which this is the last agency employed for your salvation; resist this, and you must perish forever. Recollect that you live in a time greatly distinguished for the outpouring of this blessed influence. You take upon yourselves a fearful responsibility, if you resist the gracious influence. You may, for aught I know, have come very near to that point, when it shall be said of you as of Ephraim, "let him alone." How tremendous the prospect! How urgently should this caution be pressed upon your excited attention! And ye careless ones, remember that your carelessness costs you no small efforts to resist the Holy Spirit; and wo be to you, when you shall have succeeded effectually in quenching the Spirit.

"Christian brethren! take heed that you grieve not the Holy Spirit of promise. Cherish his influence; live under his guidance; pray for his agency to convince and convert perishing sinners. May the Lord hear, answer, forgive, bless, and save us all in Christ Jesus. Amen."

The continuance of our review of the Review in the Christian Spectator, we must, though reluctantly, postpone to the coming month.

Literary and Philosophical Intelligence, etc.

Not long since we read, in a short life of Sir Isaac Newton, published in a weekly periodical in this city, a statement that at a certain period in the life of that great man, he was visited with a temporary insanity—after which, it was said, he never attempted any thing that required close, long, and laborious thought. This was perfectly new, and equally surprising to us; although we had before heard, that Newton did not retain his mental vigour in advanced age, as fully as is witnessed in many old men. It was, therefore, with much pleasure that, in the Christian Observer for September last, we met with the following article. The whole story, it appears, is an infidel exaggeration, or rather fabrication; which Christians, as in too many other cases, have incautiously helped to circulate. The article to which we have referred is as follows:—

"M. Biot in his life of Sir Isaac Newton, has endeavoured to prove, on the testimony of a manuscript note of Huygens, buttressed by various collateral facts, that Sir Isaac Newton became deranged in mind in consequence of the destruction of his manuscripts by his dog Diamond; and that he never recovered his mental powers sufficiently to produce any great work after this epoch, though he was only forty-five years old at the time. M. de la Place exultingly adds, that this accounts for the author of the Principia turning his thoughts to theology, and writing on prophecy and biblical criticism, which Voltaire sneeringly urged as a proof that the most exalted mind is not always free from superstitious credulity. Till the publication of M. Biot's memoir, these alleged facts were wholly unknown in England or elsewhere, either from writing or tradition; but they have been lately extensively circulated under high auspicies in this country, in the Life of Newton by "the Society for the Diffusion of Useful Knowledge;" who, to their disgrace be it spoken, have not only adopted M. Biot's statement, but also the infidel sneers grounded upon it. Most happy, therefore, are we in being able to

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inform our readers, that Dr. Brewster, in his Life of Newton, just published in Murray's Family Library, has collected a number of interesting facts, bearing upon the point, from which, though it certainly appears that Newton laboured under a temporary nervous irritability, caused by fever and want of rest, yet that it was *only* temporary; that his exertions, mathematical, theological, and critical, bear powerful testimony to his vigorous powers of mind at the very period of his alleged incompetency; and that all his theological publications were composed in the vigour of life, before the illness which is said to have affected his reason. We may take an opportunity of detailing the facts more fully, as well as some other interesting particulars in Dr. Brewster's valuable narrative; but in the mean time our readers may procure the book for themselves. It does great honour both to Dr. Brewster and Mr. Murray's popular series; and particularly for the praiseworthy anxiety with which the deeply scientific writer rebuts the insinuations of scepticks against Christianity."

The two following articles of the most recent intelligence from Constantinople, belong to this department of our work, and are of too much interest to be omitted.

"*Constantinople, Oct.* 10.—On the 5th instant, a natural phenomenon, such as few persons remember, and the effects of which have been most destructive, filled with terror the inhabitants of this country, who are at the same time suffering under all kinds of evils. After an uncommonly sultry night, threatening clouds rose about 6 in the morning in the horizon, to the south and west, and a noise between thunder and tempest, and yet not to be compared to either, increased every moment, and the inhabitants of the capital, roused from their strife, awaited with anxious expectation the issue of this threatening phenomenon. Their uncertainty was not of long duration; lumps of ice, as large as a man's foot, falling first singly, and then like a thick shower of stones, which destroyed every thing that they came in contact with. The oldest persons do not remember ever to have seen such hail stones. Some were picked up half an hour afterwards, which weighed above a pound.

"This dreadful storm passed over Constantinople and along Bosphorus, over Therapia Bejukdere, and Belgrade, and the fairest, nay, the only hope of this beautiful and fertile tract, the vintage just commenced, was destroyed in a day. Animals of all kinds, and even some persons, are said to have been killed, an innumerable quantity are wounded, and the damage done to the houses is incalculable. Besides that scarcely a window has escaped in all the country, the force of the falling masses of ice was so great, that they broke to atoms all the tiles on the roofs, and shattered like musket balls planks half an inch thick. Since that day the rain has not ceased to pour down in torrents, and from the slight way in which the houses are built, almost wholly consisting of windows, and with very flat roofs that have nothing to keep off the wet beside tiles, innumerable families are not much more comfortable than in a bivouac. If, in addition to this, we consider that in consequence of the burning of Pera, and the great fires in Constantinople itself, many have no shelter whatever, and recollect besides the plague, which continues to spread, and the cases of cholera which still occur, both together indeed make the whole a most gloomy picture.

"The delay which has taken place in rebuilding the houses burnt down is not yet remedied, because the directions have not yet been published, which are to obviate the defects of the mode of building hitherto practised, and to afford greater security against fire; and, however injurious this delay may be to many an unsheltered family, it may be easily accounted for, without imputing blame on the government, which has to contend with innumerable obstacles in the introduction of any, even the most useful innovation. The houses taken from the Catholick Armenians at the time of the persecution, most of which are in ruins, have been restored to them.

"A journal in the Turkish and French languages will shortly be published here, by order of the Sultan, and under the special direction of a commission appointed for that purpose. The prospectus of this journal, which is to be published once a week, has been printed in the Turkish language, and distributed among the publick."

The Comet.—The European papers speak of a Comet that will appear within 60,000 miles of the earth's orbit, some time in the year 1832. If the earth should happen to be in that portion of its orbit, nearest the path of the comet, in its approach to the sun, they say its motion will be much disturbed, and serious consequences may reasonably be apprehended. M. Lalande has computed that comets may pass within 30,000 leagues without sensibly deranging the motion of the earth. The comet of 1470, approached so near the earth as to increase its periodical time upwards of two days; and had its mass been equal to that of the earth, it is computed by La Place, the earth's motion in her orbit would have been equally retarded, and consequently have increased the length of the year nearly 49 hours. As no such effect was produced, the disturbing force of the comet was considered insensible. The mass of the comet was 15000th part less than that of the earth. In 1454, the moon was eclipsed by a comet, which

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must have passed within 200,000 miles of the earth—and it is known that no effect was produced by its attractive force, either on the earth or moon.—The immense velocity of comets may be a principal reason why they do not sensibly affect the motion of the planets. That of 1680, was calculated by Newton to move at the rate of 800,000 miles an hour, and Boybone observed one at Palermo, in 1670, whose velocity he computed to be equal to 2,500,000 miles an hour. The comet of 1450, is best known by astronomers. Its period is computed to be about 75 years, though from its motion being disturbed by the planets, it is sometimes longer. It appeared in 1632, very bright; and was looked after with very great anxiety in 1758; but Clairault determined from calculation that it would not appear till April, 1759.

The increased length of its period he attributed to the influence of Jupiter and Saturn, near which it would pass. It accordingly approached nearest the sun on the 12th of March, 1759. If this is the comet to which the European papers refer, it will not appear until 1834 or 5—the distance of this comet from the sun, when in the extreme end of its orbit, is about 82,000,000 miles; yet it returns regularly, and its period has been calculated by the mathematician within 30 days.

English Tariff on Titles.—A professor in the University of Cambridge, (Mr. Babbage,) has published a work containing severe charges of personal ambition and aggrandizement, against the Royal Society of London, and others as severe against other societies and distinguished individuals. It is entitled "*Reflections on the Decline of Science in England.*" The following tariff of admission to some of the principal societies, including composition for annual payments, is contained in it. The letters are the society initials.

Royal Society,	£50	0*s.*	F.R.S.
Royal Soc. of Edin.	15	4	F.R.S.E.
Royal Acad. Dublin,	26	5	M.R.I.A.
Royal Soc. Lit.,	36	15	F.R.S. Lit.
Antiquarian,	50	8	F.A.S.
Linnæan,	36		F.L.S.
Geological,	34	13	F.G.S.
Astronomical,	25	4	M.A.S.
Zoological,	26	5	F.Z.S.
Royal Institution,	50		M.R.I.
Royal Asiatic,	31	10	F.R.A.S.
Horticultural,	48	6	F.H.S.
Medico Botanical,	21		F.M.B.S.

Mr. Babbage remarks, that "those who are ambitious of scientifick distinction may, according to their fancy, render their name a kind of comet, carrying with it a tale of upwards of forty letters, at the average cost of £10 9*s.* 9¾*d.* per letter."

Safety of Steam Engines.—The Societé d'Encouragement of Paris have decided upon granting two premiums:—"One to him who shall perfect and complete the means of safety which have hitherto been employed or proposed, against explosions of steam engines and other boilers, or point out better ones; the other, to him who shall invent a form, and a construction of the boiler, which will prevent or annul all danger from explosion.

Each of these premiums shall be two thousand francs, and decreed to any Frenchman or foreigner who shall be deemed most worthy of it.

The method proposed must have been tested by at least six months' trial in a steam engine of high pressure, of ten horse power or larger, or on a boiler of equal force. The efficacy of the proposed improvement must be duly authenticated, and the inventor must renounce any intention of securing patent privileges. The memoirs, designs, or models, reports or certificates, must be sent before the first of July, 1832.

Emigration to Liberia.—The schooner Crawford sailed from New Orleans on the 13th ult. for Liberia, with twenty-one emigrants from Kentucky. She took out a large supply of merchandise, books, medicine, &c. &c. for the use of the colony. The expedition is under the superintendence of Charles G. Shave, M. D. of Cincinnati, a talented and worthy young gentleman who volunteered his services, and gratuitously gives them to the colonizing enterprise. It is added, that not a drop of ardent spirits was taken in the Crawford.

Petersburg, (Va.) Dec. 20, 1831.

The Sora.—It has long been a question among naturalists, (and still unsettled, unless the fact we are about to mention should put it at rest,) *whence cometh the sora, and whither goeth it?* This interesting bird usually makes its appearance along the tide waters of Virginia, about the middle of August; and leaves the first severe frost.

During last week, one of a party skating on a meadow in the vicinity, happened to break in, when immediately upon extricating himself, *four or five soras came through the aperture*, one of which was caught. The others retreated beneath the ice, and thus escaped. The captive bird was brought alive to town, has been seen by many, and there can be no doubt as to its species. The sora, therefore, does not always emigrate, if it changes its clime at all; which, from its being a clumsy flyer, it is as little able to do as any individual of the feathered race.

The Seat of Taste.—By covering the tongue with parchment, sometimes in whole, and sometimes in different parts, it has been determined by two experiments in Paris, by MM. Guyot and Admyraula,

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that the end and sides of the tongue, and a small space at the root of it, together with a small surface at the anterior and superior part of the roof of the palate, are the only portions of surface in the cavity of the mouth and throat, that can distinguish taste or sapidity from mere touch. A portion of the extract of aloes, placed on any other part, gives no sensation but that of touch, until the saliva carries a solution of the sapid matters to those parts of the cavity.

The Journal of Commerce has this paragraph:—The number of deaths in the city of New York last week, was *one hundred and eighty-seven;* a number very unusual for this season of the year, and seldom equalled in the most sickly portion of the year. The greatest number in any one week, during the last five years, was 204. The average number through the year, is about 100. If we inquire for the cause of this uncommon mortality, it is to be found in the prevailing influenza. For though not a formidable disease in itself, it proves fatal in a great many cases where the constitution has been previously shattered, and will no doubt sow the seeds of consumption in hundreds of others. On looking at the inspector's returns, we find that an unusual portion of the deaths during the week, were occasioned by diseases of the lungs. Only 11 are put down to the credit of influenza; but then there are 43 by consumption, 17 by inflammation of the lungs, thirteen by croup, and others by different diseases, generated or aggravated by influenza, sufficient to swell the number to 100.

Nashville, (Ten.) Dec. 15, 1831.—It is within the memory of some of the oldest citizens of the neighbourhood, that twice only since the settlement of this country, has the Cumberland river been so thickly frozen as it is at present. In the winters of 1787–8 and 1795–6 it was crossed by passengers, since which period, till now, the same circumstance has not happened. The snow of 10 or 12 inches which fell early last week, has suffered little or no diminution. For no morning, within ten days, has the thermometer been above 10 degrees, but, on the contrary, has more than once sunk below zero.

Singular Phenomenon.—The Ulster Plebeian states, that during the late severe snow storm, many of the inhabitants of Kingston, New York, witnessed vivid and repeated flashes of light, apparently not many feet from the earth. So brilliant were some of these corruscations, that in some instances the hand was applied to the eyes for a few seconds, to enable them to recover from their momentary blindness.

Mrs. Hannah Adams, one of the most remarkable literary personages of this country, died on Friday the 16th inst. at Brookline, in Massachusetts, having arrived at an advanced age.

Religious Intelligence.

With the commencement of the present year, we cease to append to our Miscellany "The Missionary Reporter," and return to our original plan of communicating Religious Intelligence to our readers. This is done not from any dissatisfaction with the Missionary Reporter, to which we earnestly wish the patronage of the churches may be extensively given. But that publication is no longer connected with the Educational Register; and on the vastly interesting subject of education, as well as on that of missions, we feel it to be our duty to give information to our subscribers; and we cannot connect both the Reporter and a publication on the subject of education, which we understand is ere long to appear, with the Christian Advocate. We think, moreover, that with the original number of our pages, forty-eight, we can give the substance of the intelligence relative both to education and to missions, in a condensed form, so as to be even more satisfactory to most of our readers than the whole of the details. This therefore we shall endeavour to do, although it will cost us some additional labour.

BOARD OF MISSIONS OF THE GENERAL ASSEMBLY.

The Secretary of the Board of Missions, in compliance with the direction of the Executive Committee, and in their name, has made

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a very impressive address to the "PASTORS, ELDERS, CHURCHES, and CONGREGATIONS," of the Presbyterian church. This address has been published at length in the *Reporter*, the *Presbyterian*, and perhaps in some other periodicals. It has, therefore, probably been seen and read by the most of our subscribers. But although this should have been the fact, we think it may be well for all to read a portion of it again; and for ministers of the gospel to read to their people, if not the whole, at least the concluding part of the address, which is as follows:—

"It has long been the settled purpose of the Board of Missions, *never to withhold a commission*, from any duly qualified labourer who was willing to engage in their service, on account of their *immediate want of the funds* required for his support in a missionary field. And although their treasury has frequently been empty, and sometimes overdrawn to a large amount, yet they have never dared to turn away their ears from the cry of the needy, and stay the footsteps of a herald of the cross, who was ready to minister to their spiritual wants, because the churches whom they served had failed to furnish them with the necessary resources. They have had confidence both in the ability and disposition of those churches, to enable them ultimately to fulfil all the pecuniary engagements, into which they deemed it necessary and proper for them to enter, for the successful prosecution of the benevolent enterprise in which they are engaged. From past experience, we are fully satisfied that this confidence has not been misplaced. The time was, brethren, and that time is no further distant than the year 1828, when the income of the Board of Missions, for twelve months, amounted to no more than 2400 dollars. This fact was, indeed, humiliating, mournful, and discouraging; but the real and tried friends of the Board, were not even then utterly disheartened, their efforts were not suspended. 'They were troubled on every side, yet not distressed; they were perplexed, but not in despair;—cast down, but not destroyed.' Out of darkness there arose light; from their very weakness they gathered strength. They were strong in the Lord, and in the power of his might. They gathered up the mantles of the departed saints, who had laboured with them in the missionary enterprise in better days, they smote upon the deep and turbid stream which impeded their progress, they called upon the God of Elijah, and moved onward. The Board of Missions was reorganized, its plan of operations was improved, the sphere of its labours was greatly enlarged, a spirited appeal was made to the liberality of the churches; and in the short space of only three years, they had the unmingled satisfaction of reporting to the General Assembly, that their Missionaries had been increased from 31 to 233; and their resources, from *twenty-four hundred* dollars to nearly as many *thousands!* Under the powerful influence of these delightful recollections of the *past*, you will not think it strange, beloved brethren, when we seriously assure you, that, although the treasury of the Board is at the present moment *overdrawn*, to the amount of 6000 dollars; and although this amount, and at least *ten thousand dollars* in addition, will be required at our hands by the month of June next, we nevertheless entertain the most animating and consoling hopes for the *future*. Nor will you be either surprised or offended, if, in view of the statements we have now submitted, with impassioned earnestness and strong expectation, we repeat our supplications to you,—as patriots, as philanthropists, as Presbyterians, as *Christians*—for immediate, liberal, pecuniary assistance. We ask your contributions—in the name of our needy Missionaries and their dependent families—in the name of the many thousands of the perishing poor whom they serve in the gospel; in the name and as the servants of the highest judicatory of the Presbyterian Church in these United States; and in the name which is above every name, of the ever glorious Head of the Church militant and triumphant—even of Jehovah Jesus, who, for the encouragement of pious liberality, said when upon earth, 'whosoever shall give a cup of cold water to a disciple in the name of a disciple, shall not lose his reward'—and who will say, upon the throne of judgment, when he places on the brow of the objects of your charity the crown of eternal glory, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

MISSIONARY CONVENTION AT CINCINNATI, OHIO.

This convention took place in consequence of the following act of the General Assembly, in May last, viz:—

"In view of existing evils resulting from the separate action of the Board of Missions of the General Assembly, and the American Home Missionary Society, the General Assembly recommend to the Synods of Ohio, Cincinnati, Kentucky,

Tennessee, West Tennessee, Indiana, Illinois, and the Presbyteries connected with the same, to correspond with each other, and endeavour to agree upon some plan for conducting Domestic Missions, in the Western States, and report the result of their correspondence to the next General Assembly. It being understood that the brethren in the West, be left to their freedom, to form any organization, which in their judgment may best promote the cause of missions in these States:—and, also, that all the Synods and Presbyteries in the Valley of the Mississippi may be embraced in this correspondence provided they desire it."

There were delegates to the convention from the Synods of Pittsburgh, Ohio, Cincinnati, Kentucky, Indiana, and the Western Reserve. The Rev. James Blythe, D. D., was chosen moderator, and the Rev. Messrs. A. O. Patterson and S. Steel, clerks. The convention sat just one week; and although there was much earnest debate, it is stated that there was little or no acrimony, and that kind feelings were cherished amidst discordant views and wishes. The convention commenced its sittings on the 23d of November, and rose on the 30th. The following minute contains the result of the whole.

"Wednesday, nine o'clock, A. M. The Convention having been duly constituted, a motion was made by the Rev. Dr. Wilson, to postpone the whole business before the Convention, for the purpose of taking up a substitute, which was read. Two motions for amendment having been made and negatived, the motion for postponement was carried, and the substitute was adopted by a vote of 54 to 15, and is as follows:—

"Whereas, it appears from the report of the committee to receive and report all written communications to the Convention, that of the Presbyteries in the Valley of the Mississippi, fifteen, entitled to forty two votes, have not been heard from. That one entitled to two votes, is in favour of both Boards as they now exist—that one entitled to four votes, is in favour of the American Home Missionary Society—that two entitled to eight votes, are in favour of an Independent Western Society—that one entitled to two votes, is in favour of an ecclesiastical supervision, and opposed to voluntary associations—and that seven entitled to twenty-two votes, are in favour of the General Assembly's Board in its present organization; and whereas, twenty Presbyteries entitled to seventy votes, being actually present in the Convention, a plan for the establishment of a Western Board of Missions, under the care of the General Assembly, after a full discussion, has been rejected by a vote of forty-one to twenty-eight, and as it appears to the Convention from these facts, that no arrangement, into which we can possibly enter, is likely to reconcile conflicting views on this subject; that so far from healing divisions, or restoring peace to the churches by any new expedient, they would only tend to multiply the points of difference and increase the evil; therefore, resolved, that under these circumstances, they deem it inexpedient to propose any change in the General Assembly's mode of conducting Missions, as they fully approve of that now in such successful operation, and that the purity, peace, and prosperity of the Presbyterian church materially depend on the active and efficient aid, the sessions and Presbyteries under its care, may afford to the Assembly's Board."

The Reporter contains reports, for the month, of 12 or 13 missionaries, whose services have been rendered in the States of N. York, Pennsylvania, Ohio, Indiana, Illinois, Kentucky, Tennessee, and Alabama.—A statement is given of the whole number of missionaries (except twenty or thirty voluntary agents) who have been employed by the Board of Missions, since their last annual report was laid before the General Assembly, in the *different States and Territories.*

New York,	40
New Jersey,	4
Pennsylvania,	34
Delaware,	2
Maryland,	3
Virginia,	14
North Carolina,	15
South Carolina,	1
Georgia,	2
Ohio,	45
Indiana,	8
Illinois,	12
Missouri,	2
Kentucky,	7
Tennessee,	8
Mississippi,	3
Alabama,	4
Louisiana,	2
Michigan Territory,	2
Arkansas Territory,	1
Florida,	2
Lower Canada,	1

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"From this statement it appears, that 126, out of the 212 Missionaries of the Board, are located south of the Potomac river and west of the Alleghany mountains; and the fields occupied by 105 of them, are embraced in the Great Valley of the Mississippi. We mention these facts to show, that the Board have not been unmindful of the pledge given to the churches in the Valley in their last Annual Report, to "*use their best endeavours, to supply, in the course of five years, every vacant Presbyterian congregation and destitute district, which may be disposed to receive aid from this Board, with a faithful and devoted minister of the Gospel of Christ.*" If a sufficient number of duly qualified Missionaries can be secured, we do not entertain a doubt, that this pledge will be fully redeemed, within the period specified—and from the animating prospects which are now opening before the Assembly's Board of Education, whose beneficiaries are *all expected to engage* in the service of our Board, for at least one year, immediately after their licensure, we have strong confidence that the *men* will not be wanting.

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We add the following notices, and hope they will receive due attention.

Special Notice to Agents, Auxiliaries, and Annual Contributors.

From the address of the Executive Committee, it will be perceived, that the Board of Missions are, at the present time, in *great want of funds.* We would, therefore, respectfully solicit, from all our *Agents*, from the *Treasurers* of Auxiliaries, and all others who may have funds in their hands, designed for the use of the Board, a *prompt remittance* of the same to our Treasurer, SOLOMON ALLEN, Esq. No. 117, Chesnut street, Philadelphia.

Annual Contributors to the Board, would confer a special favour, if they would forward, as *speedily* as may suit their convenience, the amount of their benefactions.

We would, respectfully, remind the *Sessions*, which are auxiliary to the Board, of the vast importance of *diligence and punctuality*, in making their annual collections, and in renewing their efforts to *increase the number of members of Auxiliaries*, and to obtain liberal subscriptions and donations, from wealthy and benevolent individuals. In accordance with the wishes of many of their friends, and with a view to the strictest economy, the Board have greatly diminished the number of their special agents, and having only *three* engaged in their service at the present time, they are under the necessity of depending almost entirely on the gratuitous efforts of those *Ministers and Elders*, who take a lively interest in their operations, for a large proportion of the pecuniary resources, which are indispensable to the successful prosecution of their work.

It is the earnest desire of the Board, that a fair and extended experiment of the plan of raising funds by *voluntary agencies*, may now be made by Sessions and Presbyteries; in order that they may be enabled hereafter, if it should prove successful, to avoid the expense of all special Agencies.

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Notice to Applicants for Missionary Aid.

Applications to the Board for *Missionary appointments*, and *pecuniary aid;* and also for the *reappointment* of Missionaries, should always be made by the *Elders* of the Church, *through the Corresponding Executive Committee* of the Presbytery to which the Church applying for assistance belongs—accompanied with a recommendation from said committee of the Missionary to be appointed, and a specification of the amount of aid, deemed indispensably necessary.

If there be no Corresponding Executive Committee in the Presbytery, the application must be fully sanctioned by two neighbouring Ministers, connected with the Presbytery to which the Church belongs.

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From the 1st to the 15th of December—a fortnight—there were made no less than 13 appointments and reappointments; 7 of the former and 6 of the latter.

From the 20th of November to the 14th of December, 1831, the treasurer received $379 84.

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY.

We expected to make a statement somewhat in detail, in our present number, of the transactions and prospects of this Board, since the present Corresponding Secretary and General Agent entered on the duties of his office. He, indeed, had promised to furnish us, if practicable, with the materials for such a statement; but his pressing engagements and present absence from the city have prevented. We can, therefore, at present, only say in general, that the state and prospects of our Board of Education are of the

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most encouraging kind. In every part of the Presbyterian church the General Agent has not only been cordially received, but the countenance and co-operation of ecclesiastical bodies, of men of the greatest influence as individuals, and indeed of the people at large, have been afforded him. The Presbyterian church seems to be waking up, to the sacred duty of educating her own sons for the gospel ministry, under her own supervision—by men appointed by herself, and by herself alone, for this purpose. For this happy result, the Presbyterian community are much indebted to the efficiency of the Executive Committee of the Board, and to the activity and prudence of the Corresponding Secretary and General Agent, who has travelled very extensively, and laboured with unwearied diligence, in the service in which he is employed. We state, for the information of the publick, that the Board is now in a condition to receive every well qualified and properly recommended beneficiary that may apply, and have resolved that none such shall be refused.

We extract from the WESTERN LUMINARY a part—we have not space for the whole—of a very animated address to the publick, of the Executive Committee of the Presbyterian Education Society of Kentucky. It is as follows—

PRESBYTERIAN EDUCATION SOCIETY.

Address of the Executive Committee of the Presbyterian Education Society of the State of Kentucky.

Although the state of Kentucky was not so early in entering upon the work of Christian benevolence as some of the Atlantic states, yet the actual results which have followed efforts of but recent origin, show that our people are ready to appreciate and sustain, enterprises designed to promote the interests of morality and religion.

For several years, the Bible, Tract, and Sabbath School causes have been sustained, and in many instances, with great liberality and corresponding success.

The importance of the ministerial office has been, at least in some places, appreciated—and occasional, and disconnected efforts have been made by churches and individuals, to increase the number of labourers for the field, which is wide, and whitening to the harvest.

It was not, however, till 1828, that any regular and systematick plan was adopted to call forth the resources of the churches to this object. In that year, through the instrumentality of a few friends of the cause in Danville, the Presbyterian Education Society of Kentucky was formed, and a constitution adopted, explaining the design, and expressing the principles of the association. Since its organization the Society has aided 55 young men in the different stages of their study.

During the last session of Synod, the Society put itself under the care of Synod, and the Synod became auxiliary to the General Assembly's Board of Education. By this arrangement, while the general cause is strengthened by co-operation, the society has lost none of the privileges and advantages of a separate existence, and has obtained essential aid, as the agency is sustained by the Assembly's Board.

Through the length and breadth of the land, the Presbyterian church, so long sinfully negligent in this cause, seems to be now, with great unanimity and zeal, coming up to the work.

We trust that in our own state, this appeal will not be in vain, but that the churches through whose contributions we have heretofore been *able to live*, will answer it with redoubled effort and increased liberality. *We ask them to enable us not only to live, but to* MOVE FORWARD *with a strength and efficiency proportioned to the* GREATNESS OF THE WORK AND THE GLORY OF THE CAUSE.

There are many destitute churches in our own state, where feeble and scattered flocks are praying for a pastor to gather them and feed them with the bread of life. And around our Zion there are many desolations, where moral darkness reigns, and thousands are going on *unwarned*, to the doom of the second death.

We cannot remain inactive without sin; nor in this day, when the world and the church are in motion, and so many signs are indicating the approach of the "latter day glory," can we act feebly and coldly, without guilt and shame resting upon us? There is a voice from the waste places of Zion, and a voice in the Providence of God, and a voice from his word, saying unto us "ARISE AND BUILD."

We cannot believe that those who are cherishing the hope of Heaven through the Redemption of Jesus Christ, and to whom God has given much of this world's goods, can even desire to be excused from this

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work, when they consider the blessedness of doing good, and the glorious privilege of being coworkers with God in the salvation of men. Nor if any should desire it, can we suppose that with the knowledge of the first principles of Christian duty, they would dare to hide their talent in the earth, and meet the Judge at the last day. Who, with all the light and motives which the Providence of God has gathered, and is still gathering around us, will dare to shrink from his duty, and "meet the burning indignation of the Almighty." Who will not link his influence and destiny to the cause of man and of God, and stand up for the Millennium and for Heaven.

In full confidence upon Him who has promised that a knowledge of the Lord shall cover the earth as the waters cover the sea, we commit the success of our cause to the prayers and liberality of those who, we trust, are willing to labour with us that his kingdom may quickly come, and his will be done on earth as it is in Heaven.

By order of the Committee,
JAMES K. BURCH, *Ch'm.*
P. F. PHELPS, *Agent.*

OBITUARY.

Died on Sabbath evening, the 25th of December, after a short illness, the Rev. Joseph Sanford, pastor of the Second Presbyterian church in Philadelphia. His funeral obsequies were celebrated on the 28th, in the church in which he had been accustomed to minister, which, on this mournful occasion, was thronged by the people of his former charge. Many of his brethren in the ministry were also present. The Rev. Dr. M'Auley, after introductory exercises of devotion, delivered a discourse from Rev. xiv. 13. "And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." The concluding prayer was offered by the Rev. J. Breckenridge. We have seen a brief sketch of the discourse; but we presume it will either be published more at length, or that a more extended memoir than it contains, will, in some other form, be given to the publick. Mr. Sanford was, at his death, in the 34th year of his age. He has left a wife and one child.

We find it stated that, "at the earnest and affectionate request of the session of the church in Brooklyn, (N. Y.) of which Mr. Sanford was formerly pastor, his remains have been removed to Brooklyn, there to repose beside those of his first wife, until "the resurrection of the just."

View of Publick Affairs.

EUROPE.

The latest European dates which we have seen are from Liverpool, of the 17th of November, from London of the 16th, from Havre of the 8th, and from Paris of the 7th, of the same month.—The agitated state of Europe remains much as it has been for a considerable time past; no important changes have taken place within the last month.

BRITAIN.—Under the latest London date, we perceive that a rumour was prevalent that a change in the ministry was about to take place. This, however, was discredited by the editor of the paper in which the rumour is mentioned. The probability seems to be, that on account of his health, Lord Grey wishes to retire; but it appears to us, that any material change in the ministry at this time, especially if the change were indicative of the relinquishment of the reform question, would throw the whole nation into confusion and insubordination. It is with great difficulty, as things now are, that the people can be held in any tolerable degree of quiet, till the next meeting of Parliament.

The riot at Bristol was truly shocking. Most of the public buildings were burned, and many of the rioters were burned in them. For two days there was a kind of general plunder. Nor was any thing like order restored till the military fired on the mob. The loss of life was considerable. The citizens of Bristol, or a large number of them, have drawn up a memorial to the government, in which they express their opinion that

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Sir Charles Wetherell, whose public entrance into the city as Recorder, was the signal for the late riots, 'ought either immediately to surrender his judicial office, or to withdraw himself from the contested field of politics, as they are persuaded that, so long as he acts in the double capacity of judge and politician, the interests of justice in this city will be compromised, party spirit be rendered more violent and bitter, and the feelings of a large number of his most respectable fellow citizens be directly outraged and insulted.' Up to the date of the last accounts, no definite answer had been received from the government.—The conduct of the Bishops in the House of Lords on the Reform Bill, has given such offence, that the whole establishment is denounced. It seems probable that, ere long, the English hierarchy will be abolished, and no more Lords spiritual be seen in the House of Peers.——It is no longer doubtful that the malignant Asiatic Cholera, technically denominated Cholera Spasmodica, has appeared in England. The United States consul at Hull, has found it his duty to make an official communication on this subject to our Secretary of State. Among other things, he says, "The physician sent from London by government, has declared the disease to be the Indian Cholera, and the board of health established there [Sunderland] has reported it to be the same." This frightful malady was confined to Sunderland, except that one equivocal case had appeared at Newcastle upon Tyne. The first five individuals who were taken with the disease, all died; and of all who are taken more than half have become its victims. It has hitherto chiefly, if not wholly, appeared among the poorest and most destitute portion of the community. But there is no reason to believe that it will be confined to them. A piece of flannel, worn as a belt round the loins and abdomen, is recommended as the best preventive. It is pronounced by those who have seen it both in India and Europe, not to be contagious; but is believed to be occasioned "by some peculiar and unknown change in the atmosphere, affecting the constitutions of all, more or less, and producing a disposition to the disease." If this be so, there is the more reason to fear that it will travel over the world, as we know the Influenza has done, in several instances. O that "while the judgments of God are abroad in the earth, the people may learn righteousness." The Reform Bill and the Cholera seem to have absorbed the attention of all classes in Britain—scarcely any thing else is mentioned.

FRANCE, as well as Britain, is disquieted with fear of the prevalence of Cholera. Notwithstanding the decided opinion of physicians, and others who have been familiar with this formidable disease, that it is not contagious, great care is taken to prevent its importation. A rigorous quarantine is established, and vessels from those parts of England where Cholera exists, or is suspected to exist, are to be put under quarantine in France—This measure is likely to limit not a little the intercourse between the two kingdoms. The manufacturing and commercial interests of France seem to be gradually reviving, and the publick funds have risen in value. The great political topick which now occupies the attention of the legislative Chambers and the political writers is the question of the Peerage—whether it shall be hereditary, or only for the life of each individual peer. The Chamber of Deputies have decided against a hereditary Peerage; but a whole month has passed without sending up the bill to the house of Peers. The minister, it is said, has been labouring, but as yet without success, to gain a majority in that house to sanction what has been done by the Deputies. The measure of creating a large number of new Peers, to insure the passage of the bill, is said to be disagreeable to the king; and that it is even difficult to find men who would accept the Peerage on the terms proposed—The issue will probably be known in a short time—The reorganization of the National Guards to a large extent, appears likely soon to take place.

SPAIN.—We find nothing of more importance relative to Spain, in the recent intelligence from Europe, than what is contained in the following short extract of a letter from Madrid, of the 31st of October—"The attention of our cabinet is much engaged by the reports respecting Portugal and Don Pedro's expedition. The politicians pretend that, but for this circumstance, the Ministry would have been modified in the spirit of the party which has ever opposed the anti-salique law."

PORTUGAL.—It appears that a considerable force, naval and military, is being fitted out at Terceira, for the invasion of Portugal, with a view to dethrone the tyrant Don Miguel, and give the crown to his niece, to whom of right it belongs. To a well appointed expedition, the conquest of Miguel's army would seem not to be difficult, if the following article from a London paper states any thing like the truth.—"A letter from Lisbon states, that on the 29th of October, the anniversary of Don Miguel's birth-day, there was a review of the troops—6,000 of the line and 3,000 police; and although 400 milreas had been previously distributed to each regiment, in order to excite their enthusiasm, not a single viva could be drawn from them, even in the presence of Don Miguel himself; only a few were given by the rabble and vagabonds collected and paid for that purpose by the heads of the police. The Conde de Barbacona, Adjutant General, was completely dismayed, on observing the coldness of the troops in the presence of Don Miguel, and afterwards declared that in case of invasion by Don Pedro, unless Don Miguel possessed the courage to put himself at the head of the

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troops (a thing not very probable from the cowardice of the individual,) he (the Count) did not expect the troops would fire a single shot."

Greece is in a most deplorable state. Their late chief Capodistrias has been assassinated. He was, no doubt, a man of considerable talents; but he was a tyrant. His oppression of the family of Mavromichalis, than whom none had done or suffered more to free Greece from Turkish bondage, was insufferable, and has at last cost him his life. He confined Pietro Bey, the head of this distinguished family, and his brother Constantine, without any justifiable cause, for eight months in a prison, and heaped upon both every indignity. He was at length obliged to release them, through fear of the resentment of their countrymen, the Spartans. When at liberty, Constantine, and the son of Pietro Bey, conceived and executed the dreadful and most unjustifiable purpose of assassinating Capodistrias.—The correspondent of the London Courier thus wrote from Napoli on the 10th of October:—"Yesterday morning (Sunday) as the President was entering the church of St. Spiridion, between six and seven o'clock, to hear divine service, he was shot through the head by Constantine, brother of Pietro Bey, and was stabbed in the belly by George, the son. The first assassin was killed; after a slight resistance, and his body dragged through the streets. The mob literally cut the body to pieces, and threw it over the walls. The other escaped into the house of Baron Rouen, who delivered him up to prison late last night. The moment this dreadful occurrence took place, the garrison got under arms, closed the gates, and confined the population to their houses. During the day, the Senate met and appointed an administrative commission of three, namely, Count Agostino Capodistrias, G. Goletti, and Theodore Colocotroni."—Capodistrias was the agent of Russia, and the last accounts state, that the representatives of Russia, at Constantinople, were consulting with those of the Sultan, on settling the state of Greece. We fear for the result.

Austria and Prussia.—It appears to be the object of these great powers to preserve, if possible, the peace of Europe; after favouring, as much as they dared, the destruction of the Polish revolution. An article in an English paper states, that the exchange of couriers between Vienna and Paris is very active; and that the object is the reduction of the armies of these powers severally; and to obtain a similar reduction in the armies of the other European states. We have heard much before, about this reduction, and shall believe in its having taken place when we see it.

Belgium and Holland.—It is understood that King Leopold has accepted, or is ready to accept, the 24 articles of the Conference of the five great powers in London, by which he is declared King of Belgium, and the terms on which Belgium and Holland shall be separated are specified, and the claims of these States severally are adjusted and settled, under the sanction of the potentates concerned in the Conference. The King of Holland has as yet shown no disposition to accept these articles, but apparently is much dissatisfied with them. Suspicions are entertained that he is secretly prompted by the Emperor of Russia to refuse an acceptance, in hope of making it the occasion of war.—Time will disclose the truth. King Leopold has ordered that the national flag of Belgium shall be tri-coloured, red, yellow, and black, in three vertical stripes.

Poland is no longer a state; but the condition of the brave people who have so nobly contended for their freedom, is interesting to the friends of freedom throughout the world. It is stated with apparent truth, that many of those who were active in the Polish revolution, and who have remained at Warsaw and other places, are silently sent away into Siberia; and that the part of the Polish army that remained with, or that submitted to the Russian forces, is to be marched far into the interior of Asia. What admits of no doubt is, that the leading patriots and military men who refused to submit to the Russian Emperor, are, for the most part, destitute wanderers. Some are still in Austria and Prussia; but they appear generally to be making for France, as fast as they can; and a considerable number of them have reached that kingdom. We have been pleased to see, by the last accounts, that General La Fayette is using all his influence to provide for these noble-minded fugitives, numbers of whom are exceedingly destitute. It has given us still greater pleasure to observe, that under his auspices, an association of our countrymen has been formed in Paris, to assist him particularly in the distribution of the donations sent to the Poles from the United States. This association has published an address, recommending further contributions in this country for the relief of the Polish sufferers, and we sincerely hope that such contributions will be extensively and liberally made.

Russia is actively engaged in disposing of her Polish conquests. It is rumoured that she is endeavouring to prevail on the great European powers to consent to her making Poland an integral part of the Russian empire. That she wishes this there can be no doubt; whether the other powers will consent remains to be seen.—Prince Paskewitsch, in a long report on the capture of Warsaw, which is published in the Peters-

burgh journals, says, "there fell into the hands of the Russians 132 pieces of cannon, 2,000,000 of cartridges, a vast quantity of military stores of every description, immense magazines of provisions, including 10,000 chetwerts of oats. In the city, under the arsenal, a cannon foundry, a powder mill, and a saltpetre manufactory; several manufactories of arms, in which 12,000 muskets were nearly finished; there was an hospital, with 11,000 patients, most of them wounded Poles. During the action, 3000 prisoners were taken, among whom were 60 staff and superior officers; many more must have perished during the attack by the burning of the buildings, and the destructive fire of our numerous artillery, which, during the two days, expended 29,000 cartridges. Besides the abovementioned prisoners, above 4,000 soldiers of the Polish army have come to us, 1,200 generals and officers have quitted the ranks and the service of the insurgents. Our loss during the two days desperate conflict could not be small. Among the killed are Major Generals Van Briegen and Jessimawitsch, and nine Colonels: eight Generals, (among whom is Count Witt,) and twelve Colonels, received wounds or contusions. The artillery had 40 staff and superior officers killed and wounded, among whom are eight commanders of brigades or companies; 100 artillery men are killed, and 300 wounded; 800 artillery horses are killed, and 8 powder wagons blown up. The whole loss of the army is 3000 killed, including 63 officers, and 7,500 wounded, including 445 officers. Half of the latter have already joined their regiments again." We doubt not the Russian loss exceeded what is thus stated, but take the whole account as it stands, and what a horrible sacrifice of human life does it exhibit, to establish arbitrary power!

TURKEY.—We find among the most recent articles of European intelligence, the following:—"*Constantinople, Nov.* 10.—The Porte is in the greatest commotion, the Divan is repeatedly assembled, and the Reis Effendi is in constant communication with European Dragomen. It is confidently stated that fresh negotiations with regard to Greece have been opened, and that the Conference of London, seeing the lamentable state to which that country is reduced, has applied to the Porte to consent to a new set of boundaries, which would give to the Greeks the frontiers proposed by the first project of the Conference, promising, at the same time, an indemnity to Turkey for the concession."

From ASIA and AFRICA, nothing novel and important has reached us during the past month. The terrific Cholera is still prevalent in both these large sections of the globe. It has been peculiarly fatal in Egypt, but is stated to have lately abated considerably.

AMERICA.

We have not left ourselves room to notice in detail some occurrences in Brazil, and the republicks of the southern part of our continent, which we expected to insert in our present number. We can only say, in general, that the Brazilian empire is in a state of great disorder, the issue of which it is not easy plausibly to conjecture. The republics are, on the whole, we would fain hope, in a state of melioration—some more so and some less; but all, we think, learning gradually, by a sore experience, that civil war will only increase their misery; and that there must be self-denial, virtue, knowledge, industry, and true patriotism, in far greater measure than they have yet been possessed, before they can be a really prosperous and happy people.

UNITED STATES.—The message of President Jackson, at the opening of the present session of Congress, was published cotemporaneously with our last number. We regard it, in point of composition, as far superior to any of his former messages; and, in all respects, except one, as doing honour to himself and to our country. His adherence to the course he has countenanced and favoured in regard to the Indians, can never be viewed by us in any other light than as both unconstitutional and cruel; and we are persuaded that in the future history of our country, this course will bring a blot both on his own character and on that of the people of the United States.

Congress has apparently not been idle since the commencement of the present session; but matters of the most interest have not yet been entered on. They appear, however, to be advancing in preparation for discussion and decision.

The Influenza has pervaded nearly the whole of the United States; and in several places—in our towns and cities especially—the mortality has been unusually great. May a merciful God stay his hand, comfort the mourners, and sanctify to us all the afflictive dispensations of his righteous providence.

ERRATUM IN OUR PRESENT NUMBER.

On page 21, first column, line 26th from bottom, for *substantially* read *generally*.

☞ A serious indisposition of the author of the Essays in our work, on Mental Science, is the reason that the series is interrupted for the present month. We hope it will be continued in our next number.

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THE CHRISTIAN ADVOCATE.

FEBRUARY, 1832.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXIV.

In the present lecture we are to enter on the consideration of the grace of repentance. It is thus defined in our Catechism—"Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience."

This admirable answer to the question, "What is repentance unto life?" cannot perhaps be illustrated more properly than by making its words and phrases, just as they stand, the subject of remark. Pursuing this method, I observe, that the words "repentance unto life is a saving grace," were probably intended to refer to two things; the first of which is, that there is a repentance which is not unto life; or to distinguish genuine evangelical repentance, from that legal repentance, or mere compunction of conscience, which the guilty often feel, but which is attended by no lasting and beneficial effects. Natural conscience seems necessarily to suppose, and to refer to, a supreme and omniscient Being, who will punish the transgressors of his laws. While this principle, therefore, retains any measure of sensibility, (for we read of some "whose conscience is seared with a hot iron") there will be self condemnation and fear of punishment, when an individual is conscious of having violated the commands of God. Hence blasphemers, and other flagrant sinners, when their lives are placed in imminent danger, and speedy death seems to threaten them, are often filled with great fear, and sometimes with remorse and anguish of spirit, of the most fearful kind.—They forbear their impieties, perhaps attempt prayer, and ask the prayers of others, profess repentance and sorrow for their sins, and it may be, make solemn resolutions, promises, and vows of reformation, or of leading a new life, if they may only be spared to have the opportunity of doing it. But remove the danger, and permanent reformation seldom takes place.—Sometimes they return to their former profligacy as soon as the peril of life ceases, and in most instances all their reformation "is as a morning cloud, and as the early dew it goeth away."

There are other cases, indeed, in which a legal repentance is more lasting. Providential dispensations, the hearing of solemn

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sermons, the effects of religious education, excitement produced by seeing others awakened in a revival of religion, and the real, and for a time the powerful strivings of the Spirit of grace, make those whose case we now contemplate, deeply feel their guilt and their danger. Outward reformation takes place, real and anxious concern for the salvation of the soul is experienced, the means of grace are sought and carefully used, even secret sins are partially forsaken and watched against; and yet repentance unto life never takes place. Very many of those who are thus exercised, like those who, in our Saviour's parable of the sower, received the seed in stony ground, or among thorns, fall away in a time of temptation, or else the wealth, and cares, and pursuits of the world, choke, and ultimately extinguish, all their religious sensibility, and leave them as careless of their eternal interests, perhaps more so, than they were before they were alarmed. In other instances, this kind of repentance is taken for conversion; is put for justification, in place of the righteousness of Christ; and religion is professed and its forms are observed, while the power of godliness is never known; and these unhappy subjects of delusion perish at last, with a lie in their right hand. Hear the solemn warning of the Saviour himself:—"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity."

The whole of the legal repentance of which I have just been speaking, is made up of fear, self-righteousness, and unbelief. The law of God, though greatly feared, is never loved, but really hated; his own exercises, acts, and doings, form the ground of the legalist's expectation of propitiating, and rendering himself acceptable to his Maker; while unbelief discredits the declaration that the blood of Christ "cleanseth from all sin," and hence prefers the filthy rags of self righteousness, to the perfect and spotless robe of the Redeemer's righteousness, in which, and in which alone, a sinner can stand before God with acceptance, and receive pardon, justification, sanctification, and eternal life—all as the fruit of the Saviour's purchase, and to the sinner, a gift perfectly free, and utterly undeserved. —The difference between a legal and an evangelical repentance, will receive further illustration in the sequel.

The words "repentance unto life is a saving grace," farther imply, both that there is a repentance which is infallibly connected with eternal life, and that such repentance is *a grace;* that is, an unspeakable and unmerited favour; consisting of a right state or disposition of soul, produced, as all other gracious dispositions and exercises are, by the operations of the Holy Spirit. It is by faith, my young friends, that the redeemed of the Lord become *entitled* to heaven, and by repentance that they become *prepared* or qualified for its employments and enjoyment. The original word [μετανοια, metanoia] used throughout the New Testament to denote genuine and saving repentance, strictly means *a change of mind*, and a change that is at once salutary, radical, and permanent. You perceive, therefore, that *repentance* thus taken, is

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but another word for true *conversion*, and such is indeed the fact; both these terms refer to a right, deep, and lasting change of the mind, by which the soul is turned from the supreme love of sin, to the supreme love of holiness; that is, its whole current is reversed; so that after the change, it hates what once it loved, and loves what once it hated; and hence the life, as well as the heart, is changed, and instead of being devoted supremely to the pursuit of sinful or worldly objects, is devoted to the service of God, and is regulated by a regard to all his commandments. Thus they who are the subjects of true repentance or conversion, will be constantly increasing in sanctification; for repentance, it must be remembered, is an exercise often repeated, and never terminated while any sin or corruption remains to be mortified; or in other words, till the saint drops his body of sin and death in the grave. You perceive, therefore, that sanctification is the end, of which repentance is the means; and that the means cease only when the end is fully attained—when the soul, escaping from all its pollutions in the body, rises pure and immaculate to the mansions of perfect holiness in heaven—What a consistent and glorious system is the plan of our redemption! Faith, by connecting the soul with the Redeemer, entitles it to heaven, and repentance, by carrying on the work of sanctification, prepares it for the celestial beatitude; and these graces, although their operations are different, are always found conjoined; and the result is, that no individual is entitled to heaven, without being prepared for it; and no one is prepared for it, without being entitled to its possession—the title and the preparation invariably go together.

The next thing which the answer before us calls us to consider is, that in order to a genuine and saving repentance, the sinner must have *a true sense of his sin*. The methods in which wandering sinners are brought home to God are so various, that perhaps no one step of the process is always the same, or at least not perceptibly so, in the order of place and time. Yet, in most cases, that very legal repentance of which you have been hearing in this lecture, is probably the first exercise of an awakened sinner; and hence it has been technically called *a law-work*. But as it goes no further than to make the transgressor see the *danger* of sin, and to put him on using improper endeavours to avoid that danger, it can never be said to proceed from such a sense of sin, as the answer before us specifies. In *a true sense of sin*, its awful danger is indeed seen, and as I have just said, is probably, in most cases, the first thing that is perceived; but to this there is always added the following particulars:—1. Sin is seen to be a most unreasonable, wicked, and daring rebellion against a good and holy God. In a mere legal repentance God is feared, and the sentence of his law is dreaded; but he is feared as a tyrant, and his law is disliked as unduly rigorous—If the sinner could have his wish, it would be that the law of God should be relaxed, so that he might sin with impunity; and could this be the case, his fears and his concern about his sin would vanish together. But he who has a true sense of sin, sees and says with the apostle, that the "law is holy, and the commandment holy, and just, and good." He sees that God has required nothing but what is perfectly reasonable, right, and good; and that in all his sins he has been a wicked and daring rebel, trampling on the righteous authority and requisitions of the greatest

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and best of beings, to whose wonderful and unspeakable forbearance alone he is indebted, that he has not been consigned to the just punishment of his transgressions, in the pit of eternal perdition. He sees the aggravation of all sin to consist so much in its being committed against God, that he is ready to leave out of view all other considerations, and to say with the penitent Psalmist, whose great sin had a fellow mortal for its immediate object—"Against thee, thee only have I sinned, and done this evil in thy sight, that thou might-est be justified when thou speak-est, and be clear when thou judg-est." And hence it is, as this text fully warrants us to affirm, that a real penitent, one who has a true sense of his sin, will, from his heart, justify the sentence of the law which condemns him—will see and feel that he deserves to die the death; and that if he were cast into hell, he would have no right to complain that he was punished beyond his desert. This, as will presently appear, is perfectly consistent with hoping for, and trusting in the mercy of God, through Jesus Christ, and is indeed inseparable from it.

2. There is, in a true sense of sin, a very affecting view of it, as in its own nature unspeakably polluting and vile. Agreeably to this, we find that the words of the Psalmist already quoted, are immediately followed by these—"Behold I was shapen in iniquity, and in sin did my mother conceive me." And a little after, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." With the Psalmist, every true penitent will trace up all particular acts of sin—every polluted stream that has defiled him in body and in soul, to the fountain of abomination that there is in his very heart and nature. Think much of this, my beloved youth. That sinner has never yet had a true view of his case, who dwells only, or principally, on particular instances of transgression. He must be brought to see, what our Saviour so plainly and impressively taught, that "Those things which proceed out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things that defile a man." Yes, and the true penitent will have such a sense of his moral defilement by sin, that he will, so to speak, sicken at the view. He will see sin to be unspeakably filthy, odious, and detestable, and that it has polluted by its abominations all his nature, every power of his soul, and every action of his life; and he will, from a real sight and sense of his condition and character, say with holy Job—"Behold I am vile, what shall I answer thee? I will lay mine hand upon my mouth—I abhor myself, and repent in dust and ashes." To be purged and cleansed from this state of deep and hateful defilement, will be, as we have seen that it was with David, the most earnest desire of his soul. No evil will appear so great as the evil of sin, and no deliverance so desirable as to be freed from its filthy stains. Mark how strikingly, in this particular, a true sense of sin differs from that which only produces fear that punishment will follow it.

Our catechism next teaches us, that true repentance is also connected with, and proceeds from, "an apprehension of the mercy of God in Christ." Much has been said on the question—Which is first in the order of nature, faith or repentance? You will observe that the question is entirely about *the order of nature;* for it is agreed on all hands, that these graces are inseparable, and always mingled together. Now it appears to me,

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that whether faith be taken in its larger sense, as relating to the whole revealed will of God, or be taken in its more restricted sense, as an acceptance and reliance on Christ alone for salvation, it must, in the order of nature, go before every kind and degree of repentance. Legal repentance could have no existence, if the sinner did not believe in a God, who will punish the violators of his law—Suppose a sincere and complete Atheist, and you suppose the existence of a man who can never feel a single compunction for sin. He may fear punishment from men, but certainly can fear none from a being who, as he believes, does not exist. All sense of guilt before God must plainly proceed from some kind of belief of his existence, of his law, and of his determination to punish those who offend him. Those who are merely legalists in their repentance, have commonly a speculative belief, not only of the being of God, but of the general truth of the Bible; and hence proceed all their anxieties, fears, remorse, and self-righteousness—*Such* faith as they have, proceeds, and is the cause of *such* repentance as they exercise. And as to "an apprehension of the mercy of God in Christ," by which it was doubtless intended we should understand at least the incipient exercise of saving faith, it appears to me that in the order of nature it must necessarily precede repentance unto life. We have no reason to believe that there ever was, or can be, any such thing as a salutary repentance, without some kind of apprehension that God may show mercy to the penitent individual. We thus conclude from what is witnessed in cases of a complete despair of mercy. Such a case was that of Judas. He had a powerful and overwhelming sense of guilt, and an utter despair of obtaining forgiveness. The consequence was, "he repented,* and went and hanged himself: and such has been the effect of despair in numerous instances since the time of Judas; and it may be questioned whether this, or taking refuge in blank Atheism, would not always be the case, if there was not a lingering hope of mercy in the minds of those who have, to their own apprehension, been in a state of despair—At the bottom of their hearts there has still been a hope of mercy, too feeble to be distinctly recognised, yet not without a real operation and influence. But when there is a distinct apprehension of the mercy of God in Christ, it furnishes the only pure, as well as the most powerful motive to genuine repentance. While the soul is filled with self-abhorrence, in the view of having sinned against a merciful God and Saviour, it is melted into genuine sorrow for all its sin, made to look on it with the greatest detestation, and at the same time is filled with humble love and adoring gratitude to God, and with a most intense desire to avoid offending him in time to come. Here indeed is evangelical repentance—hatred to sin, because it is offensive and dishonourable to God our Saviour, and because it is in itself most loathsome and detestable. So that it may be truly said, that when faith and hope rise to assu-

* It ought to be made known to those who cannot read the New Testament in the original, that the Greek word which is here translated "he repented," is entirely different from that which is invariably used to signify true repentance—To repent truly, or savingly, is always expressed by derivatives from the word μετανοεω, (metanoeō). The word used to signify such a repentance as was that of Judas, is derived from μεταμελομαι, (metamelomai). We lack single terms in the English language to denote the difference between the meaning of these two words in the original, and therefore both are translated by the same word. Campbell translates the latter *repentance*, and the former *reformation*.

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rance, then the most genuine repentance will flow forth; that is, the believer will hate sin most, and most earnestly desire deliverance from it, at the very time that he has not a doubt that through Christ Jesus he is freely and fully pardoned, and will never come into condemnation—But I am anticipating what, if God permit, will be more distinctly and fully considered in our next lecture.

WITHERSPOON'S ESSAY ON JUSTIFICATION.

(*Continued from p.* 11.)

Let us continue to reflect a few moments upon this subject, which is of great importance, varying a little the light in which it is viewed. Let us consider what is meant by a supreme and superlative love to God. These words must have a meaning. It is not a supreme love of a certain nature, or person, called God, whom no man hath seen, and of whom we know no more but the name. In this case the old maxim would hold, "Ignoti nulla cupido;" there can be no affection, of either love or hatred, towards an object wholly unknown. A supreme love of God therefore, where it really hath place in any heart, must mean the love of a character in some measure understood, though not fully comprehended. In short, according to the Scriptures, it is a supreme love of the source and pattern of moral excellence, of a being of infinite holiness and purity, with whom "evil cannot dwell." Is not this, in truth and reality, the love of holiness itself, the supreme love of it? Can we love holiness then, and not aspire after it? can we love it and not endeavour to practise it? nay, can we love it, and not possess it? can we love holiness supremely, and live in sin habitually? it is the grossest contradiction, the most absolute impossibility. There is then a diametrical opposition between the love of God and the service of sin. To suppose them consistent, would be supposing, that the tendency of the heart and affections might be opposite to the course of the life, or supremely fixed upon two things mutually destructive to each other; on the contrary, our Saviour justly affirms, that "no man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."*

Once more, Is not the love of God, I mean, the supreme love of God, precisely what is meant by holiness? It is not only an evidence of it, not only a source of it, not only an important branch, but the sum and perfection of it. For what is sin in the heart, of which all evil actions are but the fruits and expressions, and from which they derive their malignity and contrariety to the divine will? Is it not the love and pursuit of inferior objects on their own account, and giving them that place in our affections which is due only to God? All sins, of whatever kind, may be easily reduced to this, and shown to be nothing else, but the alienation and estrangement of our heart and affections from God, to whom alone they are due: which so far as it prevails, necessarily occasions a misapplication of every faculty of our minds, and of every member of our bodies, and thus a rebellion of the whole man. But whoever loves God above all, and places his chief happiness and delight in him, is truly holy; not only will be so as the effect, but really is so, by the possession of this disposition. In proportion as this love is increased and strengthened, his sanctification is carried on; and when it is complete and triumphant, entirely free

* Matt. vi. 24.

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from the mixture of any baser passion, he is perfect in holiness.

It may probably occur to some readers, that this reasoning will not accord with the accounts given by many moderns of the nature and foundation of virtue. Some found it upon the present prevailing tendency of our own dispositions, and make it point directly and immediately at our own happiness; others found it upon our connections with our fellow-creatures in this state, and make it consist in benevolence of heart, and beneficence of action; others again, who approach nearer the truth, but without precision, style it an acting towards every object, according to reason and the nature of things. Upon any of these schemes, the connection, or rather coincidence, above alleged between the love of God and virtue, or moral excellence, does not so clearly appear. This indeed seems to me the great defect of these accounts of the nature and foundation of virtue, that they keep our relation and obligations to God at a distance at least, and much out of view. But as this is the first commandment of the law which God hath revealed to man for his obedience, "Thou shalt love the Lord with all thy heart, with all thy strength, and with all thy mind." So upon a fair and just examination, the supreme love of God will be found the most consistent and rational account of the nature of virtue, and the true source from which all other virtues, that are not spurious, must take their rise, and from which they derive their force and obligation: it is founded not only upon the relation of creatures to their Creator, but on the inherent excellence of the Divine Nature. For supposing (what will scarcely be denied) that God may be at all the object of our esteem and love, it is plain, that we ought to have the highest esteem for the highest excellence, a supreme love for what is infinitely amiable; and if our affections do in any measure prefer what is less to what is more worthy, they must be, in that proportion, wrong and misplaced.

As to some of the phrases (for they are no more) which come into repute together, or in succession one after another, to express the rise and foundation of virtue, such as a sense of beauty, of harmony, of order and proportion: this is no explication of the matter at all; it is only transferring the language used with respect to sensible objects, to ethics or morality, in which it must be understood figuratively. That there is some analogy between those subjects and morality, may be easily confessed; but there are few different subjects in nature, between which as strong or a stronger analogy may not be traced. For example, how easy would it be to reduce all notions of morality, nay, indeed, all notions of beauty in painting, or harmony in music, to truth and reality, in opposition to falsehood? Wollaston's Religion of Nature Delineated, is an example of this, in which he resolves the morality, or immorality, of every action, into the truth or falsehood of a proposition. And, whoever reads the book will, I dare say, be sensible, that it is just as natural and proper, as a certain noble author's rhapsodies upon beauty and harmony. In short, it were easy to show, that none of the accounts given of the nature of virtue, have any meaning, truth or force in them, but so far as they are founded upon, or coincident with, that which I have above given from the word of God.*

* There is one late writer, David Hume, Esq. who, it must be confessed, hath excelled all that went before him in an extraordinary account of the nature of virtue. I have taken no notice above of his principles, if they may be called so, because I think both him and them worthy of the highest contempt; and would have disdained to have made mention of his name,

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Thus I have shown, that those who believe the doctrine of imputed righteousness must be most holy in their lives; that the obligations to obedience are not weakened, but strengthened and confirmed by it. This any impartial person may be convinced of, who will reflect, that it is hardly possible to conceive an obligation to duty, of any kind, which may not be reduced to one or other of those above-named: and if I am not mistaken, none of them can operate so strongly upon any other scheme, as that which is here espoused, and which is so evidently founded on the Scriptures of truth.

There is, however, one general consideration, which it would be wrong to omit, in showing the friendly influence of this doctrine upon holiness of life, although it doth not so properly fall under the notion of a direct obligation; that is, the great encouragement given in it to the study of purity and holiness by the prospect of success. Despair of success cuts the sinews of diligence in every enterprise. And particularly upon the subject of religion, nothing more effectually enervates our resolutions, and leads to a sullen, despondent neglect of duty, than an opinion that we shall not succeed in attempting it, or shall not be accepted in our endeavours after it, or our imperfect attainments in it. But the doctrine of justification by the free grace of God, "through the redemption that is in Christ Jesus," gives the greatest encouragement to all who will return to their duty. This encouragement naturally divides itself into two branches. 1st, The sure hope of acceptance through Christ. 2dly, The powerful and effectual aid provided for them in the Holy Spirit, which he hath purchased, and bestows for their sanctification.

1st, The sure hope of acceptance through Christ Jesus. Although sin hath greatly blinded the minds of men, there is still so much of "the work of the law written in their hearts," as must make them sensible that in many things they offend, and must give them ground of solicitude and fear, while they expect to be justified by their own merits. Accordingly we find, that except the grossest and boldest infidels, of which sort this age has furnished some examples,* all class-

but that it affords me an opportunity of expressing my sense of the wrong measures taken by many worthy and able men, who, in sermons and other discourses, give grave and serious answers to his writings. As to himself, that man must be beyond the reach of conviction by reasoning, who is capable of such an insult upon reason itself, and human nature, as to rank all natural advantages, mental and corporeal, among the virtues, and their contraries among the vices. Thus he hath expressly named wit, genius, health, cleanliness, taper legs, and broad shoulders, among his virtues; diseases he also makes vices; and consistently enough, indeed, takes notice of the infectious nature of some diseases, which, I suppose, he reckons an aggravation of the crime. And, as to mankind in general, if they were at that pass as to need a refutation of such nonsense, as well as impiety, it would be in vain to reason with them at all. If I were to contrive an answer to this writer, it would be a visible, instead of a legible answer: it would be to employ a painter to make a portrait of him from the life; to encompass him with a few hieroglyphics, which it would not be difficult to devise; to inscribe upon his breast these words, HEALTH, CLEANLINESS, and BROAD SHOULDERS; and put the following sentence in his mouth, which he hath adopted from a French author, "FEMALE INFIDELITY when it is known is a small matter, and when it is not known, is nothing." This would be very proper when applied to his writings, who, as well as his friend and coadjutor without a name, makes "our most important reasonings upon many subjects to rest ultimately upon sense and feeling." It is probable some over delicate persons will think this is not treating him with sufficient decency; but till there be a plan agreed upon, of the measures of decency due from infidels to Christians, and from Christians to infidels, whether he does not deserve far worse treatment from any who believes the gospel, I leave to the judgment of those who will read his writings.

* Vide Essays on the Principles of Morality and Natural Religion. These essays conclude with an address to the Supreme

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es of men confess themselves guilty of many sins, faults, or failings; some expressing themselves in a stronger, and some in a softer style, according to the greater or lesser degree of the depravation of natural conscience. If there is any meaning then in these words, they must be liable to the displeasure of God in some respects, for which they cannot themselves atone; and must therefore labour under, at least, much uncertainty, as to their acceptance. This must weaken their hands, and slacken their diligence, in an attempt so precarious in its issue.

Perhaps some may say, that this is only levelled against those who deny all satisfaction, or all use of the merit of Christ, but not against those who expect to be justified by their own merit so far as it goes, and trust in their Saviour for making up what is wanting in themselves. But of such I would ask, how they shall be satisfied, that they have gone as far with their own merit as is requisite, if there is any stress to be laid upon it at all? Will they say, as some foolishly do, that they do all in their power, and trust in Christ for supplying what may be still deficient? If they dare resolutely stand to this plea at the last day, when God shall judge the secrets of all hearts, that they have done all in their power, there is really nothing wanting to them; they need no Saviour, they need no pardon. But this is what no mere man that ever lived can say with truth. So that upon any scheme, but an entire reliance on the merits of Christ for justification before God, there must still be a dreadful uncertainty, inconsistent with that liberal and ingenuous freedom with which the children of God love and serve him. These, strongly penetrated with a sense of duty and obligation, deeply humbled under a sense of sin, and resting on the perfect atonement made by their Saviour and substitute, serve him with alacrity and pleasure, wearing the bonds of love. And knowing the weakness of their best services while here, they long for that blessed time when they shall be made perfectly holy, and yet shall forever acknowledge themselves indebted, for their place in heaven, and their continuance there, to the grace of God, and the love of their Redeemer.

The other branch of the encouragement which believers in Christ have to diligence in duty, is the promise of the Holy Spirit to lead them into all truth, and guide them to all duty. This promise is expressly made to believers, and their seed after them, in every age of the church, to the end of the world. Thus says the apostle Peter, "And ye shall receive the gift of the Holy Ghost; for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."* And it is to this plentiful effusion of the Spirit, that the prophets ascribe the purity and prosperity of the church in the latter days. "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the watercourses."†

I am sensible, that the nature and form of the argument doth not permit me at once to suppose the truth of this, and to make use of the direct agency and effectual operation of the Spirit of God to prove the holiness of saints. But it may be easily made appear, that the belief and persuasion of this

Being which contains the following words: "What mortals term sin, thou pronouncest to be only error; for moral evil vanishes, in some measure, from before thy more perfect sight."

* Acts ii. 38, 39. † Isa. xliv. 3, 4.

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must have the strongest influence in animating their own endeavours. What more proper for such a purpose than the belief of an almighty aid, certainly to be exerted in their behalf? Must not this invigorate their powers, and preserve them from sinking through fear of the number and strength of their adversaries? Nothing but ignorance of themselves can make them boast of their own strength. The result of experience in the study of holiness, must be a humbling conviction of the force of temptation, and strength of passion on the one hand, and the weakness and feebleness of human reason and resolution on the other. Must it not then be of the greatest advantage to believers, to be under an habitual persuasion of the presence and operation of the Spirit of God, to sanctify them wholly? Without this the attempt would be altogether vain; but this makes the exhortation come with peculiar force and energy, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure."*

(To be continued.)

TRANSLATION OF THE LATIN ODE IN OUR NOVEMBER NUMBER.

This Ode, which we extracted from the Christian Observer, is translated into English verse, in the September Number of that distinguished periodical. The Editor intimates that no less than six translations had been sent him. Of these he doubtless selected that which, taken altogether, he thought the best; and for a time we expected to transfer it to our pages. But we have recently been favoured with the following translation made in this city; which, on a careful comparison, we are gratified to say, we think quite as good as that in the Observer.—There are a few imperfect rhymes in both translations. It would seem that the Ode was designed as a Christian's address to his Saviour, in reference first to death, then to the conflicts of life, and finally to the hope of heaven.

Though borne from out his once dear home,
And festering in the loathsome tomb,
Bound by the shroud that wraps the dead,
The grave-stone pressing on his head;
Yet, if to wake him thou appear,
Thy mandate, he, though dead, will hear.
But speak the word, the massy stone
Is rolled away, the bandage gone.
He coming forth, knows no delay,
But starting from his bed of clay,
He rises as in second birth
At thy resistless word—"Come forth!"
O'er this wide ocean, in full view,
Fell pirates do my bark pursue;
On *this* side an assault is made,
On *that*, the boisterous waves invade;
And all around, and every where,
Grim death and sorrow pale appear.
Come, goodly pilot, come to me,
Suppress the winds, and calm the sea;
Nor let me be the pirate's sport,
But safe conduct me to the port.
My barren fig-tree destitute
(Though clothed with leaves) of pleasant fruit,
Will be cut down, fit food for fire,
If what is due, thou should'st require.
O may'st thou for another year,
This fruitless tree in mercy spare;
And dig around it, and manure,
If haply this will fruit procure.
But if nor yet it make return,
With tears I say it—it shall burn.
Man's ancient foe, without control,
Now rages in my inmost soul.
His helpless victim he by turns
Plunges in floods, in flames he burns.
Afflicted then, on thee alone,
Am I with all my sorrows thrown.
That far from me this foe be driven,
That strength may to the weak be given,
O grant the power of humble prayer,
Of abstinence, a goodly share.
For by these two, O Christ, through thee
I from mine enemy am free.
Let not my soul be thus enchained,
But give me penitence unfeigned.
Give holy fear, which sent before
I'll think on danger now no more.
Give faith, give hope, give charity,
Give singleness of heart to me.
Give me to spurn things here below,
Rank weeds that in corruption grow.
O give desire for things above,
On Heaven alone to fix my love.

* Phil. ii. 12, 13.

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In thee my hope I solely place,
Thou author of unbounded grace.
When numerous cares this heart would rend,
To thee alone I suppliant bend.
Thou art my praise, my chiefest good,
My all thy gift, most gracious God!
Solace in toil thou dost afford,
A healing med'cine is thy word.
My cheering lyre in grief art thou,
In wrath, the smoother of my brow.
My feet from straits thou dost recall,
And kindly raisest when I fall.
A sober awe thou dost impart
To my too much elated heart.
And when life's ills bedim the day,
Thou giv'st to hope a livelier ray.
For wrongs thy justice makes amends,
And from the threatening foe defends.
What doubtful is, thou dost reveal,
And coverest what I should conceal.
O never suffer me to go
To the accurs'd abodes of woe,
Where sorrow dwells with shuddering fear,
Where loathsomeness and tears appear;
Where deeds of vice are open laid,
And wrath falls on the guilty head.
Where none the torturer can avoid,
And where the worm is never cloyed.
Where countless woes are ever found,
And hell is an *eternal* round.
May *Sion's hill* receive my soul,
Sion of joy and comfort full.
City of David, peaceful, bright,
Whose founder is the source of light.
Whose portals with the cross are hung,
Whose keys are holy Peter's tongue.
Whose happy citizens enjoy
The bliss of heaven without alloy.
Whose walls are of the living stone,
Whose guardian is the mighty One.
There light ineffable doth shine,
There's spring unfading, peace benign;
There breathing odours heaven fill,
There rolls the festive musick still.
There foul corruption cannot dwell,
Nor sorrow's voice is heard to swell:
Where none are sick, none are deformed,
But all are unto Christ conformed.
A heavenly city, bless'd abode,
Rock-founded by Almighty God.
Fair city, which can never fail,
I bid thee, though at distance, hail!
Yes! thee I hail, for thee I sigh,
O could I to thy walls draw nigh!
There bliss doth God his people give,
Wrapt in what ecstasy they live!
What rapture of the soul is there,
What gems upon thy walls appear,
What jacinth and chalcedon too,
What sapphire of the purest blue,—
'Tis theirs alone with joy to see
Who, ever blest, still dwell in thee.
O there may I, joined hand in hand,
With God's elect, his chosen band,
With Moses and Elias sing
The praises of the eternal King.

J. H.

Philada. Jan. 10.

Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M.

(*Continued from page* 13.)

In June, 1747, I was married to Miss Anna Strong, of Brookhaven, on Long Island. With her I lived above nine years, and had four children. She died of a consumption, in November, 1756. In October, 1757, I was married to Miss Elizabeth Pierson, my present wife.

When I came to have a family, I found the cares of the world get greater hold of me than was agreeable. I was always, in principle, opposed to ministers of the gospel involving themselves with the world, and hoped to shun it myself —but I was brought into difficulties. I had but little in the world, the congregation I served was then small, and had not been used to give much salary; and the wants of a family called for some supply, beyond my means to furnish it. In these circumstances I was obliged to take more worldly cares and business on me than I would have chosen; and I was encouraged to do so by the most religious and intelligent people of my congregation. They told me that country congregations could not have ministers, unless ministers would take some care to provide for, and help to support, their own families. Still I attended but little to worldly concerns for the first twelve years of my ministry. I know indeed that I was too much encumbered with the world, and

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the things of it; but in this time I kept clear of worldly schemes and entanglements. I barely supported my family, without increasing my property to any amount worth naming: and in these twelve years, I chiefly attended to my studies and ministerial duties, in my poor manner. I had some success in my ministry; yet not much was apparent; and I had many sinking discouragements at times, but still went forward in a pretty uniform manner.

After I had lived thus about twelve years, and found my family increasing, and my people not able, or not disposed, to give me much assistance, in providing for those dependent on me, I thought it right, in such circumstances, to form some schemes, and take some more pains than I had hitherto taken, to get something beforehand, and that my children might have something. I say I then thought this right; but whether I judged right or wrong, I say not yet. When I entered upon worldly schemes, I found them in general a plague, a vexation, and a snare. If I somewhat increased my worldly estate, I also increased sorrow, and incurred blame, in all things except the practice of physick.*

I had thorns in the flesh, and much fault found with me—which troubles were very justly laid upon me by a holy God; but I have never yet seen that they were just from my fellow creatures, who blamed and injured me. The methods I took to help myself for a worldly maintenance, were chiefly three—building a grist mill—buying land when it was cheap, or at a moderate price—and the practice of physick. The last—the practice of physick—never drew my heart and affections from divine things, like other worldly cares. It never seemed ensnaring or hurtful to my spiritual interests, as the world, in other respects, often did: and I would recommend it to ministers for a subsistence, rather than almost any other worldly scheme.

There were no considerable special appearances of religion among the people of my charge, during my ministry, except twice,* once

* The subject of this sketch continued the practice of physick for near thirty years; and then, finding it inconvenient on account of his advanced age, he encouraged an able young physician to settle near him, and gradually retired from practise, till the whole fell into the hands of his young friend. His charges for medical services were always moderate; and he often united, at the bed-side, and in the family of the sick, the duties of the physician, and the minister of the gospel—With this, as he states, his parishioners were well pleased; and he has been heard to remark, that his pulpit services were never interfered with, in any manner that was embarrassing, by his professional calls as a physician. It was no unusual thing, at and before his time, for ministers of the gospel to be also physicians. The Rev. Jonathan Dickinson, of Elizabethtown, N. J., the first President of New Jersey College, was a practising physician of eminence; and the Episcopal clergyman of the same place, and at the same time, (it is believed his name was Vaughan) was also a physician. The Rev. Dr. Wilson, of Lewistown, Delaware, at a still later period, was distinguished as a physician. Happily, the assistance now afforded to feeble congregations, in the support of their pastors, by missionary societies, renders the union of two laborious professions, less necessary than once it was. But if a worldly occupation must be resorted to, the writer believes, with the subject of this memoir, that the medical art is the best—the most congenial in its nature, and affording, in its exercise, many opportunities for the performance of important ministerial duty.—Edit.

* This, it is to be noted, was written in 1777, and the writer died in May, 1790. During the time that he lived, after penning this sketch, there were occasionally hopeful additions made to his church, but nothing that could be called a general revival of religion, till the year 1790. Then his ministry was apparently more blest than it had previously ever been; and he died in the midst of the gathering in of the greatest harvest of souls, that he had ever been instrumental in leading to the Saviour. It was indeed a glorious revival of religion—a work silent, deep, and effectual. The editor was called from his home and charge in Philadelphia, to see his fa-

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in the year 1764, the other in the year 1774. It *began* in those years, but continued considerably in the next following year, in both instances. In the year 1764, there was a remarkable revival in several parts of the land, especially on the east end of Long Island, and in several contiguous places. We had a small part of the divine shower on our congregation, but not equal to some in neighbouring places. With us there was a general attention to divine things, and there were many under great concern of mind about their eternal interests; there were a number of hopeful conversions, and considerable additions were made to the church. But the revival in 1774 was more remarkable among us. Religion seemed, for a time, to take all before it. I believe it was nearly as much among us as in any of the neighbouring places. Although many who had been under concern of mind lost their religious impressions, yet those who appeared to meet with a real change, continued to live and act in a Christian manner. If there were any instances of declension or apostacy, they were few. In two or three years, however, religion came to be as usual, with this difference, that there was now a greater number of persons than before the revival, who appeared to be of a religious character.

As to myself, through the whole of my ministry I had many elevations and depressions—times of great fear, darkness and discouragement, and other times of more light, hope and courage. Besides what was common, there were three or four times, when I met with something more than ordinary. The first was when I lost my wife in 1756. I was for a twelvemonth after that event remarkably stirred up, quickened and engaged. I prayed and preached with an increased sense of divine things. I set myself to visit my people by course, mentioning on the Sabbath what families I would visit on particular days of the following week. I took much pains in many ways, for which I would thank God; for I would give him the glory of exciting and quickening me. Yet I perceived no more success at that time than at others, or in common. People liked and approved what I did, and seemed to be glad of it; but I thought it remarkable that I could not perceive that they had any more affection for me, or readiness to help me out of the worldly difficulties, in which the expenses of my family had involved me—and in general I thought them pretty neglectful of me. Another time was in 1764 and 1765, when there was a revival of religion as beforementioned. I had a small part of that shower of blessing. I was not only abundant in preaching, which I could not have well avoided when people had such an ear to hear, but I was stirred up to seek after opportunities to speak to my people in private, and was

ther die. But he was dead and buried before the place of his residence could be reached. The scene was highly interesting and affecting. Numbers reproached themselves that they had not opened the state of their minds to their deceased pastor, before he was taken from them. Thirty anxious individuals, who were pressing into the kingdom of God, came to converse with the editor in one day; and these were but the gleanings of the harvest. Yet this glorious work of grace had been so silently carried on, that a minister of the gospel, only nine miles distant, told the present writer, that he had never heard that there was a revival of religion in that congregation, till he went to attend the funeral of the deceased pastor. The people of this congregation had been thoroughly indoctrinated. Their pastor divided his charge into four sections, in one of which he catechised and conversed with the youth every week, so as to go through the congregation in a month. The consequence was, that the special outpouring of the Holy Spirit on this people, did indeed "come down like rain on the mown grass; as showers that water the earth." There was no noise, no ostentation, but converts were numerous, and the fruits of righteousness abundant.

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glad when I could have opportunity with any person alone, whether in the house or on the way, and failed not to improve almost every opportunity to speak to them about their souls' concerns. But it was with me as with others; in about a year I much declined, and grew more heartless to divine things. The third and last time that I met with something special, was a sort of double season, viz:—in 1774, 1776, and 1777. In the first of those years there was a special revival of religion, as I have before mentioned. I was glad of the religious appearance, and tried every way in my power to promote it. But I was soon taken sick with an awful and shocking fit of sickness, in which nobody expected me to live. In this sickness, I had remarkable views of divine things, and received uncommon tokens of favour from my people, who were then full of religion: and when, after a considerable time I was able to preach, both I and my people seemed to have some special impressions of divine realities. In this sickness I have just mentioned, I had a greater sense of spiritual things, greater willingness to die, and greater submission to God's will, to lay upon me what pain or suffering he pleased, while I should continue in life, than I ever had before. I had a distressing season of pain, but felt quite willing that God should lay upon me more or less, just as he pleased. I had awful and affecting views of the dreadful case of sinners falling into the hands of an angry God. I had also what to me were remarkable and surprising views of God's having the devils in chains, limited and controlled, so that they could do nothing but what God permitted; and upon the whole chose they should do.*

In the fall of the year 1776, I was again taken sick and brought very low, yet retained my reason, as I did in the beforementioned fit of sickness. In this latter turn of illness, my mind was much employed on divine things. But I found more difficulty to be quite resigned and satisfied under the pains and distresses of bodily disease, than I had in my former sick-

The Editor feels constrained to mention some circumstances attending this sickness of his father, which are not adverted to in the sketch. The Editor was then at that period of life when impressions of the deepest and most lasting kind are usually made on the memory, and he has a distinct recollection of the following facts, as to their substance. His father's illness commenced, or rather rose to its height, by what appeared to be an apoplectic fit. When he came out of this, all his symptoms seemed to threaten speedy dissolution. He was, however, in the perfect possession of his intellectual faculties, and fully aware of his situation. He requested his eldest daughter to read to him a portion of St. John's gospel,—it is believed that it was the 17th chapter. The hearing of this produced in him a kind of holy rapture. The day on which he was at the worst, and on the evening of which he had his family collected at his bed-side, and gave them what he and they considered as his last advice and admonition, and his final farewell—expecting fully to be in eternity before the next morning—the day preceding this evening, was one, when, what was denominated a PUBLICK LECTURE, was to take place in his church. Agreeably to the usage on such occasions, a number of neighbouring ministers came together, and a large congregation was collected; it being a time, as stated in the sketch, of a revival of religion among the people. In place of the usual preaching, or exhortation, the time was spent by the ministers in prayer with the people, with short addresses between the several devotional exercises: and such prayers—such intercessions—such pleadings at the throne of mercy—that God would spare a pastor, now in the meridian of his life and usefulness, and blessed with a revival of religion—have, it is believed, been but seldom equalled, perhaps never exceeded. The answer was as signal as the exercises were singular. The man who expected to be in eternity before morning—an expectation in which physicians as well as friends concurred—was, in the morning, free from almost every threatening symptom of his disease; and his recovery, though gradual, was regularly progressive, till his usual health was restored. This record is made, under the impression that it had been wrong to omit it. EDIT.

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ness. And in this sickness my thoughts ran much on the experience and views I had at college, of being willing to bear eternal pain and misery for the glory of God. I now found it difficult, and perceived there was a difference between actually feeling pain, and the thoughts of enduring it when it is absent. But on the whole, I was fully sensible that the resignation, contentment and satisfaction, in pain and misery, depends wholly on the views and perceptions that are in the mind.—That the soul may have such a view and sense of God, of justice and desert, as will swallow up and quite overcome bodily pain: and that without some such views, granted by God as a special favour and help to the soul, pain and misery will excite fretfulness, murmuring, and even quarrelling with the ways of God. In this sickness I had remarkable views of the difference between the church and the world, and how much Christ regards his church, or true believers, above all and every thing in the world beside. That Christ's kingdom is not of this world, and that he cares little how things go in the kingdoms of the world, compared with his regard to what they are in his church; and I had clear and strong views of the duty of ministers of the gospel to be wholly engaged to promote the kingdom of Christ, or true religion, in the hearts and practice of men. After recovering health, I by degrees lost the brightness and clearness of these views, and came to my usual frame of mind; though I hope I retain a considerable sense of these divine things to this time.

August, 1777.*

(*To be continued.*)

* At this date the narrative part of the Sketch, as written by its author, closes. The subject of it lived nearly thirteen years after it was written; and it is the purpose of the Editor to continue the biography of his father to the time of his death. But in the mean time, some of his remarks on several topicks, which he has connected with the Sketch of his life, will follow the above.

THE PRESENT STATE OF THE PRESBYTERIAN CHURCH,

No. VIII.

In our last number, our object was to show that the General Assembly, in disposing of the case of Mr. Barnes, acted in a novel and unconstitutional manner.—That the Assembly assumed the case as *a court*, and ended it as a *deliberative body*—that it was begun *presbyterially*, and terminated *congregationally*. It is our present object to let our readers know—for we are persuaded many of them have not yet known—what the case really and truly was; and to make some remarks on the report of the committee, which the Assembly adopted as the award in this case.

We see not in what way the case in question can be made known, so well and so unobjectionably, as by inserting the reference of the Presbytery, in the very terms in which it was laid before the General Assembly. This will indeed occupy a considerable space in our pages; but we consider it as a matter of no inferior importance that the nature of this business should be well understood in the Presbyterian Church; and we therefore bespeak a careful perusal of the following documents from all our readers, and especially from those who are office-bearers in the church.

REFERENCE OF THE CASE OF THE REV. ALBERT BARNES TO THE GENERAL ASSEMBLY, BY THE PRESBYTERY OF PHILADELPHIA.

Resolved, That the whole of the proceedings, from first to last, of this Presbytery, in the case of the Rev. Albert Barnes, be carried by reference to the next General Assembly; and that that judicatory be, and it hereby is, respectfully

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and earnestly requested to adjudicate upon, and finally to issue the same, in such manner as, in its wisdom, it shall judge to be most conducive to the purity and peace of the church, and to the promotion of the glory of God.

And whereas, in considering and acting on the case of Mr. Barnes, in this Presbytery, a serious and unhappy difference of opinion has arisen, as well in regard to several questions of constitutional order, as in relation to doctrinal orthodoxy; and considering, moreover, that the subjects which have occasioned controversy and division in this Presbytery may, and do, produce the like lamentable effects in other Presbyteries, so that it has become a concern of deep interest to the whole Presbyterian Church, that a correct course of procedure in relation to these subjects should be clearly ascertained and distinctly delineated; therefore, it is further

"*Resolved*, That this Presbytery, agreeably to a constitutional privilege, do hereby most respectfully and earnestly entreat the Supreme Judicatory of our Church, (however it may be thought that some of the points, hereafter specified, have already been settled, by the constitution of the Church and the decisions of the General Assembly,) to express an unequivocal opinion on the subjects embraced by the following inquiries, viz:

"1. Whether it follows as a matter of course, and of constitutional right, when any member in good and regular standing with one Presbytery, presents to another Presbytery unquestionable evidence of such standing, and requests to be admitted as a member of this latter Presbytery, that he must be received, without farther question or inquiry: Or whether, on the contrary, it is not the privilege of every Presbytery, to judge, primarily, of the qualifications of each, and all, of its own members; and to inquire and examine, (if it be deemed proper so to do) not only into their moral character, but into their soundness in the faith, and other ministerial qualifications; and receive applicants, or refuse to receive them, according as reception or rejection may appear to the Presbytery to be demanded, by a regard to its own welfare, and to the purity and peace of the Church: it being understood, that every decision of a Presbytery in such cases, is subject to be appealed from, or complained of, to a higher judicatory, by any individual who may consider himself to have been aggrieved or injured; and the Presbytery to be liable to have its doings in such cases reversed and censured; provided, that on an appeal or complaint, or on any other review of its proceedings by a higher Judicatory, such Presbytery shall be found to have acted oppressively, capriciously, partially, or erroneously.

"2. Whether, by the constitution of the Presbyterian Church, it is not competent to any Presbytery, to take up and examine any printed publication, and to pronounce it to be erroneous and dangerous, if so they find it, without, in the first place, commencing a formal prosecution of the author, even supposing it to be known and admitted that the author is a member of its own body; or whether a Presbytery, in every such case, must, when disposed to act on the same, forthwith commence a formal prosecution of the author of the publication, which is believed to contain erroneous and dangerous opinions, or doctrines.

"3. Whether, when a case is in process before a Presbytery, a party implicated, or his friends in his behalf, can, by objecting to the process as unconstitutional, or to the manner in which it is conducted as irregular, and by taking an appeal, on both or either of these grounds, to a higher Judicatory, stay the process of the Presbytery, till the constitutional question, or that of order, shall have been decided by the higher Judicatory: or whether a Presbytery, fully satisfied that both the process commenced, and the manner in which it is conducted, are clearly constitutional and orderly, may not proceed with the party to whom the process relates, although such party, or his friends, may object to the measure as unconstitutional and disorderly, and express a desire to appeal from it to a higher Judicatory; it being understood and admitted, that when the process is terminated, it is the unquestionable right of any party, to take an appeal, or make a complaint, to a higher Judicatory, and to seek a reversal of the whole proceedings, believed by the appealing or complaining party to be unconstitutional or disorderly.

"4. Do the doctrinal standards of the Presbyterian Church embrace the Larger and Shorter Catechisms, as integral and essential parts of the same: Or is that which is entitled "The Confession of Faith," in the book containing our standards, to be considered as *alone* obligatory: So that in taking his ordination vows, a minister in the Presbyterian Church, after solemnly professing "sincerely to receive and adopt the Confession of Faith of this Church," is still at liberty to object to, and reject, certain parts of the Catechisms, without any implication of his sincerity or orthodoxy.

"5. Whether, in the judgment of the General Assembly, the objectionable points of doctrine, found by this Presbytery in the printed sermon of the Rev. Albert Barnes, entitled "The Way of Salvation," as expressed in their minutes of December last, have been truly and justly found. If the finding of the Presbytery has been erroneous, it is humbly requested, that the errors may be pointed out:

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and if the Assembly decide that the Presbytery are to act farther in this important case, that the manner in which their proceedings ought to be conducted and issued, may be distinctly indicated.

"*Resolved*, That the Commissioners of this Presbytery to the next General Assembly, be, and they are hereby instructed and directed, to lay the foregoing statement, with the book of records of this Presbytery, the minutes of the last meeting of the Synod of Philadelphia, and a copy of Mr. Barnes' printed sermon, entitled "The Way of Salvation," before the Assembly at an early day after the commencement of the sessions of that Judicatory, in the coming month; and use their best endeavours to obtain a full discussion of the points submitted, and an explicit decision of the Assembly in regard to the same.

"*Ordered*, That the stated clerk, as speedily as may be practicable, transcribe the Minutes of the present meeting of Presbytery into the book of records, and then deliver the said book to some one of the Commissioners of the Presbytery to the next General Assembly, that the same may be laid before that Judicatory, agreeably to the foregoing instructions."

That our readers may know what were the objectionable points of doctrine found by the Presbytery in the printed sermon of Mr. Barnes, to which there is a reference in the foregoing 5th particular, they are here given in detail, and as they appear on the Minutes of the Presbytery.

FINAL DECISION.

"The Presbytery of Philadelphia, agreeably to the direction of the Synod at their recent meeting in Lancaster, having considered the sermon of the Rev. Albert Barnes, entitled the WAY OF SALVATION, are of the opinion that it contains speculations of dangerous tendency on some of the principal points in Christian theology, and ought not therefore to be sanctioned as expressing that view of the great truths of God's word, which the Presbyterian church has uniformly adopted and which is exhibited in their authorized Confession of Faith.

"In stating the doctrine of *original sin*, the author employs a phraseology which is calculated to mislead, and which appears evidently to conflict with the spirit and letter of the standards of the Presbyterian church.

"1. He denies that the posterity of Adam are responsible or answerable for Adam's first sin, which he committed as the federal head of his race. Thus, p. 6, 'Christianity does not charge on men crimes of which they are not guilty. It does not say, as I suppose, *that the sinner is held to be personally answerable for the transgressions of Adam or of any other man.*'

"Although the word *transgressions* is here used plurally, yet it is evident from the whole tenor of this division of the discourse, that the prime sin of Adam, which constituted his apostacy from God, is meant. Again, he says, p. 7, 'Neither the facts, nor any proper inference from the facts, affirm, that I am in either case *personally responsible for what another man* (referring to Adam) *did before I had an existence.*' And he explicitly declares, that if God had charged upon mankind such a responsibility, it would have been *clearly unjust*, vide p. 6. The doctrine of responsibility here impugned is clearly expressed, Con. of F. cap. vi. 6. 'Every sin, both *original* and actual, being a *transgression* of the righteous law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries, spiritual, temporal, and eternal.'

"2. In accordance with the above doctrine, that mankind are not responsible for Adam's sin, he affirms, p. 7, that 'Christianity affirms the fact, that in connexion with the sin of Adam, or as a *result*, all *moral agents* will sin, and sinning will die.' And then proceeds to explain the principle upon which the universality of sin is to be accounted for, by representing it to be the result of Adam's sin, in the same sense, as the misery of a drunkard's family is the result of his intemperance. Here it would seem, the author maintains that the same relationship subsists between every man and his family, as subsisted between Adam and his posterity; that the same principle of moral government applies to both cases alike, or in other words, that mankind hold no other relationship to Adam, than that of children to a natural progenitor.

"The public, federal, or representative character of Adam, is thus denied, contrary to the explicit statement in the answer to the 22d Q. of Larg. Cat. 'The covenant being made with Adam as a public person, not for himself only, but for his posterity; all mankind descending from him by ordinary generation sinned in him, and fell with him, in that first transgression.'

"3. He declares, p. 7, that 'the notion of imputing sin is an invention of modern times,' contrary to Con. of F. Chap. vi. 3, 'They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature convey-

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ed to all their posterity, descending from them by ordinary generation.'

"4. In p. 5, he admits that his language on the subject of original sin, differs from that used by the Confession of Faith on the same subject, and then accounts for this difference on the ground of the difficulty of affixing any clear and definite meaning to the expression 'we sinned *in* him and fell *with* him.' This expression he considers, as far as it is capable of interpretation, as 'intended to convey the idea, not that the sin of Adam is imputed to us, or set over to our account, but that there was a personal *identity* constituted between Adam and his posterity, so that it was really *our act*, and *ours only*, after all, that is chargeable on us.'

"The whole of this statement is exceedingly incautious and improper. The language of the Confession of Faith on one of the cardinal doctrines is held up as obscure and unintelligible, or, if possessing any meaning, as expressing an absurdity. The framers of this confession are charged with the absurdity of maintaining the personal identity between Adam and his posterity, when their language conveys no more than a federal or representative relationship. This whole view of the doctrine of original sin, is, in the opinion of Presbytery, obscure, perplexed, fruitful of dangerous consequences, and, therefore, censurable.

"The statements of this sermon on the doctrine of atonement, are also, in the opinion of Presbytery, in some important features, erroneous, and contrary to the orthodox views.

"1. At p. 11. He says 'this atonement was for all men. It was an offering made for the race. It had not respect so much to individuals, as to the law and perfections of God. It was an opening of the way of pardon, a making forgiveness consistent, a preserving of truth, a magnifying of the law, and had no particular reference to any class of men.'

"Here it is denied that the atonement had any special relation to the elect, which it had not also to the non-elect. But if it be true that the atonement offered by Christ, had no 'respect to individuals,' 'no particular reference to any class of men,' upon what principle can it be regarded as a satisfaction to divine justice for the sins of men? or in what proper sense can Christ be considered as a vicarious sacrifice? Unless the atonement be a satisfaction for the sins of individuals, upon what principle can it open the way of pardon, make forgiveness consistent, preserve truth or magnify the law? The special reference of the atonement to a chosen people in opposition to this view is taught Con. of F. cap. viii. 5. 'The Lord Jesus, by his perfect obedience and sacrifice of himself, which he, through the Eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.' Again, in answer to Q. 44 L. C. 'Christ executeth the office of a Priest in his once offering himself a sacrifice, without spot, to God, to be a reconciliation for the sins of his people,' &c.

"2. At p. 11. He says, 'the atonement of itself secured the salvation of no one,' and again, 'the atonement secured the salvation of no one, except as God had promised his Son that he should see of the travail of his soul, and except on the condition of repentance and faith.' This language is incautious, and calculated to mislead, as it seems to imply that the atonement of itself does not secure its own application, and therefore may, by possibility, fail in its design. It is improper to suspend its efficacy upon conditions, when the conditions themselves are the results of its efficacy—See Con. of F. cap. viii. 8. 'To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them in and by the word the mysteries of salvation; effectually persuading them by his Spirit to believe and obey,' &c.

"3. At p. 10. He unequivocally denies that Christ endured the penalty of the law. 'He did not indeed endure the penalty of the law, for his sufferings were not eternal, nor did he endure remorse of conscience; but he endured so much suffering, bore so much agony, that the Father was pleased to accept of it in the place of the eternal torments of all that should be saved.' Here it seems to be inculcated that Christ did not satisfy the precise claims which a violated law had upon the sinner, but that he did what might be considered a substitute for such satisfaction; or it is implied that God remitted or waived the original claim and accepted of something less. And that this is the sentiment of the author, is evident from his language, p. 11. "Christ's sufferings were severe, more severe than those of *any mortal* before or since; but they bore, so far as we can see, only a very distant resemblance to the pains of hell, the proper penalty of the law. Nor is it possible to conceive that the sufferings of a *few hours*, however severe, could equal pains, though far less intense, eternally prolonged. Still less that the sufferings of human nature, in a single instance, for the divine nature could not suffer, should be equal to the eternal pain of many millions.' Here it is affirmed that Christ was not *capable* of enduring that penalty which the justice of God had exacted of

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the sinner, that his sufferings bore a very distant resemblance to it, and by consequence that the penalty of the law has been either relaxed, or is yet unpaid; and that the justice of God has waived its original demand, or is yet unsatisfied.

"The whole of this language seems derogatory to Christ as an all-sufficient Redeemer; it judges of the human nature of Christ as if it were a common human nature, it leaves out of view the infinite support which the divine nature was capable of imparting to the human nature of Christ, and is very different from the view of this subject given by the framers of our standards in the answer to the 38 Q. of L. C. 'It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the *infinite wrath of God* and the power of death; give worth and efficacy to his sufferings, obedience, and intercession; and to satisfy God's justice,' &c. &c.

"In discoursing on human ability, the sermon contains expressions which do not seem to be well judged. In p. 14 it is said, 'it is not to any want of physical strength that this rejection is owing, for men have power enough in themselves, to hate both God and their fellow men, and it requires less physical power to love God than to hate him;' and on the same page he represents man's inability as solely in the will; and on p. 30, that men are not saved simply because they *will not* be saved. Here physical ability is represented as competent to the performance of a moral action, which is an improper application of terms, and human inability as resulting merely from the will, and not from total depravity, which is contrary to Confession of Faith, cap. vi. 4. 'From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions,' and Confession of Faith, cap. ix. 3. 'Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation, so, as a natural man being altogether averse from that which is good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.'

"Still further, the language of the sermon, on the subject of conformity to the standards of the church, if sanctioned, would give to every individual after adopting these standards, the liberty of dissenting from them as much, and as often, as he might desire. Thus, p. 6, he says, 'It is not denied that this language varies from the statements which are often made on this subject, and from the opinion which has been entertained by many. And, it is admitted, that it does not accord with that used on the same subject in the Confession of Faith, and other standards of doctrine.' And again, p. 12. 'The great principle on which the author supposes the truths of religion are to be preached, and on which he endeavours to act, is, that the Bible is to be interpreted by all the honest helps within the reach of the preacher, and then proclaimed as it is, let it lead where it will, within, or without the circumference of any arrangement of doctrines. He is supposed to be responsible, not at all for its impinging on any theological system; nor is he to be cramped by any frame work of Faith that has been reared around the Bible.' This language would seem to imply, that an individual may enter the bosom of a church by a public reception of its creed, and continue in the communion of that church, although he should subsequently discover that its creed was not founded on the word of God. Whilst the liberty of every man to accept or reject any particular creed, is fully acknowledged by this Presbytery, yet, they do deny, that any minister, whilst he remains in the communion of the Presbyterian church, has a right to impugn its creed, or to make a publick declaration that he is not bound by its authority.

In fine, a *whole view* of this discourse seems to warrant the belief, that the grand and fundamental doctrine of justification, as held by the Protestant Reformers, and taught clearly and abundantly in the standards of the Presbyterian Church, is really not held, but denied in this sermon. For the imputation of Adam's sin is denied; and the endurance of the penalty of the law by Christ, is denied; and any special reference of the atonement to the elect of God, is denied, and the righteousness of Christ as the meritorious ground of our acquittal and acceptance with God, is not once mentioned, although the text of the discourse naturally points to the doctrine; and when it is considered that the imputation of Adam's first sin to his posterity, and the imputation of the sins of God's people to their surety Saviour, and the imputation of his finished righteousness to them, do all rest upon the same ground, and must all stand or fall together, and that it has been found in fact, that those who deny one of these, do generally deny the whole, and to be consistent, must necessarily do so, it is no forced conclusion, but one which seems inevitable, that the sermon does really reject the doctrine of justification as held by the Reformers, and as taught in our Confession of Faith and Catechisms; that it does not teach as the answer to the question on justification in our shorter Catechism asserts, that "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us *as righteous in his sight only for the righteousness of Christ imputed to us, and received by faith alone.*"

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It is not satisfactory that the sermon says, that "Christ died in the place of sinners;" that it speaks of "the merits of the Son of God, the Lord Jesus Christ," of "the love of Christ," of "putting on the Lord Jesus Christ," of being "willing to drop into the hands of Jesus, and to be saved by his merit alone," of God, "sprinkling on the soul the blood of Jesus, and freely pardoning all its sins;" since this language may be used, and is actually used by some who explicitly deny, that Christ took the law place of sinners, bore the curse of God's law in their room and stead, and that they are saved only by the imputation to them of his perfect righteousness.

On the whole, the Presbytery express their deep regret, that Mr. Barnes should have preached and published a discourse, so highly objectionable, and so manifestly, in some of its leading points, opposed to the doctrines of the Confession of Faith and Catechisms of the Presbyterian Church; they earnestly recommend to Mr. Barnes, to reconsider and renounce the erroneous matter contained in his printed sermon, as specified in the foregoing decisions of Presbytery: and with a view to afford time to Mr. Barnes for reflection and reconsideration, in reference to the errors of his sermon, and for opportunity for such of the brethren, as may choose to converse freely with him on the subject, the Presbytery do suspend their final decision on the case, until their next stated meeting."

It was then moved by Mr. Engles, "that Dr. Green, Mr. M'Calla, and Mr. Latta, be a committee to wait on Mr. Barnes, to communicate to him the result of the deliberations of this Presbytery in the examination of his sermon, and to converse with him freely and affectionately on the points excepted to in that sermon; in the hope and expectation, that the interview will result in removing or diminishing the difficulties which have arisen in his case; and that they report at the next meeting of Presbytery."

The reader has now before him the reference of the Presbytery, which, it should be noted, consists of two distinct parts. First, the whole proceedings of the Presbytery from first to last, in the case of Mr. Barnes, as recorded in the minutes of the Presbytery,—the book containing these minutes being laid before the Assembly, that a full and correct view might be taken of all that had been done. Secondly, certain specified points, some of which could not be collected from the minutes; but on all of which the Presbytery was peculiarly anxious to have a clear and unequivocal decision, by the highest Judicatory of the Church.

By the first part of the reference the Presbytery expressed, not only a willingness, but a desire, that all that had passed in the case of Mr. Barnes, should repass under the inspection, and receive the approbation, the censure, or the correction of the supreme court of the Church. The parties in the Presbytery had been, through the whole of this unhappy and embarrassing concern, directly and earnestly opposed to each other; and many pages of the minutes were filled with protests and responses, reasoning on the subjects of difference, and each party seeking to establish the correctness of its opinions, and the solidity of the ground on which it rested its acts and proceedings. At first, there was a considerable majority of the Presbytery in favour of Mr. Barnes; but subsequently to his reception and installation, the majority was changed, and became decidedly adverse to his cause and its advocates. It was wished that the principles and doings of each of these majorities, while it had the ascendancy in the Presbytery, should undergo the review of the Assembly. Notice, moreover, of no less than three complaints had been given, which although their details were not known at the time the reference was made, yet it was known that they all related to certain proceedings and decisions of the Presbytery, the true character of which could be learned only from the records. The minutes of the Synod also, in which some of the proceedings of the majority that voted for the reception and installation of Mr. Barnes had been censured, accompanied the other documents. Now, let any impartial mind decide whether, in this reference of the Presbytery, there was not manifested a frank and honourable

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disposition and desire, that the supreme court should know the whole merits of this case, and thus be prepared to make an equitable and beneficial award.

As to the second part of the reference, containing certain specified points, it was indisputably true, as was stated in the preamble to the inquiries, that it had "become a concern of deep interest to the whole Presbyterian Church, that a correct course of procedure, in relation to the subjects of these specifications, should be clearly ascertained and distinctly delineated." A great part of the ardent controversy in the case of Mr. Barnes, had arisen out of the different opinions entertained, in relation to the proper answer to be given to the inquiries propounded in the first three specifications. And it was surely most desirable, that the ground for such controversies in future should be taken away; not only for the benefit of the Presbytery of Philadelphia, but of every other Presbytery under the care of the Assembly—by a clear decision of that body in relation to the specified inquiries. On the fourth specification, a decision was rendered desirable, because Mr. Barnes had declared in open Synod, that he did not believe in the statement made in one of the answers in our Shorter Catechism —that "the sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature." It was also found on inquiry, that a construction given to one of the engagements made at the licensure and ordination of ministers of the gospel in our church, was becoming prevalent; namely, that the Larger and Shorter Catechisms were not to be considered as included in "the Confession of Faith of this Church," which is then professed to be "sincerely received and adopted." The necessity for settling a point so important as this, must, we think, be evident to all who desire that the standards of our Church should be correctly construed and sacredly regarded.

In the fifth specification, in which the Presbytery craved the judgment of the Assembly in regard to the correctness of the objections they had taken to the orthodoxy of the printed sermon of Mr. Barnes, entitled "The Way of Salvation," and respectfully asked to be directed in regard to their future proceedings, there was surely no indication of that arrogance and tyranny, with which they have been liberally charged. There was, on the contrary, a demonstration of the perfect readiness of the Presbytery, to submit their judgment to the constitutional expression of the collected wisdom of the church. We also wish that our readers may attentively examine the manner in which the Presbytery have expressed their objections to certain parts of the sermon of Mr. Barnes. Let them say, whether there is any appearance of harshness or severity, in a single sentence. We avow it as a part of our design, in publishing the objections of the Presbytery in detail, that our brethren may be able to judge fairly and correctly in this matter. We think it due to the Presbytery, that the real character of their measures should be known to the religious publick. They have had a difficult part to sustain. A party though they are, they have a claim to a fair hearing—a claim to give the publick the means of judging whether they were not bound in duty to notice, as they have done, the sermon of Mr. Barnes; and whether, in discharging, what they considered an indispensable obligation, they have not acted with caution, temper, and tenderness. We maintain that all the authentick documents in the case go to show, that in proceedings in which,

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at every step, they had to encounter opposition and opprobrium, they united, in a good degree, fidelity to their sacred trust as watchmen on the walls of Zion, with forbearance and moderation, in inflicting what they believed to be merited censure.

A highly respected brother said to us, in an early stage of the proceedings in the case of Mr. Barnes, "Had you taken the stand you are taking, twenty years ago, it would have proved the salvation of the Presbyterian Church; but I am afraid it is too late now." We then said in reference to this remark, that if it was a Roman maxim never to despair of the republick, we thought it ought to be a Christian maxim never to despair of the church of Christ—not even in that section of it denominated Presbyterian. Nor do we yet despair. We have a cheering hope that the conflicting elements which now agitate our denomination, like a tempest in the natural world, will serve to purify our religious atmosphere, sweep away the pestilence of false doctrine, and give us health and vigour in building up on its true foundation, and with increased activity, the church of our adored Redeemer. The whole of the convulsion which is now felt in every part of our Zion, and the entire responsibility for every evil produced, we consider as chargeable and belonging to the innovators on the doctrine and order of the Presbyterian Church. They strive to throw the blame from themselves, on those whom they have reduced to the necessity of either giving them opposition, or of violating their consciences and their ordination vows. In such an alternative, we pray that those with whom we act may never hesitate; nor regret, in any event, that they pursued the path of duty.

Our remarks on the report of the committee, which was sanctioned by the Assembly, will not be extended far; and our readers will do us the favour to turn to the report, as given in our last number; that they may see the applicability of our observations, without repeating the resolutions which were adopted.

We think a general view of the report by any unprejudiced individual, acquainted with the circumstances of the case, will leave no doubt that two leading principles governed the committee. The first was, that Mr. Barnes was, at all events, to be acquitted, and all farther proceedings in his case to be prevented; and the second, that there should be as much soothing of the Presbytery, and of those disposed to advocate its cause, as could consist with a strict adherence to the first principle. We suspect that the committee themselves would admit this to be a pretty correct statement; and we doubt not that there are those who will justify the course taken, and say it was exactly right. Mr. Bacon thinks it was right, but then he maintains, and very truly—that this was not Presbyterianism, but Congregationalism. He says—and again says truly—"Your way is—not by proposing terms of reconciliation, but by giving a direct, distinct and conclusive answer to every question involved in the reference, complaint, or appeal. This I supposed would have been the Presbyterian method of proceeding in the case of Mr. Barnes. But this course was not adopted." No, verily, it was not adopted. If it had been, the Assembly would have been reduced to the dilemma of either flagrantly contravening the standards of the church, both doctrinal and governmental, or of not so fully acquitting Mr. Barnes. This, we doubt not, was seen, and to avoid the dilemma, the report, of which we have given summarily in our last number what we take to be the true character, was, in direct violation of a constitutional order,

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adopted by the Assembly. In this report, it is intimated that "the explanations" given by Mr. Barnes of the "unguarded and objectionable passages" of his sermon, should have satisfied the Presbytery. Now it does seem to us a little marvellous, that the *explanations* given in the Larger and Shorter Catechisms, of the doctrines contained in the Confession of Faith, by the very men who framed the Confession, may be rejected as erroneous, and yet that the *explanations* of Mr. Barnes and his coadjutor, should be considered as sound and satisfactory. Search the annals of heresy, from the days of Arius, Pelagius, and Socinus, to the present hour, and you shall find invariably, that *explanations* have protected the hereticks, and baffled the church in her attempts to discipline them, for years in succession. The truth is, that he who preaches and prints a sermon, or publishes an essay, which requires elaborate explanations to reconcile it with the fundamentals of the Christian system, may be set down at once, as a man unsound in the faith, without danger of mistake; and for the justice of this position we again appeal to the history of heresy, in every age of the church. A really orthodox man will very rarely need to make any other explanations than those which accompany his statements; or if he has incautiously said something that is erroneous, he will acknowledge it as soon as it is pointed out; and by [illegible] candid, and unequivocal [illegible] his faith, in regard to [illegible] has misstated, put an end at once to all suspicion and all controversy. Mr. Barnes might long since have done this, if he had been prepared to do it. But has he done any thing like it? We think not. His printed explanations all go to defend and justify what he has said in his sermon. Hence, when we first heard these *explanations* in the Synod, we said, and others also said, that the explanations did not remove, but confirm our belief that their author held sentiments in conflict with the standards of our church. He complains of "the *little influence* which his explanations had on the final sentence" of the Presbytery. The true cause of this *little influence* we have here assigned.

The Assembly chose to "travel out of the record," in recommending a division of the Presbytery. It is the exclusive prerogative of Synods to divide Presbyteries, and there was no complaint before the Assembly that the Synod of Philadelphia had neglected their duty in this respect. Mr. Bradford indeed had "presented a paper [to the Presbytery] relative to the propriety of requesting Synod to divide Presbytery." This was done at the meeting in April, about a month before the meeting of the Assembly; and the paper "was, on motion, laid on the table until the next stated meeting of the Presbytery." Perhaps this minute of the Presbytery met the eye of some member of the committee; or perhaps information was obtained in some other way, that it would be agreeable to Mr. Barnes and his friends, now that they were no longer a majority, that the Presbytery should be divided: and the Assembly thought proper to let the Synod know what their duty would be, when an application should be made for this purpose. This, if not unconstitutional, was certainly, we think, a very singular proceeding.

With respect to what the committee and the Assembly are pleased to denominate "the abstract points, proposed to the Assembly, for their decision in the reference of the Presbytery," we think the refusal to settle the controversy in regard to these, was, by far, the most objectionable thing in the whole award. These *abstract points* were no other than

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practical principles, on which the Presbytery of Philadelphia had been obliged to act in the case of Mr. Barnes; and that the Presbytery had made a wrong decision in regard to these principles, and in consequence of this, had pursued a wrong course, in nearly the whole of their proceedings in the case of Mr. Barnes, subsequently to his installation, was the basis and the substance of the complaints laid before the Assembly. Other Presbyteries also were divided and thrown into parties, by a difference of opinion among the members, in regard to these practical principles. Yet the Assembly say "if they be answered, they had better be discussed and decided *in thesi*, separate from the case of Mr. Barnes"—*Abstract principles* to be discussed *in thesi*, seems to us somewhat like tautology in language. But the words *in thesi* here, we suppose are to be interpreted (although we must think it a new version of the terms) to mean that the principles must be discussed "separate from the case of Mr. Barnes." And why separate from the case of Mr. Barnes? If Mr. Barnes was innocent, no decision on abstract points could possibly injure him. Yes, but it was seen that a decision of these abstract points would really implicate either him or the Assembly; and therefore, however important to the peace and order of the Presbytery of Philadelphia, and of several other Presbyteries under the care of the Assembly, it was resolved not to touch them. Was this the performance or the dereliction of duty? Let every reader answer the question for himself.

THE BIBLE, TRACTS, AND MISSIONS.

The three following short articles are taken from the London Evangelical Magazine for October last. The subjects of them we have indicated in the title—subjects of the highest importance; and such short and pithy essays as these, often do more good than long papers. We hope our readers will give them an attentive perusal, and be benefited by the suggestions they contain.

A TEMPERANCE SOCIETY IN MINIATURE.

In the spring of 1829, Timothy, the hawker, called at my house with his wares. My servants, who recommend the Scriptures whenever they have an opportunity, talked with this man on the value of the New Testament, and advised him to buy a copy. "Of what use can it be to me," said he, "when I cannot read?" "Yes, it may be of great service to you. You can carry it to your lodgings and have it read, or you can send it to your family, some of whom can read it. It will do good. Buy one." The man attended to this advice, and carried the book to his lodgings.

We saw nothing more of this man until autumn, when he returned and earnestly entreated a copy of every kind of book we could give him. "You can form no idea," said he, "of the good that book has done which I had here in the spring. There are more than thirty of us who mess together at the same lodgings, and at the time when I first took home the New Testament, these men spent almost every night at the public house, and returned intoxicated; but now the scene is quite altered. Scarcely a man leaves the lodgings in the evening. There are three among us who can read, and they take it by turns, and the others sit around and listen to them. There is no drunkenness in our party now."

Oh, what an interesting scene would this group have presented to the eye of an apostle! Thirty poor villagers collected together from various parts of the coun-

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try, listening to one of their number reading the words of eternal life; and, from this circumstance, breaking off from their vices, saving their hard earnings for their families, and acting like rational creatures! How true it is that "godliness is profitable unto all things." What an encouragement to the followers of Christ to make known his holy gospel! If so much good is effected, through the Divine blessing, on one New Testament, what may we not anticipate from the distribution of ten thousand! Even servants may become useful coadjutors in the service of God, when they feel interested in it; and with such proofs before us of the utility of the work, surely we ought not to grow weary or faint-hearted. From the above circumstance, those who have contributed in any way to the circulation of the Scriptures, may see what an honour their God and Father is putting upon them. This is like the first ripe fruit, but an abundant harvest will follow.—Amen.

St. Petersburgh.

DISTRIBUTION OF RELIGIOUS TRACTS.

There never has been a period like the present, in respect to the multiplicity of means for the furtherance of the eternal interests of men. The warmest and most ardent zeal may now gratify itself. Facilities for the communication of divine truth present themselves in every form. Bible societies, missionary societies, tract societies, and numerous others, press upon our notice; and, while claiming the assistance of the church of Christ for their support, offer in return the means of evangelizing the world.

There is one method of doing good, which I wish were more generally recognised by individual Christians. I mean, the distribution of religious tracts. It is one which, both from its simplicity and cheapness, is accessible to the pious of all classes. The loan system is excellent. No minister of the gospel, in places where no society exists for this purpose, should neglect this mode of benefiting the souls of men. I would also earnestly recommend to every servant of Christ, the daily circulation of tracts in every possible way. I never leave my house without having a number of these silent preachers in my pocket, and either give them to persons as circumstances may require, or scatter them in various directions. Such papers as the "Swearer's Prayer," "On Drunkenness," "Poor Joseph," "Covey the Sailor," "Sin no Trifle," "On Repentance," &c. will be either partially or wholly applicable to the circumstances of most readers.

I fear these little monitors are not duly appreciated by the Christian publick. God has testified his approbation of them in innumerable instances: The Tract Magazine, published by the Religious Tract Society, contains a large number of highly interesting anecdotes in proof of this assertion. He who can peruse this work, and rise from its perusal unimpressed with the vast importance of religious tracts, as one of that class of agencies employed by God for the conversion of men, cannot be open to conviction. Millions of souls will, no doubt, have to bless God through eternity, for the dissemination of the doctrines of the gospel in the form in question. C.

Bristol, May 12, 1831.

THE BANKER AND HIS BIBLE.

The writer of this was once the guest of a banker in the west of England. His host had long been celebrated as a heavenly-minded

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and benevolent character. One evening as he came down from his closet, with peace and benignity beaming on his countenance, he said to me, "Do you want any thing." I answered, "No; I have every thing I need." "But I am not satisfied with that answer," he rejoined, "and will tell you why. I have just been reading the third Epistle of John, where the apostle particularly commends his beloved Gaius for his hospitality to the servants of Christ, who, for their Master's sake had 'gone forth, taking nothing of the Gentiles;' and the apostle says that our privilege who stay at home is 'to receive such, and to bring them on their journey after a godly sort, that we might be fellow-helpers of the truth.' Now I wish to have this privilege; I wish to be an imitator of Gaius; I wish to help *you;* therefore you must receive from me this five-pound note, you will find many ways to employ it." Oh, how Christians would astonish the world if they were to read their Bibles as this banker did his! The application—ah, the application, of the text is the difficult, but profitable, part of it! Blessed be God, that some opulent disciples bring their principles under the influence of the Bible!

A few years after this occurred, when some good old missionaries were passing through the town in which I reside, a sermon was preached on this subject, and the above anecdote introduced, and the effect was much to the comfort of those labourers who had borne the burden and heat of the day.

Perhaps these lines may furnish another banker with a good idea, and another preacher with a hint that may be useful on a similar occasion. J. K.

Review.

Review *of a Review in the Christian Spectator, entitled*—"Case of the Rev. Albert Barnes—*The Way of Salvation*, a Sermon by the Rev. Albert Barnes."

(*Continued from page* 652 *of our last Volume.*)

We have never proposed to go through this review, and notice every thing that we consider exceptionable. This would occupy a space in our pages which we think we can fill with something much better calculated to edify our readers. Beside, the review on which we remark is avowedly a defence of the Sermon of Mr. Barnes; and in our present number we have published the strictures of the Presbytery of Philadelphia on that Sermon—in which a number of quotations, fairly taken from the Sermon, are accompanied by certain clear announcements of doctrine, in the standards of the Presbyterian Church. Let any one candidly look, first at what Mr. Barnes says, and then at what the standards say, and see if he thinks that any *explanations* can reconcile the two. In several instances, we think the contrasted quotations are of as different import as *yes* and *no*. We are willing to leave the whole matter here.

Immediately following the sentence on which we have heretofore remarked, the Spectator says—"It is well known that a party in that church [the Presbyterian]—and we are far from wishing to impeach their motives—have long witnessed with jealousy and apprehension, the rapid progress of New England sentiments within the bounds of their communion." Now, if our readers will advert to the proceedings of the last General Assembly,

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and recollect Mr. Bacon's letter, they will be able to determine whether there was not good reason for "jealousy and apprehension," in regard "to the rapid progress of New England sentiments" in our church. This jealousy and apprehension however was denounced as sectarian bigotry, and as grievously injurious to our New England brethren, although the Spectator kindly forbears to "impeach our motives"—when, lo, at the last Assembly, New England sentiments turned the highest Judicatory of the Presbyterian Church into a Congregational Association, in the case of Mr. Barnes; and on a review of the achievement, a Congregational delegate sings, *Io triumphe!* So much for Presbyterian credulity and Congregational management. The Spectator proceeds—

"At length, as if resolved to try the question under circumstances the most unfavourable to themselves, they have taken their stand in the case of a gentleman, whose ministrations were recently followed by one of the greatest revivals of religion ever known in our country; who was called from the former scene of his labours to the City of Philadelphia by the unanimous choice of one of the oldest and most distinguished churches of our land, and who brought with him from the Presbytery to which he previously belonged, the amplest testimonials to his piety and worth, to the soundness of his faith, and the fervour of his zeal in the cause of evangelical religion. As far, then, as the character of the individual, his former standing in the church, and the wishes of the people are concerned, it is impossible to conceive of any case, where an impeachment could be less called for or expected, than the present."

Here surely is a very pretty piece of eulogy, but eulogists are apt to be extravagant. We shall see how it is in the present instance. Our principal reason however for introducing this shining paragraph is, that it will form a proper text for some remarks—*explanations* if you please, gentle reader—which we have been desirous for some time, but lacked opportunity, to communicate to the publick.

The Spectator represents the Presbytery as having long been desirous of a proper occasion to enter into a conflict with New England sentiments; and as seizing on the case of Mr. Barnes, to show that they were not afraid—allow us the homely but expressive phrase—"to take the bull by the horns." Now this was not exactly so. Some members of the Presbytery, perhaps a majority of them, had been for a good while dissatisfied and anxious, at the prevalence of *New Englandism*, both in doctrine and church government. But they were far enough, perhaps too far, from being ready to take a decided stand against the threatening danger. They, on the contrary, shrunk from it—they earnestly wished to avoid it. We have been asked by some who, we thought, ought to have seen, without *explanation*, the difference between the case of Mr. Barnes, and that of some other persons supposed to be as erroneous as he, "Why did you not begin with them? Why did you reserve your discipline for this young man and a stranger?" We have two answers to these questions—The first is, that there was no printed and acknowledged publication, by a member of the Presbytery, that could be taken as a ground of procedure; nor any other such palpable and undeniable evidence of heresy, as could be made the subject of judicial process, without much trouble, and a dubious issue. But in the case of Mr. Barnes, there was a printed sermon, to which his name was attached, and of which he was the acknowledged author. Nor was this all, for in the second place, on this printed sermon the Presbytery were absolutely *obliged* to act. They could not get by it. The people who had called Mr. Barnes had never heard him preach. In the very call which was laid before the Presbytery, the usual words—"having good hopes from our past experience of your labours," &c. were omitted. They could not have been inserted with

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truth. Beyond a very few of their number, the people had had no experience of his labours. Copies of this notable sermon had been distributed, to show what were Mr. Barnes' doctrinal views, and his style of preaching. On this sermon his call was predicated; and the Presbytery were to say, under the solemnity and responsibility of their ordination vows, whether the doctrines of that sermon were to be delivered to a congregation, for whose spiritual welfare they were sacredly bound to watch, as setting forth the pure gospel of Christ—as showing "the way of salvation," as it is shown in the Holy Scriptures, and in the standards of the Presbyterian Church. Every member of the Presbytery was to say yea, or nay, on these momentous inquiries, by voting for, or against, the prosecution of the call. In other words, every member of Presbytery was, by his vote, to take, or to avoid, the responsibility of declaring that the doctrines of that sermon were the doctrines of the Bible, and of the Confession of Faith of our church, that might be profitably preached to a congregation of which the Presbytery had the charge. *Nay*, was the answer which a number gave; and which, it is believed, would have been given, if instant death had been the penalty of such a vote.

Neither the Presbytery, then, nor any of its members, did, in the case of Mr. Barnes, go *a heretick hunting*. They did not seize on an occasion for which they had long been wishing and waiting, to come in conflict with "New England sentiments." They were, in the providence of God, called to this conflict, in such a way that, with a good conscience, they could no longer avoid it.

We proceed to notice the assertion that in giving opposition to Mr. Barnes, the Presbytery took "stand in the case of a gentleman, whose ministrations were [had been] recently followed by one of the greatest revivals of religion ever known in our country." We think this assertion is calculated to produce a material misapprehension.—We say not that it was designed to have this effect. But will the revival at Morristown compare for a moment, with the revival "in our country" in the time of Whitefield? Or with that witnessed a few years since, in the western part of the State of New York? Or with several others that might be mentioned? Did it extend much, if at all, beyond the limits of Mr. Barnes' congregation? And in that congregation itself, were the additions made to the church, although admitted to be large, greater than have been made in some other churches, as the fruits of revivals of religion? We believe that each of these questions must be answered in the negative. And if so, the expression of the Spectator is, we apprehend, calculated to produce a mistake, in regard to the facts of the case, at least in the mind of every cursory reader.

But we have a stronger objection to the assertion on which we remark, than the exaggerated statement it contains, relative to the revival at Morristown. It is, that there is a manifest attempt to make a revival of religion an evidence of the orthodoxy of him under whose ministrations it occurs. Let it be considered to what consequences a test of this kind would lead. There was at Morristown a revival of religion among the Methodists, at the very time when that under the ministrations of Mr. Barnes took place; and the Methodists contend that their revival was more powerful, and more extensive than that among the Presbyterians. Whether such was the fact or not, we pretend not to decide; but if revivals of religion, following certain ministrations, are to be evidence that those who perform these ministrations should be received as ortho-

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dox ministers of the Presbyterian Church, we know not on what ground we shall exclude the Methodists, provided they be willing to adopt our church government and discipline. Will it be said, that we do not admit that what they call revivals of religion are such in reality? For ourselves, we are not prepared to say this. For, although we have been represented as enemies to religious revivals, we declare, that amidst all the wild fire, irregularities, and false doctrine, under which, as we think, many of the Methodist revivals of religion take place, yet we verily believe they are productive of numerous real conversions. Nay, as in some parts of the Presbyterian Church, we have ministers who seem disposed to outdo the Methodists, in their own way of getting up and conducting revivals, we see not why the Methodist conversions should not be considered as good, if not better, than those of their imitators and outdoers. Or will it be said, that we must take into view the *doctrine* preached? Then we answer, that there are, at this time, ministers in the Presbyterian Church, whose doctrines we conscientiously think quite as exceptionable, and even more so, than those generally taught by the Methodists. In this category we place every thorough-going pupil of the New Haven School: and it is our deliberate conviction that the sermon of Mr. Barnes, entitled "The Way of Salvation," is not, to say the least, a better exhibition of gospel truth, or in any respect a safer guide to inquiring sinners, than numerous sermons that are preached, and some of them printed too, among the Methodists. Who sees not then, that revivals of religion—taking the terms as they are now commonly received—ought not to be viewed as any evidence whatever, that a man under whose ministrations they are alleged to have occurred, is to be esteemed sound in the faith, and qualified to fill the sacred office in the Presbyterian Church. God in his sovereignty may, and we believe sometimes does, bless that portion of *truth* which is mingled with great error, in the addresses of those who profess to preach the gospel. But this is no reason why important error should be countenanced, or knowingly suffered, in a minister of the gospel. In the Presbyterian Church, we ought to admit no other evidence or test of orthodoxy—no other presumption that a man is qualified to be a preacher—but the conformity of his doctrinal views and teachings with the infallible oracles of God, as explained in our publick standards. Depart from this rule, and be the pretence what it may, our church will speedily be filled with confusion and heresy, and hasten to deserved ruin.

The Spectator next asserts, that Mr. Barnes "was called from the scene of his former labours to the city of Philadelphia, by the unanimous choice of one of the oldest and most distinguished churches of our land." It is doubtless true that Mr. Barnes "was called from the scene of his former labours to the city of Philadelphia," and we also readily admit, that it was "to one of the oldest and most distinguished churches of our land."—And we add, that if it had been to a church of a different character, in the bounds of the Presbytery of Philadelphia, it is our solemn conviction that the call would never have been put into his hands. Had the call been made by an obscure country congregation, and the Presbytery had had the printed sermon before them entitled "The Way of Salvation," and known that this publication was considered by the people as so high a recommendation of its author, that they were eager to call him to be their pastor, without ever seeing him in their pulpit, or having heard him deliver a single discourse—we have not a doubt that

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the Presbytery would have said—"No brethren, as your spiritual guardians and watchmen, we cannot consent to the prosecution of this call. The sermon you present to us is so erroneous that we should be unfaithful to our sacred trust, if we yielded to your wishes in this instance. We regret that you should desire a pastor who will teach you such doctrine as this publication contains; and we cannot make ourselves parties to its propagation among you. It is with regret that we withstand your wishes, but on our responsibility to the Great Head of the church, we feel ourselves bound to do it—your call must be arrested." That such, or similar, would have been the language and the course of the Presbytery, if the call to Mr. Barnes had not been made by "one of the oldest and most distinguished churches in our land," and in "the city of Philadelphia," was not merely *our* conviction, but that of the brethren with whom we acted, during the repeated discussions and meetings of the Presbytery, in reference to the case under consideration—and the conviction was grievous in the extreme. But to act in opposition to wealth and station——to resist hospitality, and courtesies, and persuasions, and blandishments, and plausible representations—to stand in the midst of an assembly composed of men of high respectability as citizens, and graced with female beauty and fashion too—and in the very sanctuary in which a called clergyman, himself present, is expected to minister—and to witness frowns and smiles distributed to speakers, just as they utter what is agreeable or disagreeable to the auditors—and in the face of all, to say with firmness and decision, "my vote must go to refuse you the man of your choice"—this requires a degree of moral courage which all men—even good men—are not found to possess. They act under an influence which they do not recognise to themselves. They are swayed by other motives than a consideration of the abstract principles of right and wrong. The apostle James found it necessary to guard even the primitive churches against an influence of this character: and ecclesiastical history will show, that with scarcely an exception, declension and corruption in every age, have commenced in metropolitan churches. Would to God, that the Presbyterian Church in the United States were not likely to suffer, from the same worldly and unholy influence.

It was manifestly intended by the Spectator, to be set forth as an important and imposing consideration, that Mr. Barnes was called "by the *unanimous choice* of one of the oldest and most distinguished churches of our land." Let the whole truth therefore be told. Out of a congregation consisting of *two hundred and twenty* qualified voters, only *fifty* voted for the call to Mr. Barnes. This has heretofore been published, and we have never heard that it has been denied or controverted.

Those who did vote on the occasion were, we believe, unanimous; or if, as we have heard, there was a single dissentient voice, it might be thought not worth reckoning. But the great body of the qualified voters, more than three-fourths, did not vote at all.—They either did not attend the meeting, or left it before the vote was taken. We believe it is true, notwithstanding, —and we wish to conceal nothing —that after the call was forwarded to Mr. Barnes, and he appeared before Presbytery to be received as a member, the desire of the congregation that he should be received and installed, was both general and ardent.

We hope to conclude this review in our next number.—Our readers may be assured that we take no delight in this controversy. But our debt to the Christian Spectator must be paid. He has not only offi-

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ciously interfered with the concerns of the Presbyterian Church at large, but has, in the page from which our quotations are taken, however bland his language, held up the Presbytery of Philadelphia, to which we belong, as having acted unreasonably, oppressively, and even audaciously: And with the permission and assistance of God, the Presbytery shall be defended and vindicated.—If feelings are pained, we regret it, but the assailant of a judicatory of the church of Christ, is alone responsible.

(*To be continued.*)

SHORT NOTICE OF A RECENT PUBLICATION.

THE ARTICLES OF THE SYNOD OF DORT, AND ITS REJECTION OF ERRORS: *With the History of Events which made way for that Synod, as published by the Authority of the States-General; and the Documents confirming its Decisions. Translated from the Latin, with Notes, Remarks, and References. By Thomas Scott, Rector of Aston Sanford, Bucks. Utica, William Williams:* 1831.

We think that all the Calvinists in the United States are indebted to Mr. Williams of Utica, for republishing Scott's Translation from the Latin of "The Articles of the Synod of Dort, and its rejection of Errors." Nothing could be more seasonable at the present time. The most of those who talk against Calvinism, do not know what Calvinism is; and almost equally ignorant are many who belong to Calvinistick churches. Let both classes attentively read the proceedings of the Synod of Dort, as faithfully given in this little manual, and they will no longer think, speak, and act, under false impressions. They will know what Calvinism is, and what it is not—to what it is opposed, and to what it is not opposed. In the most of his remarks, we agree with Dr. Scott.—In some we do not. We disagree with him *toto cælo*, in thinking the articles of the Synod of Dort too extensive and too particular. They would never have answered their design if they had been less particular. We agree with him fully, both in disapproving of all persecution for conscience sake, and in attributing it in Holland to the spirit of the age, rather than to any thing peculiar to the Synod, or to the States.

"The Harmony of Confessions," is valuable so far as it goes. But we do wish we had a good and entire English translation of the "*Syntagma Confessionem*," &c.

Literary and Philosophical Intelligence, etc.

A Statement showing the two extremes of Fahrenheit's thermometer, situated where there was a free circulation of air, and northern exposure, in each month; and the corresponding day of the month. Also the perpendicular depth of rain, which fell through the several months of the year 1831—at the residence of J. B., Solebury township, Bucks county, Pa.

1831. MONTHS.	Highest P.M.	Day of Month.	Lowest Sun-rise.	Day of Month.	Inches of Rain.
January, -	56°	4	*1°	25	4.94
February, -	48	16	0	6	2.75
March, - -	70	26	19	18	3.18
April, - -	80	18	31	10	7.43
May, - - -	92	31	40	8	2.27
June, - - -	94	3	46	25	7.53
July, - - -	90	20	51	12	5.64
August, - -	93	18	50	29	5.77
September, -	81	2	40	19	4.54
October, -	80	4	32	29	7.26
November, -	64	9	20	30	2.99
December, -	34	25	4	16	1.70
					56.10

* Below Zero.

Digestive Power of Birds.—In order to ascertain the strength of their stomachs, Spallanzani had recourse to a great variety of experiments. Tin tubes full of grain were forced into the stomachs of turkeys, and after remaining for twenty-four hours were found to be broken, compressed and distorted in the most irregular manner. In the space of 24 hours, the stomach of a cock broke off the angles of a piece of rough jagged glass, though, on examining the gizzard, no wound or laceration appeared. In a ball of lead were fixed 12 strong needles, with the points projecting about 1-4 of an inch from the surface. Thus armed, the ball was covered with a case of paper, and forced down the throat of a turkey. The bird retained it a day and a half, without manifesting any symptoms of uneasiness, and the points of all the needles were broken off close to the surface of the ball, except two or three, of which the stumps projected a little. The same interesting observer relates, that he fixed 12 small and very sharp lancets in a similar ball of lead, which was given in the same manner to a turkey cock, and left eight

hours in the stomach, at the expiration of which the stomach was opened; but nothing appeared except the naked ball, the lancets having been broken to pieces, and the stomach remaining sound and entire. Hence we may infer, that stones, so often found in the stomachs of many of the feathered tribes, may powerfully contribute to the pulverization of grain and other hard substances which constitute their food.

Judea.—M. Chateaubriand remarks, that when you travel in Judea, the heart is at first filled with profound melancholy. But when, passing from solitude to solitude, boundless space opens before you, this feeling wears off by degrees, and you experience a secret awe, that so far from depressing the soul, imparts life and elevates the genius. Extraordinary appearances every where proclaim a land teeming with miracles. The burning sun, the towering eagle, the barren fig-tree, all the pictures of scripture are here. Every name commemorates a mystery; every grotto announces a prediction; every hill re-echoes the accent of a prophet. God himself has spoken in these regions, dried up rivers, rent the rocks and opened the grave. The desert still appears mute with terror; and you would imagine that it had never presumed to interrupt the silence since it heard the awful voice of the Eternal.

The Naples Journal announces that a discovery has been made in the ruins of Pompeii of greater value and interest than any that has preceded it. On the 24th of October a picture in mosaick was found in the *Triclinium* of the house said to belong to *Faunus:* it is about 20 palms long by 10 palms in width, (or about 18 feet by 9 feet English,) and of exquisite workmanship. The subject is the battle of Sarpedon, from the Iliad; the figures being half the natural size. Time has injured some part of this precious relic, which, however, is still the *chef d'œuvre* of Pompeii, as to the expression of the figures, the perfection of the drawing, and what is more rare in a marble picture, the finish of the execution. The King and the whole Court have been to view this magnificent mosaick, and while there the room adjoining the Triclinium was explored, and several vases and utensils in silver and bronze brought to light.

To almost every house in Rotterdam, and sometimes to every window of a house, on the first floor, there is fixed a single or double looking glass, or reflector, by means of which a person in the room, sitting before the window, can see by reflection, the whole length of the street, the passengers, the trees, the canal and the shipping. When two of these reflectors are placed at right angles, and the right angle pointed towards the window, a person within, directing the eye to that angle will see the whole street both to the right and to the left.

Fondness for Children denotes not only a kind heart, but a guileless one. A knave always detests children—their innocent looks and open brow speak daggers to his heart. He sees his own villany reflected from their countenance, as it were from a mirror. The great and good have always been remarkable for their fondness of children. Agesilaus, King of Sparta, was the most generous of Monarchs, and the most tender of fathers. Diverting himself one day with riding on a stick with his children, and being surprised by a friend in the action, he desired him not to mention it till he was a father. Henry IV. of France, taught his children to call him papa, or father, and not sire, (the new fashion introduced by Catharine de Medicis.) One day, going on all fours, with the Dauphin on his back, an Ambassador suddenly entered, when Henry, looking up, 'Monsieur l'Ambassador, have you any children?' 'Yes, sire,' replied he.—'Very well; then I will finish my race round the chamber.'

Novel Duello.—A Paris paper relates as a fact, that two students in Berlin, having quarrelled, agreed to kiss the lips of a person mortally affected with the Cholera, and that the dispute should terminate with the death of either. Each of them kissed the lips of a man in the last stage of the disease, but neither dying within 24 hours afterwards, their "mutual friends" declared that they should be reconciled.

The subject of Silk has latterly, through the exertions of Mr. Duponceau and Mr. D'Homergue, really assumed an important aspect, and that their exertions have not been made, so far at least, in vain, is proved by the fact, that before Mr. D'Homergue came to this country, which was towards the end of the year 1829, we were not only ignorant but wholly indifferent about the matter, and now it is regarded, and justly too, by our citizens, as of considerable moment. For it has been proved by Mr. Duponceau, that its introduction among us will be attended with wealth and prosperity. It is sincerely to be hoped by every one who has the good of his country at heart, that this subject may meet with proper encouragement at the hands of the Government.

Earthquake at the North.—The St. Lawrence Republican of the 24th inst. states, that on the evening of Sunday, the 22d, the report of an Earthquake was felt at Ogdensburgh at about half past 11 o'clock. "Houses were shaken so much as to awaken many from sleep; and the tremulous

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motion of every thing was painfully perceptible to every person awake. The rattling of stoves, crockery, and windows, with the vibration of every thing moveable, together with a sound like distant thunder underneath the surface of the earth, was distinctly felt and heard, by all who had not retired to sleep. There were three distinct shocks, the second being the most violent, at intervals of about half a minute, and the rumbling noise continued two minutes." The convulsive movements of the earth appear to have travelled north, as the quaking was felt at Montreal about an hour after its occurrence at Ogdensburg.

The Montreal Herald of the 25th says, "the shock was very distinctly felt in that city," varied in the degree of its violence, in the different quarters of the town. In some parts there was a previous, not very loud, but very distinct, noise for some seconds before the shock was felt; this was the case in the St. Louis and St. Lawrence suburbs, in which latter quarter a gentleman of undoubted veracity affirms, that his attention was particularly attracted by the sound, which, as he describes it, was like the passing of an exceeding heavy wagon, crushing pieces of ice beneath its wheels. The gentleman rose, and immediately feeling the shock, was induced to look out at the weather, which was clear and perfectly serene.

From the Annual Report of deaths at Baltimore, it appears that from January, 1831 to January, 1832, the deaths in that city were 2308, of which number five were over 100 years, viz. a free coloured man, 120—a free coloured woman, 112—a free coloured man, 106—a female slave, 106—and a white woman, 105 years old.—Among the diseases were, 340 consumption; 248 cholera infantum; 161 scarlet fever; 117 bilious fever; 29 typhus fever; 104 of old age.

Centessimal Anniversary.—The twenty-second of February will be the hundredth anniversary of the birth day of Gen. GEORGE WASHINGTON——the illustrious founder of American liberty. It is proposed in different sections of the Union, that the day be held as a national jubilee; and that, for the time being of the celebration, the two great political parties in the country lay aside every thing like animosity, towards each other, as inconsistent with the feelings of respect and veneration for the memory of the illustrious dead—feelings which the occasion will so naturally awaken.

Influenza in Horses.——The modified Cholera Morbus has spent its force in this vicinity upon human beings, and has now commenced its operation upon horse-flesh; these animals are afflicted with severe coughs and difficult breathing, and they require constant care and kind nursing, to prevent pulmonary disease following; depletion, and abstinence, and patience, have all been practised by these four-footed invalids, and with a high degree of success.—*Springfield Journal.*

Anti Profane Society.—A society has been formed by the students of Charlotte Hall Academy, Maryland, for the laudable purpose of repressing the vulgar and impious practice of profane swearing.

The members of the association pledge their honour to abstain from profane language themselves, and to do all in their power for its entire abolition.

On Friday, the 27th ult. at sunrise, at Germantown, the mercury in Fahrenheit's Thermometer stood at 7 degrees below zero. It was the coldest day since January 25th, 1821.

Religious Intelligence.

PRESBYTERIAN DOMESTICK MISSIONS.

From the 15th of December to the 20th of January, inclusive, the Executive Committee of the General Assembly's Board of Missions made seven new appointments of missionaries, and ten reappointments—seventeen in all.

The Missionary Reporter contains extracts of reports for the period abovementioned, from one missionary in Lower Canada; from four missionaries in the State of New York; from three in Pennsylvania; from four in Virginia; from two in North Carolina; from five in Ohio; from one in Kentucky; from one in Illinois, and from one in Arkansas Territory. But beside these, many reports were received, from various parts of the United States, from which no extracts are contained in the Reporter. The reports from nearly all the missionaries, are of the most encouraging and interesting character. They give an account

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of a considerable number of revivals of religion, some of them very remarkable; of the establishment and superintendence of Sabbath schools; of the institution of Temperance Societies; of the organization of churches; of protracted meetings for religious exercises; of numerous additions made to the church; of Bible and catechetical classes; of the closing of some distilleries and the continuance of others; of the state of religion and morals in various places; of the resuscitation of expiring churches and congregations; of the distribution of tracts; and of the erection of one or two houses for publick worship. Who can look at this mere sketch of the operations and effects of the missionary enterprise, and not feel new animation in the cause, or refuse to form new resolutions to support it liberally? The missionaries often mention their difficulties, trials and sufferings; but they generally do it, not only without complaint, but with thankfulness for divine support, and the expression of delight in their work.

By a letter from the Stated Clerk of the Presbytery of South Alabama, directed to the Corresponding Secretary of the Board, it appears that that Presbytery has recently resolved to "immediately take steps to become connected with the Assembly's Board of Missions." The Stated Clerk says—

"I will just remark, that this great question has been decided by us without any unpleasant excitement—almost unanimously. We have been for several years auxiliary to the American Home, and they have aided us liberally—our recent change has been from calm and prayerful conviction of duty. We leave our friends of the American Home with no other than feelings of warm gratitude. As *Presbyterians* we considered it an imperious and immediate duty, to change our relation. May the Lord enable us all to do more in this great cause, and deliver all his servants from all unhallowed motives and feelings. Affectionately your friend and brother in the gospel.

Jos. P. CUNNINGHAM,
Stated Clerk South Alabama Presb'y."

The amount of cash received by the Board of Missions from 15th of December, 1831, to 20th of Jan. 1832, is—$1,558 11.—It may be proper again to state, that the treasury of the Board has been overdrawn, to the amount of several thousand dollars; and that it is hoped the church will speedily, not only repay lenders, but prevent the necessity of future loans.

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY.

In the absence of the Secretary of the Board, in the discharge of his important and arduous duties, we have applied to his assistant, for a statement of the operations of the Board for January. It is as follows:—

"The General Agent visited New York in the early part of the month, and prepared the way, after having produced impressions decidedly favourable to our Board, for more extended operations; by which means, encouraging support is expected from that quarter. He then visited Virginia, where he is now labouring, for the purpose of presenting the claims of the Board, and preparing the way for a temporary or permanent agency in the Synods of Virginia and North Carolina. Of the impression already produced by him there, the Southern Religious Telegraph speaks in high terms.

"Our agents from abroad have reported subscriptions to various amounts, and with other encouraging items, that the Presbyteries of Georgia, Ohio, and Steubenville, have become auxiliary to the Board.

"Two additional agents have been commissioned until the meeting of the General Assembly—The Rev. Robert Lapsley to operate in Tennessee, Alabama, and Mississippi, and the Rev. James V. Henry, whose field of labour consists of certain parts of New York and New Jersey.

"The number of candidates for the patronage of the Board is steadily progressing—fifteen have been received during the month.

"The amount of collections is as follows:—

From Mr. Solomon Allen, in part of subscriptions for the current year, - - - - -	$500
From Mr. Saml. Hildeburn, ditto,	125
Mr. J. W. Gibbs, in full, do.	100

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From Mr. William Brown, in full of subscriptions for the current year,	250
From Mr. Robert Ralston, in part,	350
From a member of the Presbyterian Church of Coshocton, Ohio, per Rev. Dr. Green,	10
From Mr. Samuel Richards, in part of subscription for the current year,	300
From Mr. Alex. Henry, ditto,	500
Mr. —— per Rev. Dr. Green,	10
	$2,145

"The entire amount of subscriptions during the present month cannot be correctly ascertained. The amount in New York is pretty large, but left open until Mr. Breckenridge returns. That in Virginia and in other places which he may take in his route, will be reported when he returns."

Our readers, we hope, will recollect, that the Board of Education have given an explicit pledge to the public, to *take on their funds every well qualified young man who shall apply to them for aid.* This pledge has been given in confidence that the Presbyterian Church wished it to be given, and would enable the Board to redeem it. But it should be constantly kept in mind, that to redeem it will require very liberal contributions; and that no just calculation can be made on the receipts of a single month. Nearly the whole amount of contributions for the year, will probably be received in three or four of the months of the whole year. The object is one of the highest importance, and we hope it will be so regarded and treated by all who desire to contribute by pecuniary aid, to the success and extension of the gospel.

FOREIGN.

The Missionary Herald commences the present year with a "brief view of the missions of the American Board of Foreign Missions." Save a little abbreviation, we give it entire, so far as foreign lands are concerned. It is a most interesting summary, which every christian ought to peruse with care. The A. B. C. F. M. is an institution which does honour to our country, and to the christian religion. We wish the remarks at the end of their summary may be deeply considered. The American Presbyterian Church, although she has contributed with considerable liberality to the funds of the A. B. C. F. M., and her members have had a share in its direction, and her ministers a share in its missions among the heathen, yet has never made the exertions that she ought; and in her distinctive character as a church, has not, at this hour, a heathen mission on the face of the earth. We rejoice to see some indications of a resuscitation of a spirit, which she manifested while others slept, in the days of Brainerd. We hail the institution established by the Synod of Pittsburgh as an omen for good, and wish it may receive the earnest prayers and the liberal contributions of every Presbyterian in the United States.

The missions under the direction of the [American] Board are in India—China—the Mediterranean—the Sandwich Islands—and the North American Indians.

INDIA.

The missions are in Bombay, one of the Presidencies of British India, and in the northern district of Ceylon. The first was commenced in the year 1813; the second, in the year 1816.

BOMBAY.

Allen Graves, Cyrus Stone, William Ramsey, Hollis Read, *Missionaries,** and their wives; David O. Allen and William Hervey, *Missionaries;* James Garrett, *Printer*, Mrs. Garrett; and Cynthia Farrar, *Superintendent of Native Female Schools.*

It is about eighteen years since the American missionaries first landed in Bombay. The natives had then never heard the gospel preached in their own tongue. No part of the scriptures had been translated. Nothing had been done to attract attention

*The term *Missionary* is used to denote an ordained preacher of the gospel.

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to the Christian religion. Indeed, when Hall, Newell, and Nott, first took their stand in Bombay,—without a knowledge of the language; without books, or printing press, or schools; without a chapel; without the countenance of government, and wholly unknown to the native population; when they contemplated the structure of society, so artificial and so connected with the idolatrous systems of religion; and also the laws of India, which made the forfeiture of property the penalty for renouncing Hindooism, or Islamism;—they must have regarded the visible and tangible results of their labours as certainly remote. And so they did. But the note of preparation was heard, immediately on their arrival. The language was acquired; the New Testament and some portions of the Old were translated and printed; books for elementary instruction, and tracts of various descriptions, were published;—schools were established; a chapel was built in the centre of Bombay, and opened regularly for Christian worship; the markets and other public places were frequented for conversation and preaching; journeys were taken, and schools multiplied.

After twelve years, Mr. Hall declared it to be his conviction, that the facilities for employing the appointed means of salvation among the people had multiplied ten-fold since his arrival in 1813.

The means are now still greater, and they are continually increasing. There are eight missionary stations within the Presidency of Bombay, connected with no less than five different societies in Great Britain and America:—a fact which makes it delightfully certain that a vast amount of benevolent interest, in different parts of the Christian world, is concentrated upon the Mahratta people. And in the city of Bombay itself there are, also, seven societies of various names, formed expressly for co-operating with kindred institutions in Great Britain in spiritually illuminating that part of India. The government, too, notwithstanding the complaints of natives that the divine origin of their religion and its obligations are publickly denied, tolerates the Christian missionary in every part of the country, and protects him in his labours.

There has been no material change in the labours of the missionaries, or the number and character of the schools. The native attendance at the chapel had somewhat increased. The schools, of which there were 17 for boys, and 18 for girls, comprised about 1000 boys, and not far from 500 girls.

Seventy-eight of the boys had Mohammedan parents, and 130 were of Jewish origin. Ten of the boys' schools were in different villages on the continent; the others, with all the female schools, were on the island of Bombay. It is an interesting fact, that most of the schools on the continent are under the instruction of Jewish teachers, who disallow the observance of heathenish customs in their schools. These schools exert a favourable influence on the character of the villages where they are situated, and the missionaries justly regard them as so many lights burning amidst the deep spiritual gloom which covers the country. They are an important means of preparing the way for the publication of the gospel, whether that publication be made through the medium of conversation, preaching, or the press.

Six of the female schools are patronised by the Bombay district committee of the Society for Promoting Christian Knowledge.

Some of the natives, and among them three brahmins, profess to be serious inquirers into the truth of the Christian religion, and hopes are entertained concerning a few, that they have been renovated by the Spirit of God.

CEYLON.

Batticotta.—Benjamin C. Meigs and Danl. Poor, *Missionaries*, and their wives. Gabriel Tissera, *Native Preacher and Tutor in the Seminary;* Nathaniel Niles, *Native Preacher;* Ebenezer Porter, *Superintendent of Schools;* P. M. Whelpley, *Native Medical Attendant on the Seminary;* Samuel Worcester, John Griswold, I. W. Putnam, and others, *Teachers.*

Tillipally.—Levi Spaulding, *Missionary;* and Mrs. Spaulding.
Timothy Dwight, *Teacher in the Preparatory School;* John Codman, *Assistant Teacher;* Seth Payson, *Native Assistant;* Charles Hodge, *Catechist;* Aziel Backus, Cyrus Kingsbury, and others, *Readers.*

Oodooville.—Miron Winslow, *Missionary*, and Mrs. Winslow.
Charles A. Goodrich, *Native Preacher;* Nathaniel, *Catechist;* Saravary Mottoo, *Superintendent of Schools;* Rufus W. Bailey, *Teacher in the English School;* John B. Lawrence, *Reader.*

Panditeripo.—John Scudder, M. D. *Missionary*, and Mrs. Scudder.
Native Helpers not reported.

Manepy.—Henry Woodward, *Missionary*, and Mrs. Woodward.
Sinnatumby, *Catechist;* Nathaniel, *Superintendent of Schools;* C. A. Goodrich, *Teacher of English;* Catheraman and Tumber, *Readers.*

Education.—This is conducted in a Theological School, Seminary, Boarding Schools, and Free Schools, in which are the following number of scholars.

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	Scholars.
Theological School,	20
Mission Seminary,	91
Academy for Boys,	51
Academy for Girls,	37
Free-Schools,	3367
Whole number,	3566

The *Theological School* is under the care of Mr. Winslow, and is composed chiefly of young native men, who, having completed their course in the Seminary, are employed on a salary as assistants in the mission. They pay the expenses of their own board and clothing, and divide their time between teaching and study. Their services are important, and their progress in learning, especially in the knowledge of the scriptures, is highly gratifying and auspicious. A few have received license to preach the gospel.

Mr. Poor is Principal of the *Seminary*. The first class contains 22, the second 20, the third 19, the fourth 30. Including those who have finished their studies, and are employed as teachers in the Seminary, the number is 102.

The principal building is called Ottley Hall, in honour of Sir Richard Ottley, chief justice of Ceylon, corresponding member of the Board, and for ten years past an influential and liberal patron of the mission. This edifice, including virandah rooms erected on one side and end, is 109 feet in length and 66 in breadth. Its height is two stories. It is designed for public examinations, lectures, the library, &c. A sufficient number of rooms has been erected within the college yard to accommodate 100 students.

The Seminary has been furnished with a respectable philosophical and other apparatus. The pneumatical and mechanical instruments, with the orrery and telescope, have been found particularly useful in illustrating various branches of study, which could not be effectually taught without such helps; especially where the prejudices to be encountered are so inveterate, as not readily to yield even to ocular demonstrations.

The mission library contains more than 600 volumes, (besides class-books procured for the Seminary,) and is in general well selected. The members of the Seminary have the use of this library.

The sum of $5,372 has been collected for this institution among the friends of learning and religion in Ceylon and India, all of which has been expended in erecting the necessary buildings. The residue of the expenditures for buildings, together with the cost of books and apparatus, the board and clothing of the students, the pay of the teachers, and the salary of the principal, has been provided for from the Treasury of the Board.

Boarding Schools.—The one at Tillipally contained 51 boys at the close of 1830. The one at Oodooville contained 37 girls, of whom seven were members of the church.—It is a singular fact, stated by Sir Richard Ottley to be peculiar to the district of Jaffna which contains the mission stations, that the landed property is principally vested in the females.

Free-Schools.—The number of free-schools connected with the five stations is 89, containing 2,732 boys, and 635 girls; or 3,367 in the whole.

Preaching, &c.—Each of the five missionaries has a congregation of natives on the Sabbath varying in numbers from two to five hundred—composed chiefly of the children and youth belonging to the schools. The native preachers, though received with less respect and attention than the missionaries themselves, are useful helpers in the publication of the gospel in the highways and villages.

The Mission Church contains 148 native members in regular standing.

The mission has been repeatedly blessed with effusions of the Holy Spirit. Previous to the year 1824, thirty-four natives had been received into the mission church. During the first three months of that year, the mission was visited with very special divine influence, and 41 natives were added to the church. Another time of refreshing was experienced near the close of the same year; and there were hopeful conversions in the succeeding years. A third revival of religion was experienced near the close of the year 1830, as the first fruits of which 34 natives were added to the church in the April following.

All the buildings at the station of Manepy, with the principal part of Mr. Woodward's effects, were consumed by fire March 30, 1831.

CHINA.

Elisha C. Bridgman and David Abeel, *Missionaries.*

Mr. Bridgman's time is devoted chiefly to the acquisition of the language. Mr. Abeel has entered the service of the Board, and gone to explore the state of religion among the degenerated Dutch churches in that part of the world, and also the facilities for missionary effort in the kingdom of Siam. A printing press has been sent out for the use of the China mission.

MEDITERRANEAN.

The several branches of this mission are in *Malta, Greece, Syria, Constantinople*, and to the *Jews of Turkey.*

MALTA.

Daniel Temple and Eli Smith, *Missionaries;* Homan Hallock, *Printer:* Mrs. Temple and Mrs. Hallock.

Malta is the book-manufactory for the whole mission, as well as a central point of intercourse and union. The library

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collected at this station is already valuable, both in the materials and helps for translations. There are three printing presses, two of which are in constant use. There are founts of type for printing in English, Italian, Greek, Greco-Turkish, Armenian, Armeno-Turkish, and Arabic. The printing, however, has been chiefly in the Italian, modern Greek, and Armeno-Turkish languages, the last being the Turkish language written in the Armenian character. The press has ever been perfectly secure in Malta, and has operated without any embarrassment from the government, though the publications have been subject to a mild and tolerant censorship.

No regular and full report of the publications at the Malta press since the year 1829, has been received.

But the most important work executed at the Malta press, during the last year, was the translation of the New Testament in the Armeno-Turkish language. The printing of this was commenced on the 8th of January, 1830, and the last sheet was corrected in the press before the expiration of January, 1831. This translation was prepared by Mr. Goodell from one made by himself, with the aid of the Armenian bishop Carabet, from the original Greek, and another made at Constantinople from the Armenian version, under the superintendence of Mr. Leeves, agent of the British and Foreign Bible Society; and was carried through the press by Mr. Goodell, at the expense of that noble institution.

The whole amount of printing performed at Malta, since July, 1822, cannot be less than 12,000,000 of pages.

GREECE.

Jonas King, *Missionary*, and Mrs. King.

Mr. King has removed from Tenos to Athens. While at Tenos he supported and superintended a school of 60 or 70 females, and distributed many copies of the New Testament. In this school he freely expounded the scriptures.

Athens is the place, which Mr. King has been desirous, ever since he entered Greece, of making the centre of his operations. But in the autumn of last year, there being a prospect of its speedy evacuation, Mr. King visited that celebrated spot, and made arrangements for his future residence. In April, of the present year, he made a second visit to Athens and opened a Lancasterian school for both sexes, at the head of which he placed Niketoplos, formerly master of the Orphan School at Ægina, and author of an epitome of the gospels printed at Malta. On the 30th of May, this school contained 176 scholars of both sexes. The Committee have sent Mr. King 500 slates and a proportionate number of pencils, and he will be amply furnished with school books from the press at Malta. He expected to have opportunity to supply many small schools in Attica, Thebes and other parts of continental Greece, with books, and thinks it will soon be desirable to establish a college in the renowned seat of ancient learning where he is now residing.

The school at Syra, under the superintendence of Doct. Korck, Church missionary, in the commencement and partial support of which the Board has been concerned, have been of great service to the cause of education in Greece, especially in the islands called the Cyclades. Syra is one of these islands, opposite Tenos. The schools are three in number.

	Scholars.
The Lancasterian Boy's school, containing	275
The Boy's Scientific school, containing	34
The Girl's Lancasterian school, containing	225
In all	534

The three schools have grown out of the one established in January, 1828, by Mr. Brewer, at the expense of the Board. When Mr. Brewer was about returning to this country, he gave that school into the hands of Dr. Korck.

The Committee have never had any thought of embarrassing their operations in Greece by any sort of connexion with the Greek government. They were long doubtful, indeed, what measures were expedient. The inquiries addressed to the President of Greece in the spring of 1829, were merely for the purpose of gaining information, and they elicited some facts, which deterred the committee from a class of expenditures that would have been in accordance with the popular feeling then pervading our community, but might have proved a fruitful source of disappointment and regret. The Committee resolved to direct almost their whole efforts, for a time, so far as Greece was concerned, to the production of books for elementary instruction, and to the introduction of these into the schools of that country. This they believe to be within their commission to publish the gospel to every creature, and the most direct and effectual method of obeying this command, which the providence of God has placed within their power; and his merciful guidance they would acknowledge with heartfelt gratitude. The Committee are now ready to provide Mr. King with an associate, and to authorize the establishment of schools, where they will not interfere with those instituted by the government.

SYRIA.

Isaac Bird and George B. Whiting, *Missionaries*, and their wives.

Messrs. B. and W. resumed the mission

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in Syria in May, 1830, and were received by many of the natives with the usual friendly salutations. Among those who received them gladly, were a few young men, over whom the missionaries had rejoiced in former years, as the fruits of their labours, and who appeared to have remained steadfast in the faith, and to have honoured the gospel by their lives. The adherents of the Romish church began immediately to oppose as in former years.

Mr. Whiting is employed in learning the Arabic language. Mr. Bird is occupied in scattering the seeds of divine knowledge, which fall, like those of the sower in the parable, upon every description of soil. Among all classes of the people, there is a distressing apathy on the subject of education, as that does not enter at all into the ecclesiastical or civil policy of the country. There is but little demand for the Arabic copies of the word of God, though from twelve to twenty persons meet the missionaries every Sabbath, for the purpose of reading a few chapters in the New Testament, which is accompanied by a brief expository and practical remarks. Many are believed to be dissatisfied with the religion taught in their churches, and it is generally conceded, that there is no such thing as vital godliness found in the country. Indeed a great amount of preparatory labour is yet to be performed, before the foundations of the spiritual temple can be laid, and the walls begin to rise.

CONSTANTINOPLE.

William Goodell and H. G. O. Dwight, *Missionaries*, and their wives.

Mr. Goodell was instructed to leave Malta as soon as he had carried his Armeno-Turkish version of the New Testament through the press, and take up his residence at Constantinople, where he would be more favourably situated for exerting an influence upon the Armenians, and determining the value of his translation. This was in accordance with a plan of operations concerted at Malta, in the year 1829. Accordingly, he embarked for Constantinople, with his family, on the 21st of May, in the Banian, Capt. Smith, which was to touch at Smyrna. He arrived at Smyrna on the 29th of May, and at Constantinople on the 9th of the following month. Before leaving Malta, Mr. Goodell had commenced a translation of the Hebrew scriptures into the Armeno-Turkish; and the prosecution of this important work will continue to occupy a portion of his time.

Mr. Dwight, after completing his arduous exploring tour through Armenia and the neighbouring countries, in company with Mr. Smith, proceeded to Malta; but is expected to become associated, for the present, with Mr. Goodell.

Exploring Tour in Armenia.

This occupied the year previous to May 25, 1831, and extended from Constantinople, through Tocat, Erzeroom, Kars, Tiflis, Shousha, Erivan, Etchmiazin, Tebreez, and from thence through Bayazid to Trebizonde on the Black Sea, and thence by water to Constantinople.

Messrs. Smith and Dwight, always courageous and enterprising, prosecuted their object without rashness, until they appear to have ascertained satisfactorily what is practicable and expedient, and what is not, for American Christians to attempt for the religious improvement of the Armenians in the Russia and Turkish dominions, and also with respect to considerable bodies of Nestorians on the south. The larger portion of the results is yet to be submitted, with the facts by which they are sustained, which will probably be done personally by Mr. Smith, during a visit he is about making to his native land. But enough is known already to prove the expediency of the enterprise, and to justify all the costs, labours, and risks it has occasioned.

JEWS IN TURKEY.

William Gotleib Schauffler, *Missionary*.

Mr. Schauffler has gone to Paris, where he will spend three or four months in completing his preparatory studies, and then proceed to Turkey. His central position is expected to be Constantinople. He is supported by the Ladies Jews Society of Boston and Vicinity.

General View.

The missionaries of the Board have traversed a vast extent of country around the Mediterranean. We may trace their routes from Tripoli to Tunis—from Alexandria to Thebes in Upper Egypt—from Cairo through the desert to Gaza—through almost every district of Palestine—from Beyroot in Syria across the mountains of Lebanon to Damascus—thence to Aleppo and Antioch—thence down the shore to Beyroot—from the Ancient Tarsus through the southern provinces of Asia Minor to Smyrna—from thence through the central district of the same country to Cæsarea—from Smyrna through the country round about which embraced the Seven Churches—from Smyrna to the Bosphorus—from Constantinople through the northern provinces of Asia Minor to Erzeroom in Armenia—thence to Tiflis among the mountains of Caucasus—thence through the northern parts of Persia, thence through the inhospitable region of the Koords, and through Armenia to Trebizonde on the Black Sea. We may trace their route, also, in Europe, to five of the seven Ionian Islands, throughout the Peloponnesus, in Attica, and to many islands in the Ægean.

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SANDWICH ISLANDS.

1. ISLAND OF OAHU.

Honolulu.—Hiram Bingham and Ephraim W. Clark, *Missionaries;* Gerrit P. Judd, *Physician;* Levi Chamberlain, *Superintendent of Secular Concerns*, and *Inspector of Schools;* Stephen Shepard, *Printer*, with their wives, and Miss Mary Ward.

2. ISLAND OF HAWAII.

Kailua.—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives.

Waiakea.—Joseph Goodrich, *Missionary*, and Mrs. Goodrich.

Waimea.—Samuel Ruggles, *Missionary*, and Mrs. Ruggles.

Kaavaloa.—Now vacant.

3. ISLAND OF MAUI.

Lahaina.—William Richards, Lorrin Andrews, and Jonathan S. Green, *Missionaries*, with their wives, and Miss Maria C. Ogden.

4. ISLAND OF TAUAI.

Waimea.—Samuel Whitney and Peter J. Gulick, *Missionaries*, and their wives.

A third reinforcement sailed from New Bedford in the ship New England, captain Parker, on the 28th of December, 1830, consisting of

Dwight Baldwin, Reuben Tinker, and Sheldon Dibble, *Missionaries;* Andrew Johnstone, *Superintendent of Secular Concerns*, and their wives.

On the 26th of November, 1831, a fourth reinforcement sailed from the same place, in the ship Averick, Captain Swain, consisting of nineteen persons.

John S. Emerson, David B. Lyman, Ephraim Spaulding, William P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock, and Lorenzo Lyons, *Missionaries;* Doct. Alonzo Chapin, *Physician;* and their wives; and Edmund H. Rogers, *Printer*.

Some of the missionaries in both of these reinforcements were destined to form a new mission in the *Washington Islands*.

Schools.—There are about 900 schools in the Sandwich Islands, instructed by as many native teachers. The number of readers and learners on the islands is estimated at 50,000. The readers are not all now members of the Schools. A view of the schools is given in the following table.

Islands.	*Schools.*	*Readers.*	*Scholars.*
Oahu,	210	3,061	6,635
Maui,	264	5,605	10,738
Molokai,	33	603	1,485
Lanai,	10	206	506
Kahoolawe,	1	14	31
Tauai, about	90	2,500 about	5,500
Hawaii, ab't	300	about 9,000 at l'st	20,000
	908	20,989	44,895

The missionaries feel the importance of raising the qualifications of the schoolmasters. Schools have been instituted for them in various places, under the immediate instruction of the missionaries, their wives, or the single females connected with the mission. Here are taught reading, writing, and arithmetic. Soon geography will be added, and the first principles of astronomy; and, in process of time, other fields of science will be opened upon the astonished minds of the islanders.

Printing.—The mission press at the Sandwich islands commenced its operations, on the first Monday in January, 1822. From that time, when the language was just beginning to assume a written form until March 20, 1830, scarcely ten years after the mission was commenced, 22 distinct books had been printed in the native language, averaging 37 small pages, and amounting to 387,000 copies, and 10,287,800 pages. This printing was done at Honolulu, where there are two presses. But besides this, 3,345,000 pages in the Hawaiian language have been printed in the United States, (viz. a large edition of the gospels of Mathew, Mark, and John,) which swells the whole amount of printing in this time, for the use of the islanders, to 13,632,800 pages. Reckoning the 22 distinct works in a continuous series, the number of pages in the series is 832. Of these, 40 are elementary, and the rest are portions of scripture, or else strictly evangelical and most important matter, the best adapted to the condition and wants of the people that could be selected under existing circumstances.

Perhaps never, since the invention of printing, was a printing press employed so extensively as that has been at the Sandwich Islands, with so little expense, and so great a certainty that *every page* of its productions would be read with attention and profit.

Improvement of the People in Knowledge, Morals, Religion, &c.—Nothing more will be attempted than to present the more remarkable facts.

The language of the islands has been reduced to writing, and in a form so precise, that five vowels, and seven consonants, or twelve letters in the whole, represent all the sounds which have yet been discovered in the native tongue. And as each of these letters has a fixed and certain sound, the art of reading, spelling, and writing the language is made far easier than it is with us. About one-third part of the people in the islands have been brought into schools, and one half of these have been taught to read. Many are able to write, and some are versed in the elementary principles of arithmetic. Nine hundred of the natives are employed as schoolmasters. The historical parts of the New Testament, and selections from

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the Old, and summaries of Christian doctrines and duties, have been printed in the native language, and placed in the hands of some thousands of the natives. The government of the islands has adopted the moral law of God, with a knowledge of its purport, as the basis of its own future administration; and the Christian religion is professedly the religion of the nation. Indeed, most of the chief rulers are members of the visible church of Christ. Special laws have been enacted, and are enforced, against murder, theft, licentiousness, retailing ardent spirits, Sabbath breaking, and gambling. The Christian law of marriage is the law of the land. Commodious houses for public worship have been erected by the principal chiefs, with the cheerful aid of the people, in the places of their residence; and when there is preaching, these chiefs regularly and seriously attend, and their example is followed by great numbers of their subjects.—Churches are gathered, as with us, wherever there are pastors to take the care of them, and accessions are made to them, from time to time, of such as we may reasonably hope will be saved.—In one small district, which, but a few years since, rung through all the length and breadth of it with the cries of savage drunkenness, a thousand people have associated on the principle of entire abstinence from the use of intoxicating liquors.—Moreover, in that same district, and in two others, with a united population of perhaps 40,000, where the morals were as degraded, a few years ago, as any where on earth, a fourth part of the inhabitants have formed themselves into societies for the better understanding and keeping of God's holy law, and require unimpeachable morals as a condition of membership in their several fraternities.

All these are believed to be facts. And they are traceable wholly to the blessing of God on the establishment of a Christian mission on those islands, a little more than eleven years ago.

A moment's reflection, however, is sufficient to show, that after all the work of evangelizing and civilizing those islands is but just commenced. The nation is yet in its infancy. It is just beginning to understand the advantages of the social state. The elements of individual improvement, and domestic happiness, and national order and prosperity, have been introduced, and the contrast between the former and present condition and character of the nation, as such, is great in almost every respect. Yet very few have done more than merely to cross the threshold of knowledge. Three fourths of those who are capable of learning to read, have yet to acquire the art. A collection of all the books in the language would not contain as much matter as there is in one volume of the Missionary Herald. Salvation through the Lamb that was slain, is brought within the reach of thousands, and many have fled and are fleeing to lay hold on the hope set before them; but how few are their helps, compared with those which we have, and with what they ought to possess. The regular preaching of the gospel is enjoyed by not more than one-fourth of the inhabitants. The rest see only a few rays of heavenly light.

SUMMARY.

The Board has now eighteen distinct missions under its care—four in Asia, three in Europe, ten among the Indian tribes of North America, and one in Polynesia. These missions embrace 54 stations, and are composed of 66 preachers, 50 lay-assistants, and 136 female helpers, married and single;—in all, 252. The number of schools is 1045, containing 50,000 scholars. There are four printing establishments, with eight presses, from which not far from 1,000,000 of books, and about 47,000,000 of pages, have been issued, in eleven different languages. Thirty-three churches have been organized, and contain upwards of 1300 members; and, within the period embraced by this survey, not less than five of the missions have been visited with copious effusions of the Spirit of God.

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We should not for a moment lose sight of the vast regions, upon which the Sun of Righteousness has never risen. We owe them a most solemn duty. The publication of the gospel in all countries and climes, and to every creature, ought to be the high and constant aim of the church. It ought to be published so that all men may have full opportunity to hear, and understand, and be saved. But the belief is not to be encouraged, that the church may be detained in any one place, or country, until *all* men have seen fit to embrace the gospel. The faithful *publication* of it is all that is enjoined upon the church; and if men, after having full opportunity to understand it, will continue to be heathens; or, renouncing the outward forms of heathenism, if they will not cordially receive the truth, and bow their necks to the easy yoke of Christ—no matter where they live, they are not to retard us in our work as heralds of the Lord Jesus. We are to advance to others, and to others still, through all the habitations of men.

It is surely incumbent on us to enlarge our desires, and plans, and expectations. Rapidly as we have advanced in reference to the anticipations of the holy men who began this enterprise, we have proceeded slowly in comparison with the work to be done, and the manifest duty of the churches. Two-thirds of an entire generation have gone out of the world, since the Board

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was organized, and millions on millions are hurrying where no voice of mercy can reach them. Let the gospel be immediately proclaimed to them, whatever it may cost the churches. Ease, property, fame, even life itself—let all be sacrificed for an object of such amazing importance.

BURMAN MISSION.

Extract of a letter from a female friend in Burmah, to Miss —— ——, of ——, dated Tavoy, May 12, 1831.

"My Dear ——, The baptized Karens, number more than 80 at present, among whom are many young females, who it is desirable, should learn to read and sew.

"Fifty were here last Sabbath, to attend the communion; some of them came three days' journey for the purpose.—Twelve were baptized on Saturday afternoon. On Sabbath evening we assembled at the School Zayat. There were forty-four Karen communicants, three Burmans, two Chinese, two Americans, one English, one Tavoyer, and one Mussulman boy. I was reminded, as I looked around, of that assembly mentioned Rev. vii. 10., but then, instead of the breathless silence that pervaded this assembly, the song will be '*Salvation.*'

"One instance has occurred where a young woman, her mother and grandmother, have been baptized; another, of a woman and four children. Three years since, all those now in the church, worshipped their English prayer book, now in the archives of the Baptist Mission in Boston. One of the men baptized the other day, was formerly a conjurer. As a people, they are far from many of the vices that stain the Burman character. We hope *many*—I say many, for a few will not suffice to give this multitude of perishing immortals the bread of life, will come and take their stand here, and dispense the word of God and the ordinances of the Gospel to all who will receive them. The promises of God and the signs of the times are sufficient to encourage any one to proffer his services in this great work.—You, I doubt not, are actively employed in promoting every good work; for to do this, it is not necessary that you should be among the heathen."—*Ch. Watchman.*

From the Boston Recorder.

SUNDAY SCHOOLS IN GERMANY.

Some months ago we noticed a brief account of Sunday Schools in Germany, given by Schwart, in his *Geschichte de Erziehung*. The "Messenger of the German Reformed Church" for January, contains a more full statement respecting them, translated from a German educational Journal of 1823, of which Schwartz was one of the Editors. The following is the substance of the article:—

"We read, with surprise, here in Wirtemberg, of the controversy carried on in foreign papers, respecting the merits of what are called Sunday schools, and that people, in many places, imagine that they are doing some wonderfully new thing in establishing schools of that kind.—This illustrates the spirit of our country, which has always prosecuted its noblest undertakings, quietly and faithfully, content if good is effected, without being solicitous of fame.

"As early as the year 1695 the ecclesiastical Synod ordained in a general notice, § 21. 'Forasmuch as it has become highly necessary to devise some remedy, as far as it is practicable, for the neglect of the summer schools in the villages which is almost universally complained of, it is hereby provided that hereafter the schoolmasters, in those places in which school is kept but twice a week, or not at all, during the summer, shall, at least every Saturday as also on Sunday and holiday, one hour before the service, viz. when the first signal for worship is given, give instruction in the catechism, in reciting psalms and verses, and in prayer.'

These were Sunday schools, simply as a substitute for the elementary summer schools, and intended only for the *unconfirmed* youth.—Forty-four years afterwards, however, but still early enough with respect to the general progress of improvement, the Synod of 1739 ordained (Gen. Rescript of 1738, § x.) 'And as, to our great satisfaction, in certain dioceses, as Tuebingen and Herrenburg, the Sunday and holiday schools or spiritual exercises for grown up and unmarried persons, have been introduced with a laudable spirit, we desire that the same may be continued in future; but where such have not yet been established, we require that you also, in your place, make every possible effort that Sunday schools may in like manner be introduced and upheld.'

This order was explained as follows.—'As it regards the § X. of our General Rescript, it is not our purpose to establish a new cultus publicus (religious service) in the churches to be performed by the ministros ecclesiæ (pastors); but what is and will be a good school establishment, and a *continuation of the instruction given in school*, since those who have been already confirmed and admitted to the Lord's table, are to meet together every Sunday and holiday, after public worship, until their marriage, and that alternately, one day the unmarried young men, and another the unmarried young women; and, in order that they may not readily forget again what they have learned in school, and may not spend their leisure on Sunday and holidays in a disorderly and even sinful manner, they shall sing a spiritual hymn under the direction of the school-

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master or schoolmistress, read a lesson in the bible, repeat a psalm, recite also every time a portion of the catechism, exhibit their writing, read one of their letters, and then close with singing a hymn and prayer. As the object of this *institutum* (regulation) is solely for the glory of God and the salvation and eternal welfare of souls, you, the special superintendents, will be careful not only to present it forcibly to the consideration of the congregations of your diocese; but also earnestly to exhort the ministers under your authority to undertake and carry on this salutary work in a becoming manner, for this purpose carefully seeing after it themselves, and also properly qualifying their teachers for it, stirring them up, and encouraging them to exhibit an indefatigable Christian zeal.'

The Synod of the year 1759, § 6, ordained: 'The Sunday schools everywhere shall be kept up also *during the winter*, unless the extraordinary coldness of the weather and the want of fuel render it impossible; nothing, however, shall be taught in them but what is contained in the prescript; and moreover, the schoolmasters shall receive the salary which has been graciously allowed them, according to the proportion of their labours.'

It appears, consequently, that our native country has had its Sunday schools, for elementary scholars in summer, for the last 127 years, those for the *confirmed* unmarried youth of both sexes for the last 83 years in summer only, and for the last 63 years *both* in summer and in winter; and that it has tested their excellence by a long experience, while in other countries their utility must be defended even at the present day, in order to procure their introduction. The new General School regulations for 1810, likewise represent (§ 35.) their object as being partly to preserve, by constant practice, the knowledge acquired in the elementary schools, and partly to promote the improvement of the adult youth; and they ordain—with respect to the newly acquired territories—their introduction into every place without exception.

It has been repeatedly enjoined upon all the clergy, since the organization of these schools, that they should consider attention to them as an important part of their official duties; and that they should be personally present every time, or as often as possible, during the hours of instruction, to afford their advice and assistance. The children have of late been required, besides their other lessons, to repeat all the tasks prescribed for the elementary schools, and also a part of the sermon which they attend on Sunday.

The obligation of taking part in these exercises, which, according to the above General Rescript, lasted until marriage, and afterwards till the 25th year, has been limited by later regulations to those between the ages of 14 and 18 years. It is, notwithstanding, the wish of many clergymen and parents, that, at least in the country, it might last until the 20th year, since experience has proved that the continuance of the special connection of the scholars with their spiritual instructors, serves as an effectual bar to many excesses, to which this age is peculiarly exposed.

OBITUARY.

It has been with no ordinary feelings of sorrow and regret, that we have read in the *Nashville Herald* of the 28th of January, the subjoined melancholy article. In the death of Dr. Jennings, the Presbyterian church, in a time of great exigency, has lost one of the ablest and firmest friends of her orthodox creed, and scriptural church order. But the Lord reigns, and loves his church better than his ministers love it; and can defend it without the instrumentality of any individual, however eminently endowed and disposed to appear in her behalf.

THE REV. OBADIAH JENNINGS, D. D.

A good man has "fallen in Israel." On Thursday the 12th instant, OBADIAH JENNINGS, D.D. pastor of the Presbyterian congregation in this town, departed this life, aged *fifty-three years*, after a long and severe illness which he sustained with all that fortitude and resignation to the Divine will, which mark the last days of the Christian. Few men have passed from this to "another and a better world," in whom were united more of those qualities of mind and heart which command respect and esteem, than the subject of this notice.

Obadiah Jennings was the fourth son of the Rev. *Jacob Jennings*, a minister of the Presbyterian Church, who united the characters of Clergyman and Physician. He was born near Baskenridge, in the state of New Jersey, on the 13th

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December, 1778. Not long after his birth, his father removed from New Jersey to Virginia, and resided several years on the banks of the Potomac, from thence he removed to Fayette county, in the state of Pennsylvania.

Dr. Jennings was educated at Jefferson college in Cannonsburgh, Pennsylvania. After the completion of his collegiate course, he studied law in Washington, Penn. and when he attained his majority he was admitted to the bar. He successfully pursued the practice of law for about fifteen years, and attained an enviable reputation as a lawyer. About the year 1815, he abandoned the practice of law, and turned his attention to the study of divinity, which he pursued with unwearied diligence, until he qualified himself by a thorough knowledge of the Scriptures, to become a teacher of the truths of the gospel. In 1817, he was ordained pastor of the Presbyterian church in Steubenville, in the state of Ohio. He continued to discharge the pastoral office over this congregation, acceptably to his hearers, until the year 1823, when he received a call from the Presbyterian congregation of Washington, Penn. whither he removed with his family, and was regularly inducted as Pastor. Some time in the autumn of 1827, on the retirement of the Rev. *Allan D. Campbell* from the pastoral charge of the Presbyterian congregation of this town, Dr. Jennings was invited to occupy his place. He arrived here in November, 1827, and having delivered several sermons much to the gratification of those who heard him, he was unanimously chosen to fill the vacancy. Having accepted the call, in April 1828, he removed hither with his family, and was soon after solemnly installed pastor of the congregation. This interesting and responsible station he filled until his last illness, with untiring zeal and acknowledged ability, notwithstanding the feeble state of his health for some time previously to his dissolution. His conscientious discharge of what he considered a solemn duty, very probably hastened his end. As a testimony of the high estimation in which he was held at a distance from the scene of his active duties, we will mention that, at the commencement of the College of New Jersey, the degree of Doctor of Divinity was conferred upon him.

As a preacher of the Gospel, if Dr. Jennings was not captivating in his manner, or what is called eloquent in delivery, his sermons were characterized by an eloquence of thought, a power of reasoning, and by solid sense, which never failed to impress his hearers with a high opinion of the strength of his intellect, his profound acquaintance with the sacred volume, and the peculiar doctrines of that branch of the Christian church to which he was attached. If he was not remarkable for the energy of his elocution, it was evident he felt what he spoke, and that his advice to those under his peculiar charge, his exhortations to repentance and his solemn warnings to sinners to "flee from the wrath to come," were the outpourings of a soul devoted to the cause in which he was engaged. Strictly orthodox in his faith and zealously devoted to the duties of his high calling, Dr. Jennings occupied a high rank among his clerical brethren. In the conventions of the church his opinions were always listened to with attention, and his suggestions treated with that respect which superior minds always command. In him the cause of Christianity has lost a zealous and able advocate, and the members of his church a pious, sincere, and attached friend.

If we follow him into private life, we find him exemplary in all its relations, whether in his own

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domestic circle, or in his intercourse with general society. Slander never whispered aught against his good name. Scrupulously just in all his transactions with his fellow men, we may properly say with Pope, that he was "an honest man, the noblest work of God." Sacred be his memory and hallowed be his rest!

Since sending the foregoing to press, we have seen a letter from the widowed Mrs. Jennings, to her aunt in Philadelphia, from which we have been permitted to make the following extracts:—

Nashville, January 17th.

MY DEAR AUNT—

"The melancholy task of informing you of the departure of my dear husband and your beloved friend, devolves upon me—yes; he left this vale of tears, and to him of suffering, last Thursday, at half-past ten o'clock, with a firm reliance on the promises of a covenant keeping God. His death was tranquil, and he remained in perfect possession of his mind, until the last moment. One of the last times I gave him drink, he observed that he should soon drink of the fountain which issues from the throne of God and the Lamb

"The winter here was severe; he had repeated attacks of his stomach complaint, and could not get out as usual to renew his strength, but was reduced to a mere skeleton. In that situation the influenza seized him, and terminated his sufferings—yes, my dear friends, I am now comforted, in *a faith's view of him*, as freed from all suffering, and enjoying what he so ardently longed for, perfect holiness. Could you see my composure, you would be astonished; and I view it as an immediate answer to his prayers for me.

"The people here are very kind, and have paid every respect to his memory, that his family could wish. The congregation all wear mourning, and his funeral was the largest ever seen in Nashville. He called for his family, to bid them farewell; and anticipating him, I said, my dear, you can leave your fatherless children to the Lord, and let your widow trust in him. He replied with great emphasis, "that is the *legacy*, that is the *legacy*." At another time, just before his death, I asked him if he had no directions to leave me: he said "none;" that he had a strong confidence the Lord would direct me. To his children he gave an appropriate address, and left his blessing to the absent ones. He did not forget his dear flock, but left a message for them, expressing a hope that his death might be sanctified to them. I could relate many other things, but let these suffice for the present. He has gone to glory, and I bow in sweet submission to the Divine will. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." He charged us all to meet him in heaven.

The congregation, some time before his death, had met, and requested him to travel twelve, or six months, for his health; and resolved that they would continue his salary, and employ a supply for his pulpit. He was much pleased with the thoughts of going on to the General Assembly; and I was to have gone with him. But the Lord has ordered it otherwise, and "good is the will of the Lord."

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View of Publick Affairs.

EUROPE.

The latest European dates that have reached us, are from Liverpool and Greenock of the 31st of December, and from London of the 30th. Intelligence from the continent, through the English papers, is two or three days less recent. No important political changes are announced, and yet the papers contain a good deal that is new, and some items of importance.

BRITAIN.—The British Parliament, after a short adjournment, convened on the 6th of December, and was opened by a speech delivered by the king in person. After a short introduction, apologizing for not allowing the Parliament a longer recess from its arduous duties, the king immediately renews the subject of the Reform question; on which he says but little, but it is *ad rem*, and we quote it, as follows: "I feel it my duty in the first place to recommend to your most careful consideration the measures which will be proposed to you for a Reform in the Commons House of Parliament. A speedy

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and satisfactory settlement of this question becomes daily of more pressing importance to the security of the state, and to the contentment and welfare of my people." The rest of the speech is employed as usual in noticing a variety of topicks.—The distress of his British subjects, arising from "the want of employment, the embarrassments of commerce, and the consequent interruption of the pursuits of industry."—"The disease of Sunderland, similar in its appearance and character to that which has existed in many parts of Europe"—"The systematic opposition made in Ireland to the payment of tythes," its nature, effects, and need of speedy remedy—"The conduct of the Portuguese government; "that repeated injuries inflicted on British subjects had prevented "a renewal of the diplomatic relations with that country,"—"The arrangements for the separation of the States of Holland and Belgium, followed by a treaty between the Five Powers and the king of the Belgians,"—the treaty not yet ratified, but expected to be soon, and then to be laid before parliament—"That a similar treaty had not yet been agreed to by the king of the Netherlands," but that he trusted it would be at no distant period, as the Five Powers had been unanimous in their award, and had impartially regarded all the interests concerned." The next two items are so important that we give them entire.

"I have the satisfaction to inform you, that I have concluded with the king of the French a Convention, which I directed to be laid before you; the object of which is the effectual suppression of the African slave trade. This Convention, having for its basis the concession of reciprocal rights to be mutually exercised in specified latitudes and places, will, I trust, enable the naval forces of the two countries to accomplish, by their combined efforts, an object which is felt by both to be so important to the interests of humanity.

"Regarding the state of Europe generally, the friendly assurances which I receive from foreign powers, and the union which subsists between me and my allies, inspire me with a confidential hope that peace will not be interrupted."

The king then addressing the Commons exclusively, adverts to the estimates for the ensuing year, and gives an assurance that they shall be formed "with the strictest regard to economy." Then to the parliament generally he notices "the scenes of violence and outrage which have occurred in the city of Bristol, and in some other places," and says "the authority of the laws must be vindicated by the punishment of offences which have produced so extensive a destruction of property and so melancholy a loss of life;" and recommends the adoption of measures to prevent the occurrence of similar excesses. He concludes his speech in the following words.

"Sincerely attached to our free Constitution, I never can sanction any interference with the legitimate exercise of those rights which secure to my people the privileges of discussing and making known their grievances; but in respecting those rights, it is also my duty to prevent combinations, under whatever pretence, which in their form and character are incompatible with all regular government, and are equally opposed to the spirit and to the provisions of the law; and I know that I shall not appeal in vain to my faithful subjects to second my determined resolution to repress all illegal proceedings, by which the peace and security of my dominions may be endangered."

We have given so much of the king's speech, because it comprises all the important articles of intelligence from Britain, Belgium and Holland; and may be regarded as far more authentic than the statements of newspaper paragraphists. From accounts in relation to the Cholera, more recent than the delivery of the king's speech, it seems that this awful pestilence threatens to pervade the whole of Britain. In Scotland it was, when last heard from, more prevalent than in any other part of the island. London had escaped as yet; but its appearance there was daily looked for. This engrossing topick excluded every other, even the interesting question of Reform—On that subject, however, anxiety had a good deal subsided, from the general understanding that the Lords would not stand out; or if they did, that there would be a creation of as many new Peers as would ensure the ministry a majority. It was expected that in any event an addition would be made to the Peerage.

FRANCE.—There has been an almost general insurrection at Lyons, among the numerous operatives employed in the various manufactories of that populous manufacturing city. The cause of the insurrection is said to have been, the entire insufficiency of the wages allowed to the workmen for the support of their families; and the depressed state of commerce not admitting of more being given them by their employers. The insurgents for a time carried all before them. A part of the military force in the city and vicinity refused to turn out against them; and the corps that appeared under arms were unwilling to fire on the insurgents. A few lives, however, were lost, and some damage done; and then (it could hardly be told how or why,) things returned to much the same state they were in before the disturbance. The occurrence appears to have occasioned much alarm and anxiety at Paris. The ministry were inculpated by the liberals for not foreseeing and preventing it. But all was quiet, both at Paris and Lyons, at the date of the last accounts.

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The great question about the Peerage of France has at length been settled, without disturbing the publick quiet. The occurrence, as stated in one of the latest English papers, is as follows:—"*The Hereditary Peerage of France Abolished.*—On the 28th of December, the bill abolishing the Peerage finally passed the French Chamber of Peers, by a vote of 103 to 70. No particular public sensation was produced by this measure, as the minds of the people were prepared for it." Another English paragraphist, speaking of this transaction, says:—"An hereditary Peerage has ceased to exist in France—that country, which is within three hours' sail of the English shores." The nobility of Britain may well fear the influence of this example. If they should throw out the Reform Bill a second time, they would be likely to fare worse than the Peers of France. A personal assault was committed upon the French Premier, M. Perrier, in the lobby of the Chamber of Deputies, on the 20th of December, by the Count Bouvier Dumolard, Prefect of the Department of the Rhone, and an Extraordinary Councillor of State. M. Dumolard having been summoned to Paris to give an account of the disturbances at Lyons, was in the gallery of the Chamber of Deputies, during a speech of M. Perrier, upon the subject of those disturbances. He took offence, and, on seeing the minister leaving the Chamber, met him at the door, and after a short altercation, seized him by the collar, and would have proceeded to a more serious assault, if a Questeur [a Serjeant at Arms, as we say] with two assistants, had not interfered and released the minister. Dumolard was afterward dismissed from his office as councillor. But he has commenced a paper attack on the minister, in one of the Paris publick papers; and the celebrated O. P. Q. thinks that he has justice on his side. He will probably worry the minister for a while, and thus the matter terminate. From some cause or other, M. Perrier has an influence in the Chambers, with the King, and with the publick at large, which hitherto the liberals have not been able to impair.

It would appear that political controversies no longer agitate the great body of the French people; yet the want of commerce and steady employment for the numerous *working men* of France, occasions a great deal of popular uneasiness. There has been a partial insurrection at Grenoble, and in other places an unquiet spirit is manifested.

It is said that the marriage contract between King Leopold, and the second daughter of the queen of France, has been actually signed.

Spain.—All attempts to make an impression in favour of free government in Spain, appear to be fruitless. Yet desperate attempts are still made. Recently the distinguished Spanish patriot, Torrijos, with two small vessels, and a party, we believe of about 180 of his revolutionary friends, left Gibraltar, and made an incursion into Spain—The following short article from a British paper, announces their fate. "A party under the command of General Torrijos, having left Gibraltar for the purpose of landing in Spain and overthrowing the existing government, was driven on shore by some Spanish Guarda Costas five leagues to the west of Malaga, where they were surrounded by a large body of troops, and compelled to surrender. Orders were despatched from Madrid for their immediate execution, and the whole party, amounting to 53, were shot, including an Englishman, whom the representations of the British Ambassador could not save.

Portugal.—Don Pedro, as stated in the last accounts of him, was at Paris. He is endeavouring to obtain the assistance both of France and Britain, to recover the crown of Portugal from the usurper who wears it, that it may go to his daughter Donna Maria, to whom he solemnly transferred it, when she was affianced to her perfidious uncle, Don Miguel—who having got the crown, chose not to take the wife. If he had renounced both crown and wife, he had done well. But he is an unprincipled wretch, and a bloody tyrant. We find in the papers by the late arrivals, the following articles. "An expedition is preparing by Don Pedro, against Miguel, at Belle Isle-en-mer. The armament is said to have been commenced. Two English Colonels named Lillie and Leslie, are recruiting in England. The friends of Don Pedro proclaim in Paris, that when he shall have obtained possession of Portugal, he will send an army into Spain.—The French render no assistance, but appear not to interfere."

Lisbon, Nov. 23d.—"The army of Don Miguel amounts to 30,000 of the troops of the line, which are distributed in four divisions. One occupies the province of Estremadura; another that of the Minho; a third that of Algarves, and the fourth Lisbon and its environs. They are all charged to watch the movements of the expedition of Don Pedro, and repel it should a landing be effected."

Rome.—There is a rumour, it appears, in Britain and France, that a great revolution has broken out at Rome, and that the Pope has been killed, and the palaces of the cardinals pillaged—But the accounts seem to want authenticity—yet they may possibly prove true.

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GREECE is still in a distracted state—The following is the last statement we have seen. "The younger assassin of Capo d'Istrias has been shot at Napoli, and no tumult occurred. Mavromichalis addressed the people, and gave the signal, after having made a sign of farewell to his father, who witnessed the scene from the castle, where he is a prisoner. The funeral of Capo d'Istrias was attended with great pomp. Several conspicuous persons have been arrested on suspicion The opposition concentrated at Hydra, is said to have little power."

TURKEY.—We find the following article headed *Turkey*, taken from the British papers by the last arrivals. "Accounts have been received from the Red Sea to the 12th of July. The country about there had suffered greatly from sickness, scurvy, fever, and cholera morbus. The latter was particularly dreaded, as the strongest and healthiest men were carried off in 12 hours. At Mecca, and in the Hadee country, 45,000 souls were carried off in one month. The violent rains has produced great damage in Arabia. Half of Suez has been washed away. The locusts covered the water for miles and miles."

HOLLAND and BELGIUM.—The king of Holland has communicated to the conference a definite answer, declaring that he adheres to the 24 articles, except the right of navigation granted to the Belgians in the Dutch waters, which he refuses to recognise. He also complains of the unequal apportionment of debt to Holland, and that the boundaries of Belgium are not definitely fixed, on the side of Germany.

RUSSIA and POLAND.—It is stated that the emperor Nicholas has granted a free and entire amnesty and permission to return to their country, to all inferior officers and soldiers of the corps of the Polish Generals, Gielgud, Rohland, Chlapowski and Rybinski, who have sought refuge in the Prussian territory. Marshal Owrutsch has been condemned to death and his property confiscated, by a military tribunal. The emperor has commuted death to hard labour. A noble Pole of Kiew has undergone the same condemnation and commutation. A revolt in the military colonies of Russia has broken out; six generals and many officers were killed; being mutilated by the colonists, and then beaten to death. The emperor has not punished any, but has dissolved the colonies, which have been for a long time governed by General Witt. It results, from official data, that the losses of the Russian army, either on the field of battle, or in lazarettos and hospitals, have amounted to 180,000 men. In this enumeration, the capture of Warsaw alone appears to have cost 30,640 lives! The number of Poles at present in banishment, amounts to 62,000. The Prussian government will not deliver over by force to the Russians the Polish refugees, and they have the liberty to remain. Travellers from Poland, estimate the Russian army there at 150,000 men.

We have, at unawares, left ourselves space to chronicle nothing very particularly, out of Europe.—The English and Chinese, at Canton, are still hostile to each other. Power is against the English, but it seems to us that right is on their side. Their case we perceive has come before the British House of Lords.—Nothing warlike is indicated as yet. The *Liberia Herald*, a newspaper printed at *Monrovia*, brought by a late arrival at Baltimore, announces, under date of Dec. 22, 1831, the arrival at the colony of two vessels, the *Orion* of Baltimore, and the *Sarah Mercer* of Philadelphia, the former bringing 34 emigrants, and the latter 9.—The vessels arrived in safety, and the Colony appears to be prosperous and rapidly increasing.—In the Island of Jamaica there has been a great insurrection among the slaves. Many plantations have been burned, and some of the white inhabitants murdered. The last accounts represent the military as engaged in conflict with the slaves, who have, to some extent, been able to arm themselves. There will probably be much bloodshed, before the affair is terminated.—— Our own Congress appear to be busily employed in committees and debates; but nothing of great interest has yet reached maturity, except the ratio of representation for the next Congress, fixed at 44,000.

*** We are glad to acknowledge the reception of a continuation of the essays on Mental Science. But the number in hand came too late for insertion this month.

☞ Just as we were closing our present Number, we received the melancholy information of the death of the Reverend and patriarchal *Joseph Patterson*, of Pittsburgh. We are promised an obituary article, relative to him, for our next Number.

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THE

CHRISTIAN ADVOCATE.

MARCH, 1832.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXV.

In our last lecture, we entered on the consideration of the important doctrine of repentance, as stated in our catechism; and I proposed to make the several clauses of the answer relative to this doctrine, the subject of discussion, in the same order in which they stand in the answer itself. Without recapitulating any thing already said, I now ask your attention to the clause which states, that in repentance unto life, a sinner "doth, with grief and hatred of his sin, turn from it unto God."

There is a very striking passage in the prophecy of Zechariah, [xii. 10] which will furnish us with a just view of the chief source, and the just measure, of that grief which a true penitent will feel on account of his sin—"They shall look upon me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born." We know from the quotation of these words by the beloved apostle, [John xix. 37] and his referring them to the crucifiers of our blessed Lord, that this was intended to be their primary application: and there was a striking fulfilment of the prophecy on the day of Pentecost, when many of those who had been concerned in the actual crucifixion of Christ, "were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?" But this, though the *special*, was not intended to be the *exclusive* application of the prophecy, it was doubtless intended to exhibit the feelings of *all*, who truly repent of their sins under the gospel dispensation, in a view of their guilt as exhibited in the cross of Christ. Scott's remarks on this passage, in his commentary, is unquestionably just. He says—"Whilst we condemn the conduct of him who betrayed, and of those who crucified the Lord of glory, we shall not exculpate ourselves. We shall remember, that in fact our sins were the cause of the Redeemer's crucifixion; our ingratitude and dishonourable conduct have often tendered towards the guilt of crucifying him afresh. We may therefore all look to him whom we have pierced, and upon our sins as the thorns, the nails, and the spear. This will increase the poignancy of our sorrow and remorse, while we hope for mercy through that

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blood which we helped to shed. When our sins are viewed in this glass, we see more cause to mourn for them, than for the loss of any earthly object; and we become inconsolable, save by the consolations of the blessed gospel." To this place I have reserved what might have been added, and if strictness of method had alone been considered, should have been added, as a third particular, when I showed in my last lecture, what is included in *a true sense of sin.* But as the deepest mourning does commonly arise in the mind of the believer, from a view of his sin as being concerned in the awful and inconceivable sufferings and ignominious death of his Saviour, it seems peculiarly proper to point your attention to this source of godly sorrow, when speaking distinctly of the true penitent's *grief* for sin. Often when he thinks of the ineffable agony and unparalleled humiliation of the Son of God, at the time that the combined inflictions of heaven, earth, and hell, fell upon him, he is ready to cry out—"My sins had a share in it all; yes, those very sins which he thus suffered and died to expiate, were concerned in degrading, and tormenting, and murdering my blessed Saviour. What a guilty wretch have I been!—'O that my head were waters, and my eyes a fountain of tears, that I might weep day and night' for those crimson and scarlet crimes, which insulted and slew the Redeemer in whom is all my hope. He has indeed forgiven me all; but that matchless generosity, grace, and goodness, is the very thing that touches me the most tenderly; so that when I think what to him was the cost of his forgiveness of me, I am ready to ask, how shall I ever forgive myself? Shall I not forever grieve to think that the best friend of my soul, he who has delivered me from eternal perdition, and raised me to the hope of heavenly bliss, was wounded for my transgressions, was bruised for my iniquities, that the chastisement of my peace was upon him, and that with his stripes I am healed." My dear youth, such grief for sin as this, is discriminating. The ungodly world know nothing of the kind. The carnally minded may indeed weep, and I believe they sometimes do in fact weep, when they hear a lively description of the sufferings of Christ. But they weep, just as they do at a tragedy in the theatre. They never, I suspect, weep in secret; and I am sure they never grieve and weep under a view of their own sins, as the crucifiers of the Lord of life and glory—They never weep at the indignities and anguish which their guilt caused to him who must save them, if saved they ever are, from the awful wrath to come. This is a weeping and a grief, which belong only to the genuine and pardoned penitent.

The sensibilities of some minds are much keener and stronger than those of others, and this difference of natural temperament will, as I have heretofore remarked, commonly show itself in religion, as in every thing else. But that individual who has tears in abundance to shed over earthly losses—over the loss of relatives, of property, of personal reputation, or of public calamity—and yet never weeps for his sins—knows nothing of the repentance which is unto life. Think of the strong language of the text I have quoted—"they shall mourn as one mourneth for his only son, and shall be in bitterness as one that is in bitterness for his first born." Can any construction be given to this language, which can render it applicable to those who think of their sins with but a slight and seldom repeated sorrow? Truly I am ready to believe, that he who has been for any length of time in the profession of

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religion, and has not shed more tears before his God on account of his sins, and in pleading for their remission and for renewed pardon, than he has shed for all other causes and on all other occasions of weeping, in his whole life—he, I am ready to believe, is a Christian only in profession. Of genuine repentance, it seems to me, he must be entirely ignorant. How did the apostle Paul, although he was assured of his forgiveness, humble himself through the whole of his life, in the recollection of his guilt in his unconverted state; and after all his high attainments in grace, how did he mourn and lament over the remaining sinfulness of his heart—"O wretched man that I am, who shall deliver me from the body of this death! I thank God, through Jesus Christ our Lord."

I now proceed to remark, that he who truly grieves for sin, will of necessity *hate it.* We never grieve, because we possess that which we love, and in which we delight. It is true, indeed, as has been shown, that he who has only a legal repentance, may be really sorry that he has exposed himself to punishment. But let any one perceive impressively, that his sin has rendered him a guilty and an inexcusable rebel against his God; has made him loathsome and abominable in his own view, and in the view of all holy beings; and has made him a partner with the crucifiers of that Saviour through whom alone he has the hope of pardon and eternal life—let him have this apprehension of sin, and he cannot but hate it—hate it, worse than he hates any thing beside. He will hate it in all its shapes, and forms, and degrees. Shame, and poverty, and pain, and death itself, will not be the subjects of as much aversion, as that which he feels against sin. He will be ready to say, "keep me from sin, and let whatever else befall me, I can and will, by the help of God, endure it." The inbred sin of his nature, and the sin which most easily besets him, he will hate as much as any overt acts of transgression whatsoever. In a word, love and hatred are the exact opposites of each other; and as the love of holiness is implanted in the heart of every true penitent, sin, which is the opposite of holiness, must be hated—and hated just in proportion as holiness is possessed.

From the perceptions and feelings that I have now described, you perceive at once, that he who experiences them must and will *turn from sin.* We are naturally and strongly prone to turn away from that which we loath and hate, and when left to our voluntary choice, we do so in every imaginable instance. Now, there is no other conceivable object, as we have seen, that is so perfectly detestable, to every genuine penitent, as sin. From this, therefore, he will turn with the most deep-felt abhorrence. It is no valid objection to this assertion, that the remainders of sin adhere to the really penitent while they live, and that there is not a day of their lives in which they can say that they have not sinned. Our position may seem like a paradox to those who have no experimental acquaintance with a divine and spiritual life. But hear the apostle Paul, whose explanation of this paradox needs no comment:—"For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that *it is* good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good, I find not. For the good that I would, I do not: but the evil which

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I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Again, this same apostle says—"The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would." Alas! my young friends, it is this abhorrence of all sin, and himself on account of it—this turning away from it, and struggling against it, while a portion of unsanctified nature is perpetually drawing in an opposite direction—drawing him into what he hates—it is this very thing, that constitutes the believing penitent's sorest conflict while he remains in life. Still it is true, that he watches and strives against all sin, and all temptations to it, both outward and inward; and therefore it may be said with the strictest truth, that he *turns from it*, and "exercises himself to have always a conscience void of offence, toward God and toward man."

The catechism adds, that it is "unto God" that the true penitent turns. This is the point which distinguishes genuine repentance from every counterfeit. Every legalist, and all unsanctified persons, whatever length they may apparently go in religion, do not return unto God. It was this, of which the prophet Hosea represents the God of Israel as complaining—"They have not cried unto me with their *heart*, when they howled upon their beds—They return, but not to the Most High." It is no uncommon thing for impenitent men to turn from one sin to another; from sins which are reproachful before the world, to those which have fashion or popular opinion on their side; or to impieties or impurities which may be indulged in secret. But the real penitent turns from all sin unto God—To God he comes, through faith in Christ Jesus, as the great Mediator and intercessor between him and his offended Maker—as the appointed propitiation for the sins of men—he comes and confesses his aggravated guilt; he comes and pleads the efficacy of that blood which cleanseth from all sin, that he may be pardoned, and cleansed, and justified, and sanctified, and saved; he comes and prays for the powerful influence of the Holy Spirit, to renew and sanctify him more and more, to destroy the love of sin, and cherish the love of holiness in his heart; he comes and pleads that God would constantly strengthen him against the power of temptation; he comes, in a word, and devotes himself unreservedly to God, to do his will, to obey his commandments, to be his guide even unto death, and his eternal portion beyond the grave.

It cannot be otherwise than that he who acts in the manner just described, should have "a full purpose," and use his most strenuous "endeavours," to walk before God in "new obedience." A *full purpose* to yield obedience to all the commands of God, may here be considered as opposed to a purpose that is partial or temporary, or to one that is to be carried into effect at some future time. How many are there who purpose to leave off the commission of certain sins, and even do what they purpose, while they form no resolution to abandon others of equal moral turpitude? How many are there whose resolutions of an entire amendment, however ardently formed, are broken and forgotten, without being followed by any lasting change of outward conduct

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or inward disposition? And how very many are there, who purpose and fondly flatter themselves that at some future period they will turn from sin to God, and yet live and die impenitent and utterly unreformed? But the execution of the *full purpose* we consider, is commenced without any delay, is directed against every sin, and becomes a fixed principle of the mind. He who entertains it says with the prodigal, "I will arise and go unto my father." Hence it is, as the Catechism states, that this full purpose is connected with an "endeavour"—and it is a *full*, or strenuous endeavour—to yield a new obedience to all the divine requisitions. Purposes without endeavours, professed repentance without reformation, declarations of sorrow for sin without forsaking and avoiding it, are all empty, vain, and useless—They indicate nothing, except that the parties concerned deceive either themselves or others. He who has a sincere and full purpose to obey, will look to God in earnest prayer for grace and strength, and in reliance on these will instantly endeavour, with all his might, to carry his purpose into effect—and into effect it will in some good measure be carried—True repentance will always produce, as its natural fruit, obedience to what God requires.

The terms *new obedience*, used not only here, but in another answer of the catechism, seem to demand some special attention. Why, it may be asked, is the obedience which the true penitent endeavours after, called *a new obedience?* In what respects is it *new?* I answer, 1. it is new in regard to its *extent*. Impenitent men, as we have seen, may render a *partial* outward obedience to the commands of God; but they never go farther. But the true penitent says with the Psalmist, "then shall I not be ashamed, when I have respect unto *all* thy commandments." There is with him no taking of one duty and leaving another; no satisfaction in obeying the second table of the law, while the first is disregarded; no separating the duties which we owe to God, our neighbour, and ourselves; no severing of the feelings and affections of the heart from outward visible actions. In a word, a new obedience, though imperfect in degree, is impartial and universal in regard to its objects. It says with David—"I esteem all thy precepts concerning *all things* to be right; and I hate *every false way*." 2. The obedience we consider may be called *new*, because it proceeds from *new principles and motives*. Men in their natural state are often influenced to perform what they call duty; and which, as to the external act, is duty, from the dictates of natural conscience, from a regard to their own interest or reputation, or from a mercenary hope of heaven, or a slavish fear of hell. But evangelical obedience —the obedience of every true penitent—springs from sources of a character entirely different. Its origin is the imparted grace of God, and it flows forth as the expression of faith and love—"The *grace of God* that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Show me thy *faith* by thy *works*—Whatsoever is not of *faith* is sin—This is the victory that overcometh the world, even your *faith*—faith that worketh by *love*. *Love* is the fulfilling of the law—If ye *love* me keep my commandments—The *love* of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again."

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A slave obeys his master through fear, a dutiful child obeys a kind parent from love. Here is the grand difference between every legalist, and every child of God. All the obedience rendered by the former to the divine requisitions is through servile fear; that of the latter is from filial love. The legalist, moreover, renders his obedience that he may merit a reward. He whose repentance is unto life, thinks of no merit as worthy of reward, but the infinite merit of Christ, and considers his own imperfect obedience as making no other return to his Saviour, than an expression of gratitude—a very inadequate expression too, for unmerited and infinite favour. When, therefore, an individual ceases to obey from fear, and begins to obey from love; ceases to think of earning a reward, and thinks only of expressing humble gratitude; his obedience may be called with emphatick propriety *a new obedience.* 3. The obedience we consider is *new*, because he who renders it, no longer relies on his own strength to effect his purpose, but on the strength of another. Once he made resolutions and attempted duties, with a feeling of entire self-sufficiency for the performance. Now he feelingly believes the words of Christ, "without me ye can do nothing;" and he speaks and acts as did the holy apostle when he said—"Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God"—yet, "I can do all things through Christ which strengtheneth me." 4. The obedience of which we speak may be called *new*, because in yielding it, the end or design which is regarded is *new*. Unsanctified men have always some selfish end in view; their own advantage or happiness is supremely and solely regarded, in all they do. It is otherwise with him who is renewed in the spirit of his mind. He is not, indeed, regardless of his own happiness; but he has learned that the glory of God, as the highest and best of all objects, should be supremely regarded in all he does; and that if he thus regards it, God will take care of his happiness, better than any care which can be taken of it by himself. He therefore heartily approves of, and constantly endeavours to obey, the command—"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God"—For all these reasons, then, the obedience of him whose repentance is unto life, may, with emphasis, be denominated A NEW OBEDIENCE.

In closing this discussion let me remind you, my young friends—and may God impress the admonition deeply on each of your hearts—that you have been hearing of a Christian grace, which every individual of you must possess, or be lost for ever—"Except ye repent," said our Saeiour, again and again—"except ye repent, ye shall all likewise perish." Yes, verily, *to repent or perish eternally*, is the only alternative for each of you. Nor ought you to delay this duty for a single moment. You cannot do so, without both guilt and danger unspeakable. By delay, you may grieve the Spirit of grace to leave you for ever to yourselves; and if thus left, you will never repent; and your eternal ruin will be sealed, as certainly as if you were at this moment in the pit of endless despair. Instantly, therefore, look to God for his blessed Spirit, to enable you *now* to begin the work of repentance; and never speak peace to yourselves, till each of you, viewing himself as an undone sinner, shall, out of a true sense of his sin, and an apprehension of the mercy of God in Christ, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience. Amen.

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WITHERSPOON'S ESSAY ON JUSTIFICATION.

(Continued from page 50.)

It will be a support to the present argument to observe, that some sense of the weakness of human nature, and its inequality to any thing arduous and difficult, seems to have been pretty universal in every country and in every age of the world. Thus among the ancient Heathens, of whom we have the fullest account, all great enterprises were supposed to be undertaken at the instigation, and executed by the assistance of some superior power. Their poets always gave out, that themselves were inspired, and their hero directed by some deity; and moderns generally suppose, that the very imagination of this had no small influence on the success of the attempt. The interposition of deities was, indeed, so remarkable in the most eminent ancient poets, that it has been reckoned a branch of their art, distinguished by a particular name, called the machinery, and is now inseparably joined, at least to one species of poetry. Nay, it was a pretty general belief among some nations, that every particular person had an angel, spirit or genius, to whose care he was committed, who assisted him in difficulty, and protected him in danger. Does not all this then evidently prove, that a persuasion of superior aid must have the most happy influence on our activity and diligence in duty, and our progress in holiness? Doth it not make it reasonable to expect, that those who trust to nothing better than their own strength, will be proportionably low in their attempts, and deficient in their success; but that those whose eyes are fixed for direction upon God, and who live in a continual dependence on his grace, will become truly partakers of a divine nature?

Now, is not this the distinguishing characteristic of the scheme of redemption by free grace, that it gives less to man and more to God, than any other plan? It seems indeed particularly to point at this very design in every part of it, to abase the pride of man, and to exalt the grace of God. Self-denial is the first condition of the gospel, and a renunciation of all self-dependence is the lesson continued through the whole. "Surely in the Lord have I righteousness and strength," may be called the motto of every Christian—is a short and comprehensive summary of his faith, and the great foundation of his hope and trust. As then it has been shown, that he is habitually inclined to obedience, with what alacrity and vigour will he apply himself to his duty, since he believes that Almighty power is constantly engaged in his behalf; and that however unable he may be of himself, for any thing that is good, yet a thorough and effectual change will be wrought in him by divine power? What a firmness and fortitude must be inspired by the following passage of the prophet Isaiah, and other promises in the same strain? "Hast thou not known, hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint: and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint."*

But now, perhaps, after all the advantages of this doctrine, pointed out in the preceding discourse, some will be ready to ask me, if it cannot possibly be applied to the encouragement of impiety, or serve to foster a supine sloth and negli-

* Is. xl. 28—37.

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gence? To this I am ready to answer, By some who profess it, it may; but by those who really believe it, it never can. There is no part of the word or providence of God, that may not be, or that hath not frequently in fact been, abused to bad purposes, by wicked men, under the dominion of their lusts. But, in order to remove ambiguity, it is proper to observe, that wherever there is a national profession of any religious principles, there must be many who are not believers, in any other sense than that they have been accustomed to hear such and such things asserted, have never inquired into nor doubted, seldom even thought of them, and so do not disbelieve them. But there is a great difference between such a traditionary belief as may produce a customary profession, and such a real and inward persuasion as will change the heart, and influence the practice. That there may be some of the first sort of believers in the doctrine of imputed righteousness, who are not holy, or perhaps abuse it, ill understood, to unholiness, I am willing to allow; but that all those who believe it upon real and personal conviction, must be most conscientious in the practice of every moral duty, I hope hath been clearly made appear in the preceding pages.

The above is all that was first intended, in the prosecution of this argument: but, perhaps, it will not be improper, before dismissing the subject, to make a few reflections upon the reception which it hath met with, and must still expect to meet with in the world; and upon its importance and proper application.

It is very certain, being neither denied by friends nor enemies, that this doctrine hath, in all ages, not only been attacked with the weapons of human wisdom, but generally also loaded with much reproach and contempt. After, therefore, it hath been so far defended, as may satisfy every impartial mind, and its influence upon practice demonstrated, I observe, that whatever impression this fact may make upon others, it seems to me no small confirmation of its truth as coming from God, that it is contrary to the spirit of the world. This is both agreeable to scripture and to sound reason. The doctrine of "Christ crucified," the apostle Paul tells us, "was to the Jews a stumbling block, and to the Greeks foolishness."* And, speaking of the effect of the publication of this doctrine, he says, "Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."† This we are not to understand, as if the apostle yielded, that the gospel was not agreeable to true wisdom, or that the proper and legitimate use of human wisdom would not lead us to embrace it: but it contains a strong intimation of a truth not commonly attended to, that great natural abilities have pretty much the same influence on the moral character with great wealth or temporal prosperity. They are both apt to intoxicate the mind, and lead to pride, arrogance, and self-conceit: and perhaps intellectual pride is as great an obstruction to the discovery of truth, as any bad disposition whatsoever. We are also taught, that God ordered and disposed of things in this manner, for the wise ends of his providence, for the subjection

* 1 Cor. i. 23.
† 1 Cor. i. 26—28.

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of the arrogance and boasted wisdom of men; or in the words of the apostle, "That no flesh should glory in his presence." The reception then which this doctrine usually meets with, should be so far from remaining as a prejudice or objection against its truth or utility, that, on the contrary, it should contribute to satisfy us, that it is the real and genuine doctrine of Christ, since it meets with the same sort of opposition and from the same quarter, with which this was encountered at its first publication.

And indeed, besides this exact correspondence between the event, and what the Scripture gives us reason to expect, as to the reception of the gospel in the world, I apprehend it ought to be a general prejudice in favour of its truth, considering the original it claims, that it doth not carry on it any of the marks of human wisdom. It seems to lie (if I may so speak) quite out of the way of human imagination and contrivance, and is diametrically opposite in its whole tendency, to the most prevailing human inclination, viz. self-esteem, pride, and vain-glory. This indeed is the true reason why this doctrine is so unacceptable to the world, especially the ambitious part of it, that it is directly levelled against their corrupt affections. It gives a view of the holiness, purity and justice of God, which is intolerable to all those who are not willing to break their league with sin and vanity. And when it is truly complied with, it not only divorces men from their former attachment to sin and sensuality, but will not suffer them to glory, even in their new character. All who submit unfeignedly to the gospel, both feel and confess themselves wholly indebted for forgiveness and acceptance, for their present holiness and their future happiness, to the free, unmerited grace of God. How hard such a sacrifice is, none can conceive who have not some acquaintance with vital, experimental religion. Now, what is the most natural inference from this? Is it not, that we have not the smallest reason to suspect this doctrine to be a "cunningly devised fable," but may rest assured, that it is "the wisdom and the power of God for salvation, to every one that believeth."*

This leads me to observe, That if the reasoning which the reader hath perused upon this subject be just and conclusive, there is one circumstance in which this "doctrine according to godliness" essentially differs from all other schemes or systems of morality. It is, that any of these systems a man may understand, embrace and defend, without having his heart made better, or his morals secured or improved by it at all; whereas, it is impossible, that any man can really, and from the heart, embrace the doctrine of Christ's imputed righteousness, without being sanctified by it, "dead to sin, and alive to God." That the first of these assertions is true, the lives and characters of some noted writers on the foundation of morality, have been and are an undeniable proof: some of them do indeed expressly yield it; and it is evidently yielded, by implication, in all the late writings, where there is so frequent mention of the small influence that speculation has upon practice. On this is founded what a late acute and eminent writer† justly calls the master prejudice of this age, viz. "The innocence of error." This may as well be expressed by its counterpart, the unprofitableness or inefficacy of truth, which surely ought to be but a weak recommendation of what is called truth, by those who hold such an opinion.

That the other assertion is just, hath been the point undertaken to be made out in this essay: and

* Rom. i. 16.
† Mr. Warburton.

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whoever will but consider how unacceptable this doctrine is to mankind in general, may be satisfied that there can be no effectual inducement to embrace it, till there be such a discovery and sense of the evil and danger of sin, as is utterly inconsistent with a voluntary continuance in it. The apparent state of the visible church, in which vice and wickedness so shamefully abound, will be no objection to this, if what I hinted above be recollected,* that there is a great difference between a nominal or customary profession and real belief. As to the few more zealous and eminent asserters of this doctrine, who sometimes greatly dishonour their profession, the answer is easy. They are hypocrites, by whom indeed great "offences do come;" and the weak and unstable fall over the stumbling block, and are tempted to doubt the reality of religion, by this discovery of the falsehood of its professors. But such can never be fairly ranked among believers, whose garb and habit they only treacherously wore, for some time, while they were in the interest of another master.† We may say of them as the apostle John says, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us, but they went out that they might be made manifest that they were not all of us."*

* See page 95.

† Perhaps some may think the late accounts published of the Moravians an objection to the justness of this representation. They are said to be great asserters of the doctrine of imputed righteousness; and yet there have not only appeared some bad men amongst them, but they are universally charged as a sect with most impious and scandalous practices. Perhaps candour and charity might have led us to suppose, that most, or all those accusations, were calumnious, if they had been affirmed by none but avowed enemies to the doctrines which they espouse; as the first Christians were charged by their enemies with eating human sacrifices, when they met in private to celebrate the Lord's supper. But the case, it seems, is otherwise here; for some unsuspected accusers have appeared, whom none can imagine prejudiced against them for embracing the doctrine of imputed righteousness. I confess myself to have so little acquaintance with those Hernhutters, as they are called, either as to their principles or practices, that I cannot very fully handle the subject; but, if there is no other objection to what is affirmed above, no doubt an acquaintance with the true state of the case would enable us easily to remove this. Perhaps, after all, the bad practices charged against them, may be only the consequence of some designing persons getting in among them, and a great plurality may be innocent, or, at least, comparatively so. But however this be, it is not certain (at least to me) that they really embrace the same doctrine with us: they do indeed talk much of the Lamb, speak of hiding themselves in his wounds, &c. but I think their language is peculiar to themselves, and by no means the phraseology either of Scripture, or of any other sect of Christians. Besides, as Count Zinzendorf, their leader, takes upon him to be a prophet, it is probable, they are just a sect of deluded people drawn away by his art, who may much more properly be said to believe in him, than in Christ.

A more perfect knowledge of the doctrines, character and labours of the Moravians, has demonstrated, that, so far from furnishing any objection against the doctrine defended in this essay, they most powerfully illustrate and confirm it.

Note of the Editor.

* 1 John. ii. 12.

SHORT LATIN HYMN.

The following lines are said to have been written by Mary queen of Scots, on the morning of the day on which she was beheaded. We take them from the Christian Observer of September last; and shall be glad to insert a good metrical version of them.

O Domine, Deus, speravi in te;
O care mi Jesu nunc libera me!
In dura catena, in misera pœna,
Desidero te:—
Languendo, gemendo, et genu flectendo,
Adoro, imploro, ut liberes me.

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From the Evangelical Magazine for Oct.

ORIGINAL HYMNS.

BY THE LATE REV. MATTHEW WILKS, AFTER SERMONS PREACHED AT TOTTENHAM COURT CHAPEL.

I.

Text—1 Cor. ix. 12.

Go, blessed gospel, tell
The tale of Jesus' love,
Who, to redeem from hell,
Left the bright realms above;
And on the cross
For rebels died,
Sure never was
Such love beside.

Go, blessed gospel, blow
The joyful trump abroad,
To nations sunk in wo,
And weltering in their blood.
Thine is the sound
That sooths the smarts,
And heals the wound
Of broken hearts.

Go, blessed gospel, spread
The feast of fattest things;
The rich provision made
By Jesus, King of kings.
Each famished mind
Invite to feed,
And let him find,
'Tis meat indeed.

Go, blessed gospel, go,
Maintain thy sov'reign sway,
Nor let a mortal throw
Obstructions in thy way.
Hapless the man
Who dares prevent
This wondrous plan
To mortals sent.

W. R.

II.

Text—2 Cor. iv. 18.

Oh, for a mind to soar above!
My God! that mind bestow!
Draw me with thy sweet cords of love
From grov'lling cares below.

Swifter and swifter let me fly,
Higher and higher rise;
Until I reach beyond the sky,
And drink celestial joys.

Heaven is the home, reserved for me,
A state of perfect bliss,
Where none but happy spirits be,
Where God my Saviour is.

Swifter and swifter let me fly;
Higher and higher soar;
I long to live above the sky,
And sink to earth no more.

W. R.

Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M.

SECTION FIFTH.

(*Continued from p. 55.*)

Some general miscellaneous observations on my experience and past life.

I. *Respecting my experience while at college, and my conduct since.*

My exercises and manner of living since, have not been proportionate to my first exercises; or not such as might have been expected after such experience. I have been a poor, low, dull, unprofitable creature. I have been a wonder to myself, and probably to others.* I have all along found much sin unmortified. The clear, strong views I had, did not kill my sins, as I hoped they would. I have been much exercised, and had innumerable struggles with corrupt nature. I have often thought my nature so unsanctified that there was no sufficient evidence of any grace at all; and although I have generally had a hope, it has been almost against hope, because there was so much remaining corruption in me. I have often thought it strange, that

* Those who best knew the writer of this sentence, both as a man and a minister of the gospel, had they known what is here said, would probably have *wondered* that he should say it. How strong was his sense of his remaining depravity! And from what could this proceed, but from that sanctification which is the opposite of depravity? Do not the most eminent Christians always have the clearest, and most affecting, and most humbling views, of the sin that still cleaves to them?—Ed.

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God should permit so much sin to remain in his children, after regeneration. It has often been to me one of the greatest mysteries and difficulties, respecting his dispensation of grace, that he who has planned and ordered all things, and proportioned grace to his children as he pleased, should give them no greater degrees of grace in general, and not make them more different from the rest of the world.

With me, there is a great difference between the views I have before God in secret, and what I am and appear to be in common. I have often such views of God, of Christ, of eternity, &c. in secret, that it seems impossible I should lose them, or not be much influenced by them in common life. Yet when I come to be among people and in common life, these views are strangely gone, and I am bashful, fearful, backward and heartless. I know not whether there ever was any body else, so different in secret and in publick as I am. I have a strange backwardness, reluctance, shyness, diffidence and timidity, as to saying and appearing among others, any thing like to the views I have in secret, or in my own soul. The fear of man, pride and shame, have greatly hurt me. I have many years lived in great hope that I should meet with something very powerful and quickening, that would give me victory over the fear of man, over the world and my various corruptions, so as to enable me to live in common and appear in publick, something according to the views and exercises I have in secret. I have sometimes had strong and almost enthusiastick persuasions that it would be so; but I have hitherto dragged on heavily, and am now a poor broken vessel, that can expect little more in this life.

II. *Concerning the methods I have taken to promote religion in my own soul.*

I have been very sensible that my own personal religion was of great importance to myself, and to others—That if any thing would help me to act up to a christian and ministerial character, it would be the life of religion in my own soul. For this purpose I have endeavoured much to know what would be the most proper means, and to use them. For many years I practised fasting once a month, and sometimes oftener. On these fasting days, I used to write my wants, or the things that I would, for each day, bear particularly on my mind before God; and having them in a number of particulars—six, eight, ten, or more—I would meditate and pray upon each one. Sometimes I used to pray as many times in the day as I had particulars; and sometimes I took several of them together. On these occasions I generally found freedom and enlargement, more or less: so that I have often been able to say, I have never found it in vain to seek the Lord. On my fasting days I commonly made and wrote a number of resolutions; but, alas! I often came short in the performance. For some years past, I have, for several reasons, not fasted as formerly, but instead of it, have spent half a day at a time, once in a while, in meditation and prayer, in the manner in which I used to spend my fasting days—Sometimes I have spent only two hours in a day in this manner.

I have found it useful and quickening, to meet with people at private meetings. For this purpose I have, with others, endeavoured to promote days of prayer, generally once a month, when my elders and I have, by turns, prayed and sung, &c. These days I have found useful in keeping up some sense of religion. But after all, I have found much sloth, unbelief, and carelessness, prevalent with me.

III. *Respecting my ministry.*

As I have already shown, I had

a great backwardness, fearfulness and even reluctance to enter into the ministry. I thought I was not fit for it—that if I had any grace, I had not sufficient for that. I was like Moses and Jeremiah—I would, if possible, have been excused. Like Jonah, I was almost ready to run away from the work. Other ministers advised me to engage in it, and I did not care to set up my own judgment entirely against theirs. And after I was in the ministry, for several years, I had much the same difficulty. I thought that I was unfit, because I had not the readiness and promptness to the work that was desirable—I moved in it under and against a great weight. I could speak but poorly in publick; and I was bashful, backward and unapt to speak in private. I often thought I would give any thing in the world if I might, consistently with duty, be free from the ministry, and be engaged in some other calling—the weight seemed too heavy for me to bear. I often had thoughts that I should be willing to have some scandalous sin falsely laid to my charge, so that I should necessarily be put out of the ministry: but I believe, upon trial, I should not have chosen it.

And now to speak my own judgment, after so long a time, I think if there were a sufficient number of persons properly qualified for the ministry, it would not be best to introduce such as I was, and have been. My being so reserved in private, and so poor a speaker in publick, with so little zeal and engagedness in the cause, renders me unfit, if there were other persons upon the whole more fit. But considering the scarcity of ministers, I know not but it may be right to introduce such as I have been.

When I had actually entered into the ministry, I considered it my duty to promote the good of the people committed to my charge; and I studied and prayed that I might know how to be useful, and that I might be so. Besides preaching in publick, as is usual, and delivering many lectures in private dwellings, and catechising small children in various parts of the congregation, as was the common practice of ministers, I attempted several other methods of rendering myself useful to my people: not that I exceeded others, for at least some others did much the same.

One method I used was to give out questions in writing, and have a time appointed to meet the people and hear them answer the questions as they thought proper, and then to make my own observations upon them. Another method, adopted at other times, was, the people gave me questions, and I, at a time appointed, answered and discoursed upon them—something like Pike and Hayward's "cases of conscience," but much shorter. I also proposed many subjects myself to speak upon; and gave previous notice of the time when I would answer and discourse upon them. At these meetings I thought it proper to speak upon some things, and in a manner, that would not have been proper for the pulpit: And at these meetings, a free conference was allowed after I had done speaking, and the people present had liberty to propose and say what they thought proper. Another method I used was, to catechise the young people between meetings on the Sabbath. This I found was the only time I could have them together. On week days they would not attend; and after both services were concluded, some of them would go home. I used to catechise the young men on one Sabbath, and the young women the next. My method was to have the questions which I intended to ask written down; but I talked freely on the subjects brought into

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view; and sometimes one question would introduce several new and unexpected ones. This practice I continued for several years, but it was laborious and trying to my constitution. Another method I took was, to visit families by name. This I did for more than a year, till I had nearly or quite gone through the congregation. I usually visited two days in the week; and on the previous Sabbath told them the families I would visit, on such or such a day—This I did that they might have opportunity to be at home. When I came to the house, and the family was collected together, I first prayed with them; and then I began with the youngest, and so proceeded on till I came to the heads of the family —asking questions and discoursing, according to their several capacities and circumstances. This method I continued but little more than a year, and once over my charge. In general, through my ministry hitherto, my visiting has been more occasional than stated —just as I have had opportunity. But I have been deficient in this duty; and in general people complain more of this deficiency in ministers than of any other.

To promote religion in our several congregations, most or all of the neighbouring ministers encouraged family meeting societies of young persons, and days of prayer. I used, when I could, to meet with these societies in my own charge, for prayer—sometimes in one part of the congregation, and sometimes in another. This I did both for my own advantage, and for the encouragement and edification of others—Another method which I, with my elders, attempted for the promotion of religion, was the care and discipline of the young people: Or more properly, of such of them as were baptised. These we looked upon as in a sort within the church, and under its care. We proceeded in this, not without some good effect. But the want of this discipline in all the other neighbouring churches, prevented our carrying it to a proper extent. It was thought best by others that we should not, at least for the present, proceed to suspension, or cutting off from our care; and we found that without this, we could do no more than give good advice, and reprove in private. The elders and myself also tried to promote family government; and I wrote articles of agreement, by which families should concur and join in the same practice, for mutual help and encouragement to one another.

In many such ways have I endeavoured to promote religion among the people of my charge; but after all, I have done but little; not so much as was my duty to do, and the effect has been but small.*

(*To be continued.*)

MENTAL SCIENCE.

Doctrine of Power.

The doctrine of power is more perplexed than any other department of mental philosophy. For this reason it will require careful attention, and protract the discussion beyond what has been devoted to any other topic in this series of articles. Our present intention is to settle the doctrine, and remove some of its perplexities; reserving

* It will be recollected, as elsewhere stated, that this was written nearly thirteen years before Mr. Green's death; and that he died in the midst of a most remarkable and general revival of religion, among the people of his charge. They were ripening for the harvest, which although delayed, was at last rich and abundant—Probably no congregation in our country was composed of a better instructed people than his. Hence an entire freedom, from all that is so justly considered as exceptionable and injurious, in many of those which have of late been denominated revivals of religion.—EDIT.

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for a subsequent article certain of its applications and uses.

The terms used to indicate power are so indefinitely and variously employed, that it need not be considered strange, if there should be much confusion and perplexity attending the investigation of certain mental and theological subjects. These terms are used in law, in government, in rights, in wealth, in martial operations, in physics, in mathematicks, in argument and in mental philosophy. In some departments, as in numbers and mechanics, the terms are fixed in their meaning, but in a great majority of the sciences they are not. Though they occur in all departments, their meaning varies exceedingly, and it is oftentimes impossible to ascertain their import.

But the origin of all our apprehensions and conceptions of power is from a connexion between cause and effect. This connexion is a dependence of the effect upon the cause. Whenever such connexion is recognised, we ascribe it to power; but if none is recognised, no existence of power is suggested. It should here be observed, that neither the effect, nor the cause, nor the connexion, but that on which the connexion rests, is the power, and nothing else can be properly so called. Now if men always spoke and wrote on all subjects with this notion of power distinctly in view, there would be no perplexity or confusion from the use of those terms. But it is far otherwise, as must be evident to all who reflect carefully on the subject.

The question has often been asked, What is power? It is easily asked: but has it ever been answered? Has it ever been defined? If it has, we confess it has not been our happiness to see the answer or the definition. The best substitute for a definition, that we have yet seen or conceived, is the *connexion* between cause and effect. This we can recognise and describe, but it is not power. The thing itself is utterly beyond our cognizance. We cannot see it, describe it, or define it at all. But since power is that which binds the effect to its cause, we may use that relation in place of its definition, without error, and often with great advantage. Let any man fasten his attention upon this inquiry and seek to define or describe power; he will soon find himself in difficulty, and at length yield the object, in despair of success. Some philosophers have found themselves so perplexed with inquiries relating to power, that they have chosen to do what we consider equivalent to a denial of its existence. They have denied, in theory, any other connexion between cause and effect than mere antecedent and consequent. Without stopping to discuss the theory, and expose at length its absurdities, we say that every effect supposes a cause, with power to produce it. Whether the power belongs to the cause, inherently, incidentally, or instrumentally, will not affect the question in its present aspect. The simple fact, to which we allude, is that the connexion between cause and effect, involves a dependence, which always denotes power. The terms have no appropriate meaning on any other supposition. It is absurd to speak of a cause without the idea of power; of an effect, without power to produce it.

We recur again to the propriety of using this connexion between cause and effect, as a substitute for the definition of power. It cannot mislead us to use that relation, which power alone supports, and which alone suggests the idea, as its substitute. In physiscs it is not necessary to employ any substitute, but in mental philosophy and theological discussions, it is often very important. The perplexing vagueness and great diver-

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sity of meanings, attached to the same term, render it necessary that some terms, more fixed and certain in their meaning, should be substituted in its place. But this will be more evident, when we come to the application and uses of power.

Before we proceed to the direct object, a few remarks on the *source* of power are appropriate and necessary. The first remark is, that power is always associated with *intelligence* in its source. Instruments may be employed to connect cause and effect, which have no intelligence; but, however numerously or frequently they may be so employed, they cannot be considered the source of energy. Whenever we recognise, or conceive of power, we greatly mistake if the idea of intelligence is not always, and necessarily, associated with its source. Matter is in itself inert, in all its forms of organization; it cannot, therefore, be the source of any action, energy, or even motion. All its motions, and the laws of their regulation, indicate a governing energy from an intelligent source. We need not enter into a minute and extended illustration of this remark. We think all inquisitive minds will readily arrive at the irresistible conclusion, that intelligence is essential to the source of power.

Another remark on the general subject is, that the source of power is *voluntary*. Its exercise is always connected with will, or volition, the operation of will. All the laws of motion, which philosophy recognises, necessarily indicate both an intelligent and voluntary source. Whatever material agents are instrumentally employed, earth, water, air, fire, electricity, magnetism, or any of the chemical agencies, we recognise no power in them, but in some source of their motion, in which there must be design and volition. Experience demonstrates the truth of this statement; and no philosophy, which claims to be rational, can invalidate or contradict it. Here we leave this remark, confident that all thinking minds will readily perceive its truth. We might have said before, that power must have a *living* source. But it was no part of our intention to engage in a philosophical discussion of *life*. We, therefore, take for granted, what none will doubt, that life, whatever its definition may be, is essential to the source of power. Our object, at present, is to show, that the source of all power is *mind*, which must live, know, feel, and choose. If mind be capable of volition, it must *feel*. There can be no such thing as volition without feeling. This has been illustrated in a former article, and needs no further discussion for our present purpose.

The original source of all power is the eternal, self-existent, and independent Mind. He has infinite power, and is irresponsible for its exercise; but He is infinitely good, as well as infinitely intelligent and powerful; therefore his government is infinitely safe and desirable. But what most concerns the present discussion is, that all our conceptions of divine power connect with God's will: it is indicated by the connexion between his volition and the effects produced. This connexion, according to the sure testimony of divine revelation, is illimitably certain.

God has created minds, which are finite, dependent on his will for existence, for all their faculties and all their power. These minds are, by God's will, constituted immortal and indestructible. We speak of two orders, angels and men; whether there be other minds we know not, and need not inquire. We do not suppose that either angelick or human minds are incapable of annihilation by that power which gave them being, but we know that it is his will they shall live for ever. Our present

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inquiry respects the ability of dependent, mortal and immortal men.

One more general remark may here be made. It relates to man's responsibleness, as connected with power. For all the power given to creatures, they must be responsible to their Maker and Sovereign; both for its estimation and employment. This is directly inferred from their relations to him who made, sustains, and governs them. The basis of this responsibleness to God, so far as found in men, is their faculties of *knowing* the use of power, of *feeling* the influence of obligation, and of will, or *volition*, to direct its use. Mind is, therefore, the source of man's power, and responsible for its employment. But mind, unintelligent, insensible and inactive, could not be a source of power, nor be held responsible. Such a supposition, however, takes away the essential properties of mind—the faculties of intelligence, feeling and action. This general remark is all we need at present. The subject of responsibleness and its connexion with power, will occupy more properly, and more fully, another place in this discussion.

That men have power is demonstrably certain. The whole face of the inhabited earth bears testimony to the fact, every man's consciousness certifies it, and the revelation of God abundantly confirms the truth. This power is derived, dependent and limited. It is derived from the great Source of all things. God has endowed men with life and faculties, capable of producing certain effects. This capability, like life, is the gift of God, and is found in different degrees in different persons, just as the great Author has seen fit to bestow it on them. Can this be doubted? The facts, in proof, are before every eye.

For the continuance of this ability, men are dependent on the will of God, as really and as certainly as for life. We often see men utterly, or partially, deprived of it, while life yet continues. Derangement of intellect takes it away, or diminishes it; insensibility of feeling destroys or misdirects it; and various circumstances of its medium and instruments change or destroy it. The whole phenomena of power show its dependence on the omnipotent source. That man's power is limited, admits of no question. But to fix some of its limits, and define its applications, is very difficult. The general fact of limitation to men's ability is admitted on all sides, but much controversy obtains among philosophers and theologians, concerning several particular limits. Were this controversy confined to subjects of speculative philosophy, it would not be worth the pains of investigation. But since it has an important influence in scriptural interpretation, and the discussion of theological doctrine, it will be necessary to examine some of those limits in question. But this also belongs to a consideration of the uses and applications of ability.

Here it is proper to say, that man's power, derived and limited as it is unquestionably, is man's own, as certainly as life is man's own, and in the same sense that the faculties of mind are his. The derivation, dependence, and limits of the power affect not its connexion with the mind, to which it essentially belongs. We have said that mind is the source of power in man. To the mind or spirit belong, essentially, life, faculties of intelligence, feeling and volition—to it also belongs power. We are not able to determine which faculty is the source of ability; nor is it necessary to decide such a question. We know that the primary source of agency or action in man is the faculty of feeling, but this agency is manifested by the will, and has some connexion with in-

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tellect. Man's power is always indicated by a connexion between the volition and the effect; it is therefore immediately connected with the will. It resides not in matter. Let mind be separated from the body, and the whole material machine has lost its power. While life and spirit inhabited the organized matter, its functions were the medium of manifesting ability in various forms; but when deprived of life, the whole is powerless. Man's power must, therefore, have a living, intelligent, feeling and voluntary source: and it is enough that we show its connexion with mind, and trace its manifestation to the will, without attempting to define its precise residence. Here we obtain our substitute for a definition of power—*the connexion between volition and effect.*

Ability is suggested by something being done: and if it be man's ability, it is something voluntarily done. Let any man, who thinks carefully, examine the idea of man's ability, he will come at length to that which actually connects, or may connect, the effort with his volition; this is power. This is its true description; and with a single *exception*, so far as man's ability is concerned, there is no other, which corresponds with the fact. Whatever a man has power to do will be done, if he wills to do it. This expression, if we mistake not, meets the common sense and common apprehensions of men—what is more, it corresponds with the general current of the Holy Scriptures. With a single qualification, which respects the opportunity of exercising the power, we make the appeal to all the above authorities, and fearlessly assert that whatever a man has power to do, give him the opportunity to do it; and it will be done, if he *wills* to do it.

The *exception* to which we alluded applies to certain exercises of body and of mind, which have no perceptible dependence on volition. The idea is suggested by this fact, and has several applications, with various shades of meaning, from mere susceptibility, to a close resemblance to what we have already considered power: and we have no objection to call it ability, in certain cases, although not indicated by our substitute for a definition of power. Thus the process of digestion, circulation of the blood, growth of the muscle, and other parts of the body, are involuntary—the perceptions and feelings of the mind are not under control of the will. It is often said of the body, in the cases referred to, that the organs have power to perform those functions; and of the mind, it has power; or is capable of perceiving and feeling. In this sense of ability, we readily concede that the exercise of any faculty denotes a power to exercise. But without stopping to examine the theory of involuntary bodily motion, it is proper to discuss a little the laws of mind, involved in its involuntary phenomena. The mind is capable of exercises appropriate to each faculty, but the principal advantage of using the term power is, to describe the nature of mind—thus the mind has power to perceive, feel, and choose. The idea is suggested by a connexion between the faculty and its appropriate exercise, as between cause and effect. Whatever this power may be, the most important principle to be recognised in its law is, that this capability of feeling is not under control of the will. Pleasure and pain, ecstasy and disgust, are not under the influence of volitions.

The distinctions of power have been many, and most of them useless. There are, however, two classifications, which have been made in reference to those differ-

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ent applications above considered, and which may occupy a few moments.

It has been called *active* and *speculative*. Active power moves the body, and turns the thoughts from one subject to another. Speculative power is that included in the exception made above—the ability of judging, remembering, and all intellectual exercises. The other classification referred to is, *active* and *passive*. Passive power is the capacity of receiving impressions or suffering. In these classifications, *speculative* and *passive* power are both of doubtful propriety. At all events, passive power is merely susceptibility, which we hesitate much to call ability.

We had intended to dispose, in this place, of some remarks on several uses of terms indicating power, but it will divert us more from our object than to take notice of them as they occur in the next article. Some remarks on the *kinds* of ability, as distinguished by its *source*, *instruments*, *limits* and *effects*; particularly some of the latter, are important, and will close the present number. From the *sources* these are distinguished, divine, angelick, human and animal power, because it is connected with the volition of different agents, and recognised as from a different origin. This need not be discussed. With respect to the *instruments* employed, there are mental, muscular, mechanical, gravitating and chemical power. Of this distinction in denominating the kinds of power, it is only necessary to observe, that instruments do not alter the nature, but only change the relation or use of the ability. It is of some importance to recollect this, because many are misled by the diversity of names and terms, which only denote the various instruments and relations of power. As to *limits*, there are *small* and *great*, of indefinable varieties and degrees. If we speak of divine power, it is unlimited—infinite; but of finite ability the degrees are many, and the limits not easily defined. Hence men often over estimate their power, and are often disappointed in their expectations and efforts, in many things important to their interest or usefulness. Again, on the other hand, men frequently make an under estimate of their ability, and drone away their time to little purpose, when, if roused to exertion, and made acquainted with the extent of their power, they might accomplish much that is important and useful. In most cases, however, of the above classifications, there is, comparatively, little difficulty in ascertaining the signification of the terms employed. But the most difficult classifications and indefinite terms in use, are those relating to the *effects* produced. With many of these our present object has no connexion—such as political, ecclesiastical, judicial and martial power. We are aware that these terms suggest other associations than those which we have described as connected with power; but the difference, when carefully analyzed, would be found less than may seem at first view. In this class there are in extensive use the distinctions of *physical*, *natural* and *moral* power, which require particular examination.

Physical and natural are often used synonymously, but sometimes distinctively, although it would seem that there can be little difference in their technical meaning. It is not worth our while to examine here the different shades of meaning attached to these terms, as connected with power; our purpose will be answered by considering them as having the same meaning when opposed to moral. We shall, therefore, use them indiscriminately as synonymous.

Man has *physical* and *moral* power, entirely distinct in character, each limited to its proper sphere,

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and no wise interfering with the functions of the other. We learn this fact, and the knowledge of this distinction, from the effects produced and the relations of men's actions. This fact, however, is greatly abused, misconstrued, and misapplied. We doubt very much, whether the metaphysico-theological writers and preachers, who abound in this speculative age, and who use so freely this distinction, have ever examined, inductively, or even settled in their own minds, what they mean by *moral* ability. Multitudes seem not to have any fixed association of thoughts with *natural* ability, although they hobby the phrase so constantly. It would be easy to illustrate this remark by a reference to a host of modern writers; and any thinking man has only to open his ears to the metaphysical jargon from many pulpits in the land, to be more than convinced of its truth. We think it very questionable, whether the distinction between *natural* and *moral* ability is useful at all, in theological discussions. What is more, we think it extremely doubtful whether the only proper meaning of *moral* power is apprehended at all, by those who make the most free use of it in theological subjects.

What is intended by man's physical power? This question has been already answered, if we have succeeded at all in our object. A condensed view of the doctrine involved in the answer to this question may be given. It is suggested by a connexion between volition and the effect—mind, living, intelligent, sensitive and voluntary, is its source—it is dependent and limited; distinguished by its source, instruments, limits and effects. A substitute for its definition is, the connexion which suggests the idea of power. All that need be added is, the reason why it is called physical or natural. To us it seems evident, that it is so denominated from the effects produced. Physical effects are produced by physical power. Walking, and in general, bodily motions, are physical effects. The arts and employments of life, are of the same character. But we have not room for extended illustration.

What is man's moral ability? We only say now that it is so called, because the effects are of a moral character. This subject, together with some of the *uses* and applications of power, will constitute the objects of inquiry in our next article. These objects are among the most interesting topicks of discussion before the Christian publick.

F.

(*To be continued.*)

EXTRACT FROM THE CHRISTIAN OBSERVER.

We take the following instructive and pleasing paper from the Christian Observer of September last. The writer shows himself to be an Episcopalian, and to have some partialities, such as all good men have for the Christian denomination which they conscientiously prefer. But he is neither a bigot nor an exclusionist, although his charity extends to some who are so. A principal object which he had in view was, to oppose those in Britain, of whom there are at present a considerable number, even among protestants, and those too that are esteemed truly pious, who believe in modern miracles, and a revival of the prophetick spirit. As yet, this example of *improvement and the march of mind*, has not, so far as we have heard, been exhibited in this country, unless it be among the Mormonites, and the followers of Jemima Wilkinson. But we shall not be at all surprised to hear of it soon, among

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the new measures for promoting revivals; of which we have already been told of some things, nearly as extravagant as the pretence of miracles and prophecy. We could not help thinking, while reading the following article, that the good men —for some such we fully believe there are—who have adopted a portion of *the new measures*, would certainly lose them, either in the river, or before they reached it. We thought too, that Hopkinsianism—we mean in its peculiarities —would not get safely through the stream: And as to New Havenism, we seemed pretty confident that it must all be thrown on the large heaps, which the author says he saw, on the margin of the river. And now for ourselves, we doubt not, that if we get over the river happily, we shall drop in crossing, every wrong feeling that has, even unconsciously, lodged in our bosom, while writing "the present state of the Presbyterian church;" but we verily believe we shall carry over, and even into the city itself, our warm attachment to the Confession of Faith and Catechisms of the Presbyterian church, as well as our preference of the ecclesiastical order of that church, and never regret any thing, in our defence of either, except the imperfections which have attended our efforts.

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THE RIVER OF DEATH: A DREAM.

I had been spending an evening with a valued friend, discussing, with more animation, I fear, than profit, three new miracles, for which he was vouching, when the hour of family prayer summoned us to higher thoughts and more holy feelings; and our last remarks at parting were, I hope, such as we should not have lamented indulging in, had we been on the very verge of heaven. Indeed, we were not in idea far off from that blessed region; for we had been speaking of David, who neither on earth nor there had any whom he loved in comparison of God; and of St. Paul, who, when the time of his departure was at hand, was ready to be offered; and of saints and martyrs in more recent ages; and lastly, of Bunyan's seraphic picture of the passage of his Pilgrim over the river, to the gates of the celestial city. My friend had repeated with glowing delight the following passage: "Now I further saw, that between them and the gate was a river; but there was no bridge to go over, and the river was very deep. At the sight, therefore, of this river, the pilgrims were much stunned; but the men that went with them said, You must go through, or you cannot come at the gate.

"Then they addressed themselves to the water; and, entering, Christian began to sink; and crying out to his good friend Hopeful, he said, 'I sink in deep waters; the billows go over my head; all the waves go over me. Selah.'

"Then I saw in my dream that Christian was in a muse awhile; to whom also Hopeful added these words: 'Be of good cheer, Jesus Christ maketh thee whole;' and, with that, Christian brake out with a loud voice, 'Oh! I see Him again! and he tells me, When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian, therefore, presently found ground to stand upon; and so it followed that the rest of the ground was but shallow; thus they got over. Now upon the banks of the river, on the other side, they saw the two shining men again, who there waited for them; wherefore, being come out of the river, they saluted them, saying, 'We are ministering spirits, sent forth to minister to those that shall

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be heirs of salvation.' Thus they went along towards the gate.

"The talk that they had with the shining ones was about the glory of the place, who told them that the beauty and glory of it was inexpressible. There, said they, is Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect. You are going now, said they, to the Paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof; and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity."

"And now were these two men, as it were, in heaven, before they came at it; being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the city itself in view, and they thought they heard all the bells therein to ring, to welcome them thereto; but, above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever: Oh! by what tongue or pen can their glorious joy be expressed! Thus they came up to the gate.

"Now I saw in my dream that these two men went in at the gate; and, lo! as they entered they were transfigured, and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream that all the bells in the city rang again for joy; and that it was said unto them, 'Enter ye into the joy of our Lord.' I also heard the men themselves sing with a loud voice, saying, 'Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'

"Now, just as the gates were opened to let in the men, I looked in after them, and, behold, the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns upon their heads, palms in their hands, and golden harps to sing praises withal."

As my friend bade me adieu at night, he smiled and said, "Well, we shall know these things better when we have crossed the river." "We shall see and know," I replied, "even as we are seen and known." "Yes," said he playfully, "and you will then leave behind you your incredulity." "And you, it may be," replied I, "your modern miracles." Thus ended our discourse; but the subject dwelt on my mind as I retired to rest, and the impression it left may perhaps account for the following dream.

I thought I stood on the margin of the river of death as described by Bunyan, and saw before me, on the distant heights on the other side, the heavenly city. Martin's enchanting picture in Southey's Pilgrim's Progress presented itself to my eye in my sleep, and lovely was the prospect that extended before me.

But soon my attention was drawn to the numerous travellers who approached the stream; some crossing it willingly, nay, joyfully; others, alas! forced into it with reluctant struggles, "driven away in their wickedness, and without hope in their death." Some of this last class I gazed at till they came to the gate of the city, where I saw them turn pale and tremble, as they read in letters of fire the awful sentence that excluded them from its felicities: "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." I shuddered as I

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beheld the vast multitudes thus shut out, and saw them with weeping, wailing, and gnashing of teeth turn to the left hand, where quickly they were lost from my sight, in the lake that burneth with fire and brimstone. It is not my purpose to depict these wretched groups; which, alas! comprised more than those who seemed verbally to be included in the above inscription; and to consist of all, however high-sounding their claims, who had not on that wedding-robe, which is the righteousness of the saints. I turned my eyes from them, that I might contemplate the blessed spectacle of those who were entering through the gates into the city; and so entranced was I with the glorious prospect, that for a time I could only think of their joys, and try to echo at a distance a few feeble notes of the song of victory which resounded from their lips.

But after a while, as I began to make more particular observations on the travellers and the country, I remarked all along, on both sides of the road, and on the banks of the river, a variety of heaps or hillocks, of which I did not at first understand the nature. At length, however, as I looked more narrowly, I saw that they were caused by the pilgrims, who, as they passed along on their journey, doffed one and another incumbrance, till at length they had less and less left as they advanced, except the wedding-garment, which none of them threw away; no, not even in the river, where they often made the last struggle to keep a few articles which they particularly valued and had hitherto firmly retained, but which they were always glad to relinquish before they arrived on the other side. The margin of the stream, as I said, was covered with these little heaps, as the road had been before.

I observed that there were some of the larger hillocks, especially early on the journey, which none of the pilgrims passed without depositing on them some burden or superfluity. These heaps, being common to all, I shall not particularly describe; but it will be easily understood that the better knowledge a traveller obtained of the heavenly city, and the warmer his aspirations after it, the more ready was he to cast away whatever he learned would be inadmissible within its walls. Every known sin, imperfection, and infirmity, most gladly did he, when in his right mind, try to get rid of; but it was only gradually that he obtained knowledge and resolution for this purpose: so that it often happened that a little further on the road a pilgrim was seen to divest himself of what just before he had carefully cherished; and even on the borders of the stream itself, some travellers could not be persuaded to give up all but their wedding-garment.

I saw a joyful band of infants, and these needed to cast away nothing, but the burden of the flesh and the guilt of original sin; and then, invested with the robe necessary for all, they were fit at once for the heavenly mansions. Another group of little ones followed; and these at first sight appeared innocent, and free from incumbrance, like the former; but upon closer inspection I found that, besides swelling the great heaps just mentioned, to which all alike contributed, they had acquired a few things which needed to be cast away; so that many a deposit was there by these little ones of proud looks, and selfish passions, and lisping falsehoods, and impotent revenges. The other larger heaps along the road I stay not to describe; they comprised every weight that could stay the traveller, and every sin that easily beset him, but which he had laid aside as he thought of the King of the promised land, and hastened

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on his way to behold Him in his glory.

But what, as I said, struck me chiefly, was an accumulation of these heaps—some of them not little ones—on the very margin of the stream itself, nay, floating on its mid waves. For I observed that it often happened that a traveller, after he divested himself of his more obvious incumbrances, had ignorantly or obstinately retained to the last moment some favourite article, which he fondly fancied would not be excluded as contraband on the other side of the stream. These articles were not, indeed, like those first thrown off, so heavy as inevitably to sink him in the billows, or to cause him to be rejected at the gate of the city as a thief and a robber; but they were still of a style and fabrick wholly unsuitable for admission into a land of perfection. I examined several of these heaps, and was almost inclined to smile at the singularity of their contents. "What," said I, to a pilgrim who happened to approach, "are yonder strandings and wave-drifts that so thickly line the margin of the river?" "They are," said he, "the failings, oddities, over-statements, misconceptions, and peculiarities of good men. See how tightly some of the travellers button them up to the last—but, look! there they go, one after another—not a vestige, you see, reaches the opposite shore. Mark yon sedate pilgrim." "Yes," said I, "I know him well: he is a beloved friend of mine; a Quaker, I am sorry to say; but I doubt not he is baptized with the Holy Ghost, and spiritually, though not literally, with sacramental purification." "The same," replied my companion; "but, see! he intended, I have no doubt, to carry his broad brim across the stream with him; but it will not do—no; there it floats; and has drifted away to yonder enormous heap of cassocks, mitres, crucifixes, and Methodist bonnets." How will yonder divine, thought I, get over that enormous heap of sermons? He is, I well know, a sincere servant of Christ; a man anxious for the glory of God and the souls of his flock; but with what strange and novel notions does he interlard his discourses! Look! there is the whole bundle afloat! he has recovered here and there one, much water-soaked and torn; but scarcely a trace of others is left, except the text and the doxology. But, happily, he himself is safe, and has entered the city, and little heeds he now the trifles which he has left floating on the current. David, I doubt not, carried over his harp, for it was already attuned to the melodies of heaven; and St. Paul his "books and parchments," for they were of Divine inspiration; but he lost his thorn in the flesh, as he long before had resigned his pharisaism, and whatever else was contrary to the name of Jesus of Nazareth. A zealous Anti-pædobaptist, I remarked, had oddly enough procured a portable adult font; and an acquaintance of mine, an ultra-High-churchman, whose name I shall not mention, an enormous model of a steeple; but they were both glad to let them go when mid-way in the river, and to lay hold of the same plank, and get over safely together. What heaps of theological controversy were there scattered all along the shore! I saw Mr. Fletcher land arm in arm with Mr. Hervey, and Mr. Wesley with Mr. Toplady; but a fine confusion of mutual rubbish they all left behind them: still, what they rescued in common was of inestimable value. Fenelon had intended to get over a few consecrated wafers and hallowed relics: they were but light, he thought, of floatage: but he was glad at length to get over himself without them; and get over he did, and had a joyful seat assigned

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him; but his wafers and relics drifted far away down the stream. A somewhat erratic friend of mine made sure footing on the blissful shore; and happy was I to see him arrive there, though almost destitute, except of that wedding garment, which, amidst many alarming struggles, I trusted he had never relinquished: but, alas! what a medley did he leave behind him of "orations," and "homilies," and multiform books of quaint device and perilous concoction. I observed that some writings, which I had thought would have done very well to go over entire, had lost many leaves; among which I noticed even Hooker's Polity, and Luther on the Galatians. The Bibles which floated over had all parted from their Apocryphas; and the Prayer-Books from their Companions to the Altar, though various pages of the latter were recoverable.

Many of the heaps were nearly decayed, so that I could scarcely discern their contents; some perhaps from age, such as pilgrims' shoes and anchorites' wallets, which have not been much used, except in the Church of Rome, since the dark ages; but others had perished prematurely, from natural intrinsic decay, being nearly new, yet mouldy. One of the most recent heaps was a pile of prophetic speculations, as large as Absalom's barrow; but I believe it looked larger than it was, being much tumefied, though of little weight. Zealously and conscientiously did some of the pilgrims, and true pilgrims too, struggle to hold it together; but it was too unwieldy in mass, and separately much of it was lighter than the froth and straws floating on the river; so that I apprehend very little of it was landed.

It was truly delightful to hear the good men who arrived safely over conversing together in brotherly mood, as each had now forgotten his former peculiarities and failings, and one common topic engrossed all voices. When Watts and Doddridge began a sacred chorus, I expected to hear some friends of mine protest against joining with them, as they had worked their way to heaven illegitimately, not being entitled to covenant mercies; but so it was that all parties took up the strain, nothing reluctant, and the Hosannah went round in the full diapason of heavenly harmony. Bishop Hooper, I observed, had not on his sacerdotal robes, which he used to protest so much against; but then Cranmer had not his: so that they made a very good picture together. In short, I perceived, that, as long as there existed none of the causes of disqualification which were written on the gate, or elsewhere in the heavenly records, there wanted nothing but the waters of the river to wash off incumbrances, and bring all to uniformity of thought and feeling; so that each forsook his whimsies as heartily as he had before forsaken his sins. And then, when these exuviæ had been sloughed off, how free, how graceful did the glorified spirit appear, clothed in the royal robes of investiture of its new celestial dignity!

As I was intently gazing on these things, I saw approach the friend with whom I had spent the evening, with his three miracles buckled in a new satchel on his back. Tightly did he grasp them, and gaily did he plunge in with them strapped on his shoulders; but I observed that they soon burst the bag by their own volatility, and ascended to the clouds, lighter than air-balloons. I was about to exclaim, not very good-naturedly, "Be thankful, my friend, that you have escaped yourself, and that from fancies you have not been permitted to glide to worse," when it became my

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own turn to pass over; and large, far larger than I had ever thought of, was the load which I had to throw off; far larger, I am sure, than that of my beloved friend. As I threw off the whole and plunged in, the shock awoke me.

One lesson, among others, I have learned from my dream—namely, that we ought to be content to forsake *every thing* for the excellency of the knowledge of Christ Jesus our Lord: not merely to acknowledge the doctrines of grace, to discard known sins, and to trust in the righteousness of the Redeemer; but to look to our ways in minor matters; to avoid those lesser incumbrances which appear so conspicuously in my dream, and willingly to cherish nothing, professing to be religion here, which we do not hope may be transported, in spirit at least, to a better world. I do not mean that we should be indifferent to any thing that we consider to be truth, or indulge in licentious laxity of opinion, or esteem all notions alike, or revel in the latitudinarian candour of a time-serving generation: far, very far from it: but, still, it may soften asperities, and promote Christian affection, to distinguish between those things which we must cast one after another upon the heap, and those which we expect in common to retain. I do not think that I ought, in order to please my pious Dissenting friend, to cast away my Prayer-Book, or to blow up the church tower: I think a surplice very comely, an organ very melodious, my Oxford cap very convenient, and even a mitre not mis-shapen: but if we are to meet in heaven, as I trust we shall, there should be some limits to our discrepancies upon earth; neither of us conceding what he believes to be a portion of the great mass of truth, but each bearing and forbearing with the other in love. I do not expect to find all the contents of Mr. Nisbet's book catalogue in heaven; but I will not therefore anathematize any really faithful servant of Christ, because he entertains what appears to me some odd notions on Prophecy and the Millennium; and I think he ought not to anathematize me, because I do not see my way clearly to his conclusion. I will not call another brother a hypocrite, because he says he can conscientiously unite with Neologians and idolaters, with drunkards and swearers, for the distribution of Bibles, but would feel contaminated by the approach of Locke, or Lardner, or Milton: only let him not think me an oppugner of Scripture, and an enemy to the Godhead of Christ, because I do not see the consistency of his scruples. I cannot follow some of my friends to what appear to me their semi-Popish views of the sacrament of Baptism; I think them superstitious, and opposed to the spiritual character of the Gospel; but I will not therefore place them beyond the gate of salvation: only let them not reprobate me as an infidel, because my notion of a sign and a seal approaches less visibly the doctrine of the *opus operatum*. And so, again, of some nice questions on assurance, Calvinism, and other points; things, I mean, not absolutely essential to salvation, and on which good men have differed, and probably ever will differ. At all events, let each begin with casting the beam out of his own eye, and then shall he see more clearly to remove the mote from his brother's eye. W.

THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. IX.

When we first announced, in June last, some intention, not then definitely formed, of writing a se-

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ries of papers which we have since entitled, "The present state of the Presbyterian church," we made this declaration—"In the statement of *facts* we shall use our best endeavours to be strictly accurate, and will publickly correct any error into which we shall be convinced that we have been betrayed. Our *opinions* will stand for what they are worth." In our October number, after we had seen Dr. Beeman's "Review and vindication, No. I." and had repeated the above declaration, we added—"We have seen nothing as yet to correct; and shall therefore only say farther, at present, that it has always been our intention to reply *in due time*, if others should not do it previously, to every thing militating with our views and reasonings, that should appear plausible in statement, or temperate in argument; and to treat every thing of a *different* character with silent neglect."

Two topicks are here specified, *facts* and *arguments*, to which we have promised, to give such attention as truth and the proper maintenance of our cause against its opponents, should appear to demand. So far as these topicks are separable, we have only to say that, in our judgment, all the reasonings we have seen, adverse to our arguments, have already been sufficiently answered; or if they have not, *valeant quantum possunt valere;* let every one give them just as much weight as he thinks they deserve. We are perfectly willing to leave them thus: and as to the squibs, and gossip, and inuendoes, that have been employed against us, let those whom they can gratify, enjoy them unmolested; we shall treat them with the silent neglect which we promised.

But as we have given it as our opinion that the reasonings of our opponents have been already sufficiently answered, it is proper to state, in justice to others, as well as to ourselves, that none of the replies have been made by us. We know that it has been whispered, that some of the publications in the *Presbyterian* have proceeded from our pen, or from our dictation. All such insinuations are without any foundation whatsoever in truth. We explicitly and unequivocally declare, that since the last meeting of the General Assembly, we have neither written nor dictated a single sentence that has first appeared in the Presbyterian, or in any other publication, except the Biblical Repertory and the Christian Advocate. We know not that it is justly exceptionable, for a writer who is attacked while publishing on any subject, to defend himself under a new and assumed signature, especially if he afterwards make it known that he has done so. This, it is well known, was done by the celebrated *Junius*. He, under the signature of *Philo Junius*, replied to some of his assailants, while the series of his papers was in progress; and at the close, he acknowledged the fact. But we have not done this—We have hitherto left our defence entirely to our friends; and they are solely responsible for all that has appeared in the Presbyterian, or in any other publication, in which our name has appeared, or our cause been advocated. At the request of the writers, we heard them read three or four papers, and no more, relative to our controversy, before they were published; and we suggested the change of not more than three words in the whole. Whether the changes we suggested were, or were not made, we cannot tell. We are thus particular, to prevent, if possible, any unfounded allegations hereafter on this subject.

In relation to *facts*, we have very seriously hesitated, whether we should not leave them on the same ground, on which we have just declared our willingness to leave the

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reasonings of our opponents. Beyond one verbal inaccuracy—if indeed it be an inaccuracy—no way affecting the substance of our statement, we can still most conscientiously say, what we said on the appearance of Dr. Beman's vindication, No. I.—"We have seen nothing as yet to correct." There is a consideration, however, which has eventually determined us to enter the lists with our opponents, in regard to facts—Our veracity has been impeached—generally in measured and guarded language, and yet with a most manifest design to destroy all reliance, on the accuracy or truth of our statements. Now, we value a character for truth above all price. A sacred regard to truth is an essential element of the character of every honourable man, and especially of every real Christian. Hence, the minister of the gospel who disregards it; who even trifles with it; who is known to shuffle and evade, that he may sustain his cause, or avoid censure; who will say things that may be equivocally true, and yet substantially false; who makes his escape from being a convicted falsifier, only by pleadings and explanations, which at best are only plausible, and not satisfactory—such a man, in the sacred office, must ever be a foul disgrace to the office; and whatever pretensions he may make to piety and zeal, or whatever reputation he may possess for learning or eloquence, he ought, if practicable, to be ejected from his office; and whether he be so or not, he will be abhorred by all lovers of candour, truth and integrity, who know how to appreciate his character. Such are the opinions in regard to this subject, which we have ever endeavoured to impress on our own mind, and on the minds of others. Under the influence of this impression, we commenced the series of papers of which this is one, with the declaration above recited: And we will now state that the sincerity of this declaration has been put to the proof, by an incident not yet made known to the publick. It was the following—We wrote our third number before the publication of the minutes of the General Assembly; and relying, as we believed, on the clear testimony of a memory, not yet, through the goodness of God, entirely impaired by age, we said, speaking of the committee which the Moderator appointed to nominate a new Board of Missions—"On this committee, which was a large one, not an individual was placed, who was likely to act the part of a friend and advocate of the inculpated board—the board of the preceding year." When the minutes were published, on reading them, we found on this committee the name of "W. Anderson." We knew that the Rev. W. C. Anderson had been an avowed and active friend of the old board; and although the printed record exhibited the name in question, without the C, yet, in looking over the list of the Assembly, hastily though repeatedly, we observed no other member by the name of Anderson, except the clergyman we have mentioned; and we therefore concluded that the omission of the C. was an error of the clerk, or of the printer. Under this conviction, we immediately sat down to redeem our pledge, wrote an article for the Presbyterian, acknowledging our error, and concluding it with saying, that "whatever use might be made of this acknowledgment, we owed the making of it to the publick, to the moderator, and to ourselves." Some time after, on a more leisurely and careful perusal of the minutes, we found, in the list of elders, the name of William Anderson, without a C; and on examining the yeas and nays on a motion of postponement, made on the very morning of the day, in the afternoon of which the committee to nominate a new board was appointed, we

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found William Anderson voting against the postponement; and by so doing, as clearly expressing a wish to change the old board, as if this had been the formal object of his vote. On making this discovery, we hastened to forbid the publication of the article sent to the Presbyterian; and had little time enough to prevent the exhibition to the world of a precipitate zeal to confess error, when none at all had been committed—Had the publication been made, our opponents might have had a laugh at our expense; and if they choose, they may laugh still. We regard the incident we have narrated, as providentially permitted, to furnish a decisive proof of our readiness to redeem our pledge. The paper referred to, is still in the printer's or editor's hands, if it has not been destroyed, and if it has, they can testify to the truth of our statement.

Ever since the occurrence to which we have referred, we have carefully examined, as they have come out, all the showings of our opponents to which we have had access; to see if they could make out that any of our facts had been misstated; and with the exception at which we have already hinted, and which shall be distinctly noted in the sequel, we now declare it to be our solemn conviction, that they have not invalidated one of them. That there has been much specious, half sided representation, and much of what lawyers call special pleading, that will naturally mislead those who read nothing, or but little, except what appears in their publications—all this we readily admit. But we do not admit that in a just and whole view of any of the facts or transactions which we have had occasion to mention, they have shown that in a single instance we have said any thing false—any thing as to matter of fact, the plain scope and meaning of which is calculated to make an erroneous impression, on the mind of any candid and attentive reader. It is not our intention, however, in the course we have decided on, to go over the whole ground—This would be tedious, and we deem it unnecessary and useless. We shall select a few points only—chiefly those on which rests the principal weight of nearly all we have said; and if in regard to these it shall appear, that our statements are correct, and those of our opponents incorrect, we shall leave it to our readers to draw their own conclusions as to the rest.

Dr. Beman, after keeping up a running fire on us and our first three papers, through the first six numbers of his vindication, charged his blunderbuss* the seventh time, with no less than thirty shot, of the very same *materiel* that he had hurled at us before; with expectation, no doubt, that at least some of them would hit, and that this mighty discharge, if it did not annihilate us quite, would, at any rate, disqualify us for all farther resistance. What execution he has done on other minds, we undertake not to say; on our own, he has done no more than prove satisfactorily, that if his efficiency had only been equal to his wishes and his zeal, he would have demolished us completely. But we are giving evidence that we still live; and we desire to inform our friends, that we do not feel or fear, that we are mortally wounded. To drop our figure, we are not sorry that the Dr., in his seventh number, has given his *summary* of thirty articles, numerically marked, of what he supposes he has achieved. It saves us the trouble of hunting for the pith of his objections, through the long and sometimes misty details, in which he had previously involved them.

*"Blunderbuss. A gun that is charged with many bullets, so that, without any exact aim, there is a chance of hitting the mark."—*Johnson's Dictionary.*

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Our first attention shall be given to the four following articles, all going to the same point.

16. There is a strong similarity between the course pursued by Dr. Green and a writer in South Carolina, who is supposed to be an *Infidel* of no common standing, and who styles himself "*Detector*." The *former Doctor* charges me with a "preconcerted plan" to revolutionize the Presbyterian church; *the latter*, with an attempt to revolutionize the Republick, by uniting "Church and State." They have both made charges without testimony to sustain them; they both had *party* objects to accomplish, by giving publicity to these unjust imputations; and the allegations of *the one* are just as true as the allegations of *the other;* or, in more simple English, the charges made by *both* of these writers, are unsupported by truth.

17. Dr. Green has totally failed to sustain the charge of "*preconcerted plan*" brought against the Low Church.

18. The admission of "*preconcerted plan and effort*" which Dr. Green says was freely made by some of the majority in the last Assembly, will be denied, openly, publickly and honestly denied by every man of *the one hundred and twenty-one* who formed that majority.

19. The editor has done great injustice to the Rev. Mr. Kirk, in the account he has given of his speech, and at the same time, deviated greatly from the account given of the same speech by the *Presbyterian, a paper in the interests of the High Church.*

Without stopping to remark on the "strong similarity" which our courteous, benevolent, and charitable moderator, who complained sadly that we treated him unbrotherly, has found "between the course pursued by Dr. Green and a writer in South Carolina, who is supposed to be an *Infidel* of no common standing,"—let us come at once to the business in hand.

The matter in controversy is precisely this—We have said that the majority of the last Assembly, "was the result of preconcerted plan and effort;" and this is positively affirmed to be an allegation destitute of all truth, by Dr. Beeman, with some aid from Mr. Peters, and Mr. Kirk—to say nothing of the volunteer disavowal of the gentlemen in Philadelphia. Here then, we are at issue on a definite point, namely, "preconcerted plan and effort," for securing a majority in the last Assembly. On this we affirm, and they deny.

Now in regard to this point, we wish, first of all, to clear ourselves of the charge of *slander;* for slander is a species of falsehood of no ordinary malignity. Let it then be well remembered, that leaving out of view the unfairness of bringing into the Assembly men who have no constitutional right to be there—church members and committee men—we have never uttered one word of censure, on using preconcert, plan and effort, to secure a majority in that body. On the contrary, we have, in the very number that has drawn forth the elaborate replies to our statements, not only admitted without reserve, that something of this kind was done by the Old School Presbyterians, in the year past, but have earnestly counselled them, so far to learn of their opponents, as to do far more in this way in the year to come, than they have ever done in time past. We think, and have so said once and again, that when interests of great importance are at stake in a church, it is right and proper for its ministers and members to use all lawful efforts, to send to the supreme judicatory of the church, where such interests are to be decided on, such a representation as they conscientiously believe will make a wise and right decision. Did we then *slander* the Dr. and his brethren, as we are grievously complained of for doing, by saying that we supposed they did what was done by ourselves, and what we wish still to be done, and what we have repeatedly said ought to be done, when the great interests of the church are in jeopardy? Whether in these opinions we were right or wrong, the avowal of them shows, that we did not apprehend we were writing slander, when we supposed

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that our opponents had acted upon them—just as we had done ourselves, only with more activity and effect. Men do not, we believe, intentionally slander themselves; and Dr. Beeman and company have given evidence enough, that they did not consider the case of Mr. Barnes and the great question about missions, as matters of small moment. Truly, when we said "none we suppose will deny or doubt," that Dr. Beeman in the south, and Mr. Peters in the north and east, "used all their influence to insure the result which was witnessed when the Assembly convened," we were so far from thinking that we uttered slander, that we believed we were only stating what it was natural and consistent for men who thought as they did, to do—what men of their views and feelings, could hardly refrain from doing. As it is not our belief that their cause was a good one, we cannot say that we think it was their *duty*, to do what we supposed they did. But we do say unequivocally, that if we believed their cause to be a good one, we should think it was their duty to do exactly what we supposed they did; and that they neglected their duty, if they forbore to speak and act, in the very manner in which they have laboured to show that they did not speak and act. Where then is our slander? and why the plaintive strains of Mr. Peters—going to show that he had NOT done some very censurable thing with which we had charged him? We never charged him with any thing that we supposed would be wrong, if his cause was right; and we have never even hinted that he himself did not believe that his cause was right. And we now say, without reluctance, that we verily believe he did and does think his cause a good one—a sad mistake, in our judgment, but one which we doubt not he labours under. We have never said, or meant to insinuate, that he visited Presbyteries, merely or chiefly for electioneering purposes. Our language does not require, nor we think fairly admit, of such a construction; or that *he* even visited Presbyteries at all. We said that if we had been rightly informed, Dr. Beeman had attended several judicatories of the church in the south. We certainly had been so informed, and on such authority that we fully believed the information might be relied on—otherwise, we would never have mentioned this circumstance in the paper where it is found. Dr. Beeman affirms that the fact was otherwise. Be it so—we mentioned it but as a circumstance, and this as a matter of information. Yet this mere *circumstance* is harped upon, both by him and Mr. Peters, as if their proving that they did not attend Presbyteries, was a proof of the fallacy of the most material part of our statement. We deny this—admit that they never attended either a Presbytery or a Synod, (which they allow that they did, when *they could not well avoid it*,) and our statement that they used their influence, one at the south and the other at the north and east, may notwithstanding be true, in every thing that is material. They might still use influence with individuals in conversation; and such influence, it is well known, may, and probably sometimes does, determine the acts of Presbyteries, when the individuals who used this influence, are a hundred or a thousand miles distant from the scene of action.

In like manner, in regard to Dr. Beeman's journey to the south—What reason had he to make a grievous complaint against us, that we did not mention particularly that he travelled for his health? We have never heard, nor do we at this moment believe, that his health was so impaired that he could not use his influence, in the

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way we supposed he used it, with great effect, if not as fully as if his health had been perfect. Could he not converse in private? Could he not make representations favourable to his wishes? Could he not suggest measures that ought to be taken to secure his object? Could he not do all this, and more? And was it not natural to think that he would do it? Would not any one believe that he actually did it, in a greater or less degree, if he had not denied it utterly? His health was not so bad as to prevent "his travelling considerably." He selects this as the solitary part of our statement that is true. We ask no more; to make good all we have supposed that he did at the south. He who could travel considerably, could talk considerably; could persuade considerably; could advise considerably; could plan and counsel considerably; and till we saw his positive denial of all this, we did really think that he had done something of the sort; and had no suspicion of being charged with slandering him, when we "supposed that none would deny or doubt" that, in this way at least, he used his influence at the south.

In our second number, two publications had been mentioned by us, viz. numerous extra copies of the Philadelphian, containing the defence of Mr. Barnes, and a series of letters, published by Mr. Peters, in the Cincinnati Journal: and we said that "strong excitement was doubtless produced and cherished by these means, in the minds of those friendly to the person, principles and cause of Mr. Barnes, and to the measures, operations and plans of the Home Missionary Society." Now what is the reply to this?—Take it from the twentieth article of Dr. Beman's summary—"It is strange that Dr. Green should complain of the 'extra copies of the Philadelphian,' and a 'series of letters,' published at Cincinnati, and refer to them as forming a part of a 'preconcerted plan' of electioneering; when these publications follow, in point of time, certain publications on his side of the question, and constitute a *reply* rather than an *attack*." Mr. Peters, in like manner, labours to prove that we were incorrect, in saying that it was "shortly after" the publication of the extra copies of the Philadelphian, that he issued his Cincinnati letters; and yet he admits that he published two of these letters cotemporaneously with the extra copies of the Philadelphian. Verily, if we never commit a greater error than this, we shall feel very easy on the subject of misrepresentation. Dr. Beman, too, rests the strength of his objections against the influence which we attributed to those publications, on the circumstances that "those publications follow, in point of time, certain publications on his side of the question, and constitute a reply rather than an attack." But he forgot to mention —possibly he did not know—that our side of the question had been attacked for three months by the friends of Mr. Barnes, in publications far and near, before any reply whatever was made to their aspersions; and then it was made only in pamphlets, which had a very limited circulation, while the flying sheets of our opponents carried their reproaches against us to every part of our country. But as to the merits of the case—the influence and excitement produced in favour of Mr. Barnes and the Home Miss. Society—it certainly is an immaterial circumstance, which of the publications were first and which last. Theirs *followed* ours by their own showing; and if it be, as it is commonly thought to be, an advantage in a controversy, *to speak last*, this advantage was confessedly all their own. But it does appear to us to be nothing better

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than palpable evasion, to seize on *a mere circumstance*, which affects not the merits of a cause, and by dwelling on this, endeavour to hide the merits altogether. Our statement was, that these publications produced excitement and partial feelings; and this they certainly had done, at whatever period they were published, during the winter and spring which preceded the last Assembly: and it is manifest that even the *circumstances* of their publication, were best adapted to the end they were designed to answer.

We had said that there was "good reason to believe" that Dr. Beman and Mr. Peters, "had the chief hand in marshalling the measures and the men that gave character to the Assembly." Here again, Mr. Peters makes a plea, resting entirely on *a circumstance*, that invalidates nothing we have said. He says, "I had not thought of him [Dr. Beman] as a candidate for the Moderator's chair, until it became the subject of conversation among a number of brethren, on our way to the Assembly, the day previous to his election. This is all the *preconcert*, in relation to the choice of a Moderator, of which I have any knowledge, among those who voted for Dr. Beman." Very good—and was not the *preconcert* you admit, sufficient for the purpose of *marshalling him* as the *man* for Moderator. But we expect to show, before we end this number, that whatever was the ignorance of Mr. Peters in this matter, there was *preconcert* somewhere else, at a much earlier period than the day before the election. And are we to believe, that the great concern of ordering matters in the Assembly so as to favour the A. H. M. Society, had no *marshalling* in the *mind* or *acts* of the Secretary, neither before he came to the Assembly nor afterwards, previously to entering on that *measure*?—a measure which, it is well known, had more to do than any other in "*giving character* to the Assembly;" and such a character too, as it never had before, and we hope will never have again. By the moderator, the committees of the Assembly were appointed, who decided, in the first instance, on all the important concerns of the session, and their reports were generally adopted with little alteration—in the important case of Mr. Barnes, with none at all. The report on the appointment of a new board of missions, was the only one of importance, so far as we recollect, that was either rejected or much modified—several were indefinitely postponed. Now, if all this is not *marshalling men and measures*, we know not what is—to say nothing of the arrangements made out of the house; in which, if they had not protested to the contrary, we should still think "*there was good reason to believe* that Dr. Beman and Mr. Peters had the chief hand."

Presumptive evidence, especially if it be very strong, is always admitted to have weight, and even great weight, in all such cases as that which we are now considering; and we certainly did think, when the Assembly was convened and came to act, that the presumptive evidence was about as strong as it could be, that there had been "preconcerted plan and effort," to render the house such as it actually was. A party that had never formed a majority of the Assembly before, had now, at the very opening of the Assembly, a decided majority; and this, too, when their opponents had taken more pains to prevent such an occurrence than they had ever used, on any previous similar occasion. No rival candidate for the Moderator's chair was nominated by his party—a circumstance of rather rare occurrence. In all the leading measures of the Assembly, the party marched to their object with

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a steady step and an unbroken phalanx, till the case of Mr. Barnes and the missionary question were settled; and then, so many members of that party asked for and obtained dismissions, that they lost their decided majority in the house. Now it is not denied, that the Old School members likewise acted with unanimity; but then it is also admitted that they did use "preconcert, plan and effort" to produce this effect. But Dr. Beman unequivocally denies every thing of this kind in relation to his party.—He says, "It needed no '*preconcerted plan*' to impart to it either existence or energy; and it called for no laboured 'effort' to mould or direct the means by which it should express itself, and breathe forth its benevolence upon the church and the world." Well, who can contradict the Moderator! But that such effects as we have mentioned should have been produced, solely by the causes which he assigns, we may be permitted to say, does appear to us *marvellous!—strange, and passing strange!* But he positively affirms it was so; and we agree to the maxim, and hope it will be remembered, that "there is no disputing against facts."

Within three days of the time we are now writing, we had an interview with a member of the last Assembly—a man of as unquestionable veracity as any one who belonged to that body. We had heard a good while ago, that he had said something about Dr. Beman's being nominated as Moderator, and we asked him to give us a correct statement of what he knew in relation to this point—He complied with our request; and said that Dr. Beman had been an entire stranger to him, till he saw him in the Assembly; and observing that he was very earnest in a debate which took place before the nomination of candidates for the Moderator's chair, he asked a member who sat next or near him, who that speaker was?—He was answered—That is Doctor Beman—he is the man that *we* intend to make Moderator. Shortly after, nominations for Moderator were called for, and this very man was the one that nominated Dr. Beman; and it was my impression, continued our informant, from his language and manner, and there being no other nomination by that party, that he had been appointed by the party to make it. Our friend did not know or recollect the name of this gentleman; but said he knew he was a Southern man, and rather believed he was from Virginia. Now, here is one fact, that looks exceedingly as if there had been *some* "plan and preconcert," for the election of a Moderator—and facts are stubborn things.

Again. Shortly after the Assembly had decided on the case of Mr. Barnes, a clerical member, who made some figure in the house, accosted a parishioner of Mr. Barnes, in the lobby, in this manner—"Are you not delighted? Mr. Barnes is entirely cleared. I came to the Assembly, pledged to my presbytery, to vote for Mr. Barnes, and to vote down the board of missions; and I assure you I was not alone." Two unimpeachable witnesses of these declarations, have given us what they believe were very nearly, if not exactly, the words which they heard distinctly uttered, on the occasion to which we have referred; and which we have, therefore, given with the marks of quotation. Yet Dr. Beman says, (see Nos. 17 and 18 of his summary,) "17. Dr. Green has totally failed to sustain the charge of *preconcerted plan*, brought against the Low Church. 18. The admission of "*preconcerted plan and effort*" which Dr. Green says was freely made by some of the majority in the last Assembly, will be denied; openly, publickly, and honestly denied, by

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every man of *the one hundred and twenty-one*, who formed that majority." Now, we ask, whether "*preconcerted plan* and effort" were not admitted, and even boasted of, by the gentleman whose language we have quoted above? and whether this admission, as well as that of him who nominated the Moderator, was not "*freely made?*" —without any urging, or other inducement than their own voluntary choice? If so, then we have not spoken falsely in saying that "preconcerted plan and effort were *freely* admitted by *some* of the members of the last Assembly." We, however, have in reserve, stronger testimony even than this. But what are we to think of the earnest, and emphatick, and unmeasured declaration of Dr. Beman, in his eighteenth article? The gentleman referred to above, was somewhat distinguished among the Dr's. "one hundred and twenty;" and is he prepared to do what the Dr. assures us "every man" of them will do! We hope not—for if he should, it might well be questioned, whether he "HONESTLY denied" all preconcerted plan and effort. He declared, too, that he spoke not for himself, but for his presbytery, and others—"I assure you I was not alone."

Again. A lay member from the presbytery of North Alabama, "freely admitted," to a gentleman who gave us the information within three hours of our writing, that he was instructed by his presbytery to vote for the acquittal of Mr. Barnes; but not for a change of the Board of Missions—The individual mentioned in the particular immediately preceding this, was from the state of New York—So that it appears, that from nearly the north-east to the south-west boundary of our church, there were at least *some* presbyteries, and of the Low Church party too, who had even instructed their representatives on the two subjects expected to divide the Assembly. Yet there was *no preconcert;* and the one hundred and twenty Low Churchmen, will to a man, "openly, publickly, and honestly deny it."

Again. We must still insist that our quondam pupil, the Rev. Mr. Kirk, for whom we feel, and have long felt, real kindness, did actually make the statement, substantially, which we attributed to him in our second number. Indeed, after all he has said, we do not see how his statement differs materially from that made by ourselves. A friend, by no means deficient in acumen, affirmed to us yesterday, that it was his judgment, that Mr. Kirk's representation went as strongly to the point, for the maintenance of which we alleged it, as our own; and we must turn his own language to us on himself, and tell him plainly, that we think "he has, to say the least, risked his reputation for candour and discretion," in his letter to Dr. Beman—far more than we have done, in all that we have said in this controversy. He admits, that "what he said was entirely unpremeditated as a speech;" and so far as we have been able to ascertain, it was the general impression that he spoke under a good deal of embarrassment—which truly he might well feel, in uttering what he did. We are willing, therefore, to believe, and do believe, that others can recollect what he said, rather better than he can himself; and it is in the distinct recollection of many, that he gave a broad intimation, that he, with others, had come to the Assembly to acquit Mr. Barnes, change the Missionary Board, and displace its Secretary. Alluding to his party, he intimated plainly, that they seemed disposed to use a concealment in this matter, which he should throw off, and speak freely—Such was the clear import of what he said, although we pretend not to give his words. And it was for this dis-

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tinct avowal of what he and his party had in view, that Mr. Russell thanked him, with repetition and emphasis, in his reply. Neither is our representation, as Dr. Beman affirms, *inconsistent*, though not exactly the same, with that which appeared in the Presbyterian; and if it were, we should insist, that those on whose authority we write, were more favourably situated than the reporter, to hear correctly what was said by Mr. Kirk. He seems to think that we treated him with insult, in saying that he went to the Assembly on an "errand"—He says "this is too ungenerous for my venerable teacher and friend." We do assure our beloved pupil, that we had no such intention or thought in our mind, as that which he appears to have imputed to us in this complaint. What did we say?—"His errand [to the Assembly] without doubt was that of many others." Now we have been accustomed to think and say, that a man may go on *his own errand*, as well as on that of another—using the term *errand* to denote *the main object or purpose*, for which one goes to a particular place. We believe this is a common use, even in theological writers. One example occurs to us at the moment. Henry, in commenting on the parable of the Pharisee and Publican, [Luke xviii. 10—14] says of the Pharisee, "He went up to the temple to pray, but forgot his *errand*." And when we said that many others did what Mr. Kirk did, we are rather surprised that he should suppose, (as it would seem that he did suppose) that it was our intention to impute to him *a servile act*. We declare that we had no such thought or design.

Once more. In the course of last summer, a member of the committee on the case of Mr. Barnes, told us, without any inquiry on our part, that Dr. Spring, who was on the same committee, had mentioned, that when he and Dr. Beman were together, out of the Assembly, while the votes were being taken for the Moderatorship, for which they were the only candidates, Dr. Beman had admitted in conversation, that he had known for some time that he should, if present, be a candidate for the Moderator's chair; and that he should lose a number of votes by the absence of some members, who, if present, he knew would vote for him. Meeting with Dr. Spring at Princeton, N. J. in September last, we took the opportunity to request him, if he had no objection, to state to us what had passed between him and Dr. Beman, on the occasion referred to. He did so, readily and freely; for it appears there was no obligation of secrecy, either expressed or implied, in regard to this affair. Having occasion to write to Dr. Spring, in November last, on another subject, we took the opportunity, as Dr. Beman's publications were then before the publick, to request a written statement of the verbal communication made at Princeton. We received in reply, a letter dated November 22d, 1831, which is before us while we write, and from which we make the following extract,—"How *could* he say to me, unsolicited and unprovoked, and at the very time when the votes for the Moderator's chair were counting, that he "knew three months ago, if he should be a member of the Assembly, and present at its opening, that an effort would be made to make him Moderator!" and moreover, that there were "eight votes he had lost from the absence of members from Virginia." Let it be noted, that the marks of quotation in this extract, are in the letter, exactly as we have here exhibited them. An indignant voice from Virginia has reached us, through the publick papers, demanding to know the truth of what is here stated; as the substance of it had, some time previously, appeared in one religious newspaper, if not in more. No denial, so far as known to us, has yet appeared, after time

quite sufficient for its being made. And now we ask with Dr. Spring, and believe the whole religious community, so far as acquainted with Dr. Beman's VINDICATION, will ask—"how *could* he say" what he has said? Have we spoken falsely, in saying "it was freely admitted by *some* who helped to form the majority" of the last Assembly, that there had been "preconcerted plan and effort?" Did not Dr. Beman help to form that majority; and did he not *freely* admit it—"unsolicited and unprovoked?" And how will his admission to Dr. Spring compare with his 18th article that we have quoted? Is he not "a man of *the one hundred and twenty-one*, who formed the majority" of the Assembly? And will it now, by him, be "openly, publickly, and honestly denied" that there was any "preconcerted plan and effort" to make the Assembly what it was? Has he not said explicitly, that he knew three months before the meeting, that if present, an "*effort* would be made to make him Moderator?" Could this possibly take place without preconcert, and a good deal of it too? Could he be sure that eight members from Virginia would, if present, vote for him, if with them there had been no preconcert? Are we to believe that at the Synod in Winchester, he spent his whole time in religious exercises, and entered into no preconcert in regard to "men and measures" in the next Assembly? Is it credible that he could know, three months before the Assembly, when he was far distant in the south, what he says he did know, if there had not been some special communication between him and his party at the north and east?—And does such a correspondence consist with an open, publick, and honest denial of all plan and preconcert whatsoever? In fine, does not his admission to Dr. Spring, palpably contradict a large part of all that he has said with so much confidence, in his publication entitled "Review and VINDICATION?" We leave the answers to all these questions to our readers themselves—We choose that they, rather than we, should say what are the proper answers.

We have a few more items of account to settle with Dr. Beman, if we are spared to the coming month; and then we hope to have done with this unpleasant controversy.

We were not aware, till the former part of this article had passed the press, that we had placed a letter more in the name of Dr. Beman than belongs to it—We hope the error will be excused—it was corrected as soon as discovered.

Review.

REVIEW *of a Review in the Christian Spectator, entitled*—"CASE OF THE REV. ALBERT BARNES—*The Way of Salvation*, a Sermon by the REV. ALBERT BARNES."

(*Continued from p.* 71.)

The Christian Spectator, in pronouncing the eulogy of Mr. Barnes, manifestly with a view to show how unreasonable and bigoted must have been those members of the Presbytery of Philadelphia who voted against his reception, boldly and in unqualified terms affirms, that he "brought with him from the Presbytery to which he previously belonged, the amplest testimonials to his piety and worth, to the soundness of his faith, and the fervour of his zeal in the cause of evangelical religion." As this was contrary to our recollection of

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facts, and we found we could do it without much trouble, we asked the Stated Clerk of the Presbytery, in whose hands such documents are always deposited, to give us a sight of the testimonials that Mr. Barnes brought with him. He did so, and we will lay the whole before our readers, that there may be no farther question about the facts of the case.

At a special meeting of the Presbytery of Elizabeth Town, duly called by the Moderator, and held June 8th, 1830, for the following, among other purposes, viz. —"To give opportunity to the 1st congregation of Philadelphia, to renew their call for the Rev. Albert Barnes to become their pastor—and to do whatever, connected with this call, may be necessary to bring it to a final issue;"—a minute was made, of which the following is an extract.

"Mr. Ambrose White, and Mr. Benjamin W. Richards, appeared as Commissioners, on behalf of the First Church in Philadelphia, to *renew* the call laid before the Presbytery at their last meeting for the Rev. Albert Barnes to become their pastor."

The Commissioners were heard in favour of the renewal of the call, when it was resolved, that the call be again put into the hands of Mr. Barnes.

Mr. Jonathan Oliver appeared in Presbytery as a Commissioner from the congregation of Morris Town, and produced an attested copy of the proceedings of that congregation, held the 2d inst.

This communication contained the following paragraph, viz. "That it is the determination of the Congregation at Morris Town, not to make any objection to the dismission of the Rev. Albert Barnes from this congregation; but wish to express our willingness, that a dismission be given him if he desires it."—The Commissioner stated that the vote on this subject was unanimous.

Mr. Barnes was then called upon to express his views in relation to this call, when he informed the Presbytery that he still felt it to be his duty to remove to Philadelphia.

The roll was then called to give an opportunity to each member to express his opinion on this subject. After which the vote was taken, when it was Resolved, that the Presbytery agree to the translation of Mr. Barnes.

Resolved, that the pastoral relation of Mr. Barnes, to the congregation of Morris Town, be, and it hereby is, dissolved; and the congregation of Morris Town is hereby declared vacant.

Mr. Barnes applied to be dismissed from this Presbytery to join the Presbytery of Philadelphia—Resolved, that the request be granted—And the Rev. Albert Barnes is hereby dismissed from us, and recommended to the Presbytery of Philadelphia, as a minister in good standing with us.

And Mr. Barnes having accepted a call from the First Church of Philadelphia, within the bounds of the Presbytery of Philadelphia, he is hereby required to repair to that Presbytery, that the proper steps may be taken for his regular settlement in that congregation."

A true extract—Attest—

JOHN M'DOWELL, *Clerk.*

No other testimonials than the foregoing were brought by Mr. Barnes from the Presbytery of Elizabeth Town to that of Philadelphia. And now we ask, where are "the amplest testimonials to his piety and worth, to the soundness of his faith, and the fervour of his zeal in the cause of evangelical religion?" Is there a single word in this document to authorize the statement in the Spectator? —Not one. There is not a word of any kind in favour of Mr. Barnes, except that he was dismissed from the Presbytery of Elizabeth Town and recommended to that of Philadelphia, as a minister in good standing with the former of these bodies. We thought, when we first heard this certificate read, that it was as negative and naked as any thing of the kind that we ever heard; and we think so still. We had heard great eulogies of the pre-eminent piety and talents of Mr. Barnes, and of the high estimation in which he was held, both by the people of his former charge, and by his ministerial brethren; and we were entirely disappointed, when the foregoing paper was read in the Presbytery. Yet let us not be misapprehended. Neither the writer, nor any other member of the Presbytery, so far as known to the writer, ever objected to this certificate, either publickly or privately, on account of its baldness. It testified that Mr. Barnes was in good standing with the Presbytery

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he left; that is, free from all censure or process of censure; and as such, it recommended him to the Presbytery of Philadelphia—and this was all that could be demanded. Neither is our private opinion in favour of highly eulogistick testimonials in such cases—especially when quite young ministers are dismissed from one Presbytery to another. Some short expression of fraternal feeling and affection, is all that we think proper. We would, in any instance that could occur, protest against such testimonials as the Spectator affirms were given to Mr. Barnes. But it was to the purpose of the Spectator, to show that the Presbytery of Philadelphia had rejected a very *extraordinary* young man, and one that had been recommended by the Presbytery he left, in a very *extraordinary manner*. This article was to be read by the members of the General Assembly, just before the trial of Mr. Barnes; and therefore this sweeping, eloquent and unqualified commendation, for which no foundation existed in truth or fact. We do not mean to say, that the Spectator intended to utter known and wilful falsehood. We think it probable that he had so high an opinion of his friend and coadjutor, that he thought it could not be, that the Presbytery of Elizabeth Town did not give him all that is explicitly declared to have been given him. But we do mean to say, that nothing can justify such reckless and totally unfounded assertions, as those on which we remark; and that the work in which they are found, affords reasonable ground to suspect, that its other statements partake of the same character.

We make no additional remark on the sentence which immediately follows that which we have last quoted—We have said in reference to it, in our last number, all that we wish to say. The Spectator proceeds—

"The attack on Mr. Barnes is, therefore, a warfare against *principles;* and the question is now to be decided, whether any and every man may be driven from the Presbyterian church, under the painful imputation of *heresy*, simply for maintaining opinions in which he is supported by the names of DWIGHT and FULLER; and in which he coincides with the thousand clergy of New England, and more than half that number in the Presbyterian church."

Terrifick indeed! "a thousand clergy in New England, and more than half that number in the Presbyterian church," coincide exactly in the opinions of Mr. Barnes. Truly, if this be so, we think it is high time for the friends of sound theology to buckle on their armour, and to prepare themselves with every lawful weapon both of defence and offence, that with some prospect of success they may be prepared to meet this mighty host, in the "warfare of *principles.*" But although we by no means think the number of our adversaries contemptible, either in New England or in the Presbyterian church, yet we are not disposed to believe that this statement has been made on any thing like a correct counting of numbers. We believe that here, as in what we have already shown, the Spectator has spoken at random—spoken what his wishes led him to think must be the fact, and not what can be at all sustained by proof. Where did he get his statisticks of *numbers* and *opinions*, to authorize this second broad and unqualified assertion? It is all but impossible that he should have any thing of the kind to justify it; and to speak in this manner, on conjecture, however it might serve his favourite purpose of bringing odium on the Presbytery of Philadelphia, and of prejudicing the minds of those who were to decide on the case of Mr. Barnes in the General Assembly, will not, if our auguries do not greatly deceive us, recommend him ultimately to any lover of truth and candour.

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We are glad to find that we can agree with the Spectator in any thing; and we do agree with him fully, that we are engaged in "a warfare of *principles*." Let this be kept steadily in view—*Men* ought to be out of the question, in this controversy. "The principles of the oracles of God—the principles of the doctrine of Christ," as laid down in our Standards, are the matter of our polemicks. If, therefore, to the names of *Fuller* and *Dwight*, the Spectator had added a hundred, or a thousand more, of men eminent in the church of Christ, it would, in our view, have been nothing to the purpose. Let us explain ourselves a little; and indeed we are right glad of an opportunity to do it. We are represented, we know, as bigoted and uncharitable; and yet we suspect that none of our accusers are more liberal and charitable than ourselves. They only seem to think that it is desirable to make an *Olla podrida* of all Christian denominations; and we think that, till the Millennium is a little nearer than it is at present, they would better be kept separate. We do verily believe that there have been, and probably now are, real Christians, those who will be acknowledged as such in the great day of final decision—will be saved at last, yet some of them, "so as by fire"—among almost all denominations of Christians—observing that we do not hold those who deny the divinity of our Lord Jesus Christ, to be Christians at all. Our charity embraces, among the Roman Catholicks, such men as Thomas à Kempis, Fenelon and Pascal; among the Lutherans, such as Melancthon, Swartz and Jœnicke; among the United Brethren, or Moravians, such as Latrobe, Montgomery and a cluster of missionaries; among the protestant Episcopalians, such as Newton, Scott and Whitefield; among the Quakers, such as Gurney, Murray and Savary; among the Baptists, such as Bunyan, Fuller and Hall; among the Methodists, such as Fletcher, Adam Clark and Somerfield; among the Congregationalists (besides the great body of the Puritans, and thousands of their descendants in England) such, in our own country, as Trumbull, Dwight and Smalley—and very, very many more, that we could name, among the living as well as the dead; although we choose to mention only the dead. We should have put down here the name of the great president Edwards; but he was in sentiment a decided Presbyterian; and left a manuscript in favour of Presbyterian church government; as his son, the second president Edwards, distinctly admitted to us, not long before his death. Besides, the elder Edwards was either a member of the Presbytery of New Brunswick, at the time of his death, or would soon have been so, if his lamented decease, shortly after his becoming president of the college at Princeton, had not prevented.

But now, because we entertain charity—even a fervent charity—for such men as we have mentioned, and believe many of them to have been pre-eminently pious, are we bigots, and strait-laced Sectarians, beeause we would object to having them, or those like them, without a change of opinion, in the Presbyterian church? and the most of them, too, as publick teachers? We think not. We love the memory of such of them as are dead, and we love the living who resemble the dead, *just where the living now are;* but we cannot love to have them in our church. Are we asked why not? For two good reasons, as we think. The first is, they could not come *honestly* into our church, and we do not wish any one to come in dishonestly. In *consistency* with their known and

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avowed principles, both as to doctrine and church government, they could not conscientiously return an affirmative answer to two questions, required to be so answered by every minister who enters our church, namely, "Do you sincerely receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures? Do you approve of the government and discipline of the Presbyterian church in these United States?" We regard as a most unworthy and criminal equivocation, the plea, that our standards may be adopted as containing "*the system* of doctrines taught in the Holy Scriptures," while yet an objection is taken to several doctrines, regarded as highly important, and even fundamental, in those standards—It seems to us that on this principle, even a Mahomedan might adopt our Confession of Faith. We know of no doctrines that are more fundamental in our system, than those which relate to imputed sin and imputed righteousness; and these are denied most strenuously, by some who ask to come into our church; and by some who are already in it. How conscientious and honest men can have done this, and how such men can ever do it, is a problem which we cannot solve; and therefore we do not wish that any man who rejects those doctrines should do it, till he changes his opinions in regard to them. We will here remark, in passing, that we have looked with some care into a portion of the writings of Fuller and Dwight, since we began to write this review; and we are persuaded that the system of the Spectator and his *protegé*, taken as *a whole*, differs materially from that of those eminent men. But if it did not, the question in relation to the sermon of Mr. Barnes, was not—does it agree with the writings of Fuller and Dwight; but does it agree with the Confession and Catechisms of the Presbyterian church?

—There is a wonderful desire in our opponents to get some other standards than these—It is too manifest to need remark, that none of the good men we have referred to above could, without a change of opinion, "approve of the government and discipline of the Presbyterian church in the United States"—So approve of it, as to give it the preference to all others; and therefore sustain it in its integrity, when brought in conflict with any other.

Secondly. We do not wish to see such good men as we have mentioned as teachers in the Presbyterian church, without a change of opinion, because this would make it an incongruous, discordant, pie-bald, and even ridiculous association, and very soon subvert it altogether. This is the very evil that has, to a considerable extent, come upon us already; and unless it be speedily arrested and turned back, it will leave our church nothing that is *Presbyterian*, except the name. Almost every species of doctrine, short of avowed Unitarianism, is already preached and published, by teachers in our church; and the last General Assembly was, on one important occasion at least, converted into a Congregational Association. This state of things has been reached by gradual advances; and only a few steps more are necessary, to leave both our doctrines and government entirely out of sight, as has been effectually done in the church of Geneva—and as was in a fair way to be done in the Synod of Ulster in Ireland, till the orthodox part of that Synod, two or three years ago, took a stand which has saved them and their church from being subverted, and has restored it to a sound and prosperous state. This mischief is effected by the coming in, at first, of men who have a reputation for piety, but who do not love either the distinctive doctrines or the order of our church. "What," it

is said, "what, though they do not hold our doctrines just as we hold them, nor like our church order entirely, they are surely good and pious men, and men of talents too —Let us take them in, they will do a great deal of good, and do great honour to our church." They are accordingly received. Then comes a class, composed of those who are a shade or two inferior to the former, and the precedent, already set, is pleaded, and they are admitted. To these succeeds another class, and then another, and another still, till every vestige of regard, both to doctrine and government, is gone from the church. We know it is exactly here, that we differ from a number of our worthy and excellent brethren: and we know, too, that some allowance must be made, in regard to those discrepancies of opinion, which will exist among men who do honestly and cordially adopt our whole system. On this subject we were glad to see a paper, recently, in the Biblical Repertory; and we do not differ far from that writer. But we do enter our decisive and solemn protest, against receiving men, on a plea of their eminent piety, talents and usefulness, when in doctrine or in church order—one or both—every discerning and candid man will say, they are not with us: And we do beseech our brethren to remember that this is the very door, by which eventual destruction is likely to come upon our church, as it has heretofore come on others. If it is worth while to preserve the Presbyterian church at all, this is the very pass—the Thermopylæ—at which it must be defended. We would say to every man who desires to enter here—"Let your character and claim to piety and usefulness be what they may, stay where you are; and we shall think much more highly of you, than if you are willing to take obligations that by no fair construction can be taken, in consistency with your known and avowed sentiments. But willing or unwilling, we will not be treacherous to our trust, and by admitting you, become accessory to the eventual corruption and ruin of our church."

We have now come, or rather returned, to the very ground which was taken, by those who opposed the reception of Mr. Barnes, in the Presbytery of Philadelphia. They did not believe that any pretensions to piety or talents, which could be set up in his behalf, were to decide the question whether he was, or was not, a fit man to be a member of the Presbytery to which they belonged; and to be set over a congregation, of whose spiritual interests the Presbytery was sacredly bound to act the part of a faithful guardian. He had preached and published a sermon, which, to those who objected to his reception, seemed evidently opposed, in several very important points, to the doctrinal standards of the Presbyterian church. In regard to these points, and to the sermon generally, he positively refused to be questioned at all. We admit that the ground on which he professedly did this, was a point of constitutional order. But that point was contested by those who wished to examine him; and when entreated by a venerable lay elder of the Presbytery, voluntarily to waive the point taken on the constitution, he utterly refused. And when, after his reception by the majority, he professed to make some explanations, as a matter of his own choice, (still pointedly refusing to answer a single question) he said nothing that was in the least satisfactory. In these circumstances, and on these grounds, a number voted against his reception; and when that number afterwards became a majority of the Presbytery—made the sermon a subject of Presbyterial procedure, specified distinctly its objection-

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able points, and wished him to give explanations—he continued to refuse, still objecting that all this was unconstitutional. His explanations were all reserved for the pen and the press—He read them indeed to the Synod at Lancaster; but to the best of our recollection, he answered but three or four questions there; and in those answers disavowed his belief of certain principles contained in our Catechisms. For acting as here stated, the Presbytery is held up to the publick, in *a Congregational publication*, as acting in a manner the most unreasonable and oppressive; and this publication is obtruded on the members of the General Assembly of the Presbyterian Church, when about to sit in the capacity of a court of the Lord Jesus Christ, to examine and judge on the matter at issue, between the Presbytery of Philadelphia, and Mr. Barnes and his friends. Let the impartial world decide on the equity, modesty and decorum of the Spectator, in the whole of this proceeding.

Leaving to the able writer in the Religious Monitor, published at Albany, the complete dissection of Mr. Barnes' sermon, and the exposure of the perfect futility of his explanations; and believing it in vain to attempt any correction of the Spectator's errors on the subject of imputation, after our friends at Princeton have, as we are informed, given him over as among the *incurables*—we bid him farewell—till called, perhaps, to another interview, by some publication that he may be getting ready to send on to the next General Assembly.

Literary and Philosophical Intelligence, etc.

Locusts.—About a month ago an innumerable swarm of locusts made their appearance on the place of Mr. De Waal, Field Cornet, Cold Bokkeveld; the swarm covers more than a mile square, when they settle on the grass or among the bushes. An attempt was made to destroy them, by setting fire to the bushes in the morning, before they began to fly; but although millions have been destroyed in this manner, their number appears nothing decreased. Towards the afternoon, if the weather is warm, they arise, and appear to drive with the wind. They do not rise high, but their thickness is such as to darken the place over which they fly; they come round and cover the house and offices, and also the garden. When they settle, they eat the place bare in a few minutes; there is, however, grass sufficient to satisfy this immense multitude, without any loss being felt. A cloud of them passed within a few yards of my window yesterday afternoon, in a train, of many millions thick, and about an hour in length—they were so near that I could catch them without going out; they were eagerly attacked by the turkeys and other poultry, which appeared to feed deliciously upon them. They have not as yet done any harm to the crops, they being too young, and the grass more enticing. In their flight, myriads remain on the ground, which are devoured by the crows, blackbirds, &c. The fear is, that the eggs or spawn which they leave, may produce equal, if not more, at some future period, which may then be destructive to the crops after the grass begins to dry and waste. In cold rainy weather they remain still—it is only when it is fine and warm that they move.—*South African Com. Adv. July* 30.

Distant Sight.—I have heard it remarked (by Humboldt I think) that the air, in parts of South America, is so very transparent, that you can distinguish the white garment of a man at nearly fifteen miles distance. I have made the same observation in this country: I could, from the top of a mountain, distinguish, with the naked eye, a white house where I had lodged, at Castello Roderigo; and the distance could not be less than thirty-six miles, in a direct line. This would not be credited by a person only acquainted with the English atmosphere, where, in the finest day, with some difficulty, you can discern St. Paul's from the hill between Egham and Englefield-Green.

Aug. 17. I again visited my hill, and to corroborate what I have before said, I could distinctly see the French batteries playing upon Almeida, and the garrison returning the fire; the sound was not

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heard. The distance from Almeida, in a direct line, is not less than thirty-two miles. [*General Mackinson's Journal of the Campaign in Portugal.*]

Rev. Joseph Wolffe.—Letters from this eccentrick missionary from Persia, have been received. He was at Tabrez, on his way to Tartary and the borders of India, for the avowed purpose of preaching Christianity to the heathens in these countries. The Persian Government, though Mahommedan, was affording him every necessary facility for his mission, giving him letters of friendship, passports, &c. It is well that Mr. Wolffe has selected those barbarous regions, for the theatre of his missionary labours. Were he in some parts of the United States, he might be in danger of chains and imprisonment.

Manufacture of Shoes at Lynn, Massachusetts.—The number of pairs of shoes manufactured at Lynn, during the year 1831, was 1,675,781—value, $942,191. Number of males employed, 1,741—females, 1,775. Value of materials, $414,000. Net profit of labour, $528,000—average earnings of each operative, (male and female) $150.17, per year, or forty-one cents per day.

There are no boots made at Lynn, except for ladies, misses, and children; and the only kind of shoes manufactured for men are pumps. This will account for the number of females employed in the manufacture.

Longevity of Birds.—It is a fact, says the Baltimore Gazette, that a parrot died last week on Fell's Point, which had been in the possession of one individual forty-five years—the parrot died two days before its owner.

The Centennial celebration of the birth day of Gen. Washington, at Philadelphia, was indeed a grand and imposing sight. No similar procession, that we have ever witnessed, equalled it. It was, and will be, a proud day in the annals of that city. The Centennary has been celebrated every where in the cities, towns, and villages throughout the country, with greater or less demonstrations of respect. The Legislatures of the states of Pennsylvania and Virginia adjourned over, to pay honour to the day; and we presume that every state Legislature that is in session did the same. Never perhaps was the memory of any publick man so honoured; for never had there before lived a publick man whose virtues only can be remembered. Washington's Farewell Address was publickly read at many of the celebrations, and was published in many of the journals issued on that day. Of all our cities, however, Philadelphia seems to deserve the palm of pre-eminence in devotion to the memory and principles of Washington; and no wonder, for there he was best known.

Works of a Woodpecker.—James Villa, Esq. of Bedford, Mass. has left in our office a sample of the labours of the *Red-headed woodpecker*, (*Picus erythrocephalus*) which exhibits a curious specimen of the power and industry of that little animal. This consists of the branch of a young tough white oak, between two and three inches in diameter, perforated to its centre by the bill of the bird. The hole is as neat and well defined as could have been mortised by a mallet and chisel. The object of the woodpecker, in this performance, was, evidently, the attainment of a worm, probably one of the species of the Borer, which so often attacks the apple tree. The worm had made a hole in the branch about the size of a goose quill, four or five inches below the place *gouged* out by the bird, and was proceeding upwards when the woodpecker broke in upon and devoured the depredator. That this little despised workman, viz. the red-headed woodpecker, with his head for a mallet and his bill for a chisel, should make such a perforation is more wonderful than the structure of the pyramids or the pantheon.

Mr. Cornelius Cowing, of Roxbury, once informed us that he found in the stomach of a woodpecker no less than twenty-three borers, which had been recently extracted. The tongue of this bird is sharp pointed and bearded, on which he impales the insects which reward his labours. The efforts of the woodpecker, however, are often misunderstood, and they are stoned or shot for their good deeds, by the stupid bipeds in whose service they are engaged. The perforations they make to extract insects are, by some, thought to injure the tree which they are ridding of the worm in its vitals, and death is the reward which ignorance inflicts on its benefactors.—*N. E. Farmer.*

Sugar from Potato Starch.—The last number of Silliman's Journal has an article on the manufacture of Sugar from Potato Starch. The writer says—

"A bushel of potatoes weighs about sixty pounds, and gives eight pounds of pure, fine, dry starch. This amount of starch will make five pints of sugar, of the weight of nearly twelve pounds to the gallon, equal to seven pounds and a half to the bushel of potatoes, or a little less than a pound of sugar to the pound of starch. The sugar is not as sweet as the Muscovado sugar, nor is it actually as sweet as its taste would indicate.

"The sugar may be used for all kinds of domestick purposes. It ferments with great liveliness and spirit, when made into beer, yielding a healthful and delicious beverage, and on distillation a fine cider-brandy flavoured spirit. It would,

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however, be most useful in making sweetmeats, and may be used upon the table in lieu of honey, for which it is a good substitute. It has already become a favourite with most people who have become acquainted with it. Its taste is that of a delicious sweet, and as an article of diet is unquestionably more healthful, and less oppressive to the stomach, than any other sweet ever used."

The abandonment of the use of ardent spirits on board of our national vessels appears to be viewed with increasing favour, by those who are the immediate objects of the benefit thus intended to be effected. The Washington Globe states, that in several of the publick vessels on foreign stations, more than half their crews have voluntarily relinquished ardent spirits, and accepted the cost of their customary allowance, in the small sum substituted by the Secretary of the Navy. Late letters from the John Adams and Potomac, represent that this change in the habits of the sailors had taken place to a great and most exemplary extent.

Religious Intelligence.

FOREIGN.

We think the two following articles, taken from the last monthly publication of the British and Foreign Bible Society which has reached this country, will be gratifying to our readers—The death of Mr. Greenfield, the subject of the second article, is a loss to the whole Christian world. His talent for the acquisition of languages was a real prodigy; and his industry and fidelity were, it appears, highly exemplary.

CHOLERA MORBUS.

At a Meeting of the Committee, November 25, 1831,

It was resolved, That while the Committee of the British and Foreign Bible Society have much satisfaction in knowing, that in every place the necessary precautions are actively taken to prevent, if Divine Providence permit, the introduction of the Cholera—and that suitable preparations are also entered into to meet it, should it appear—they do consider that there is a voice of the Almighty to be regarded in this visitation, and a duty to be performed by the British and Foreign Bible Society.

That this Committee record their devout conviction, that the truths of the Sacred Volume, when accompanied by Divine teaching, can minister patience and strong consolation under the severest sufferings, and prepare the immortal spirit for its departure to another world, by the reception of the knowledge they convey of Him, who, "as Moses lifted up the serpent in the wilderness, was lifted up, that whosoever believeth in Him should not perish, but have everlasting life."

That this Committee express their hope, that when the hand of the Lord is lifted up, some may be led to consider their ways, and to desire the instructions of Heavenly Wisdom; and they therefore regard it most necessary that the New Testament should be ready at hand for every one, whom affliction may be the means of disposing to peruse it.

That while this Committee remember, with gratitude to Him who has crowned the past labours of the Society with good success, that there are countless multitudes now in possession of the Scriptures who, humanly speaking, would not have possessed them but for the efforts of Bible Societies, they yet remember that in England generally, and in the Metropolis especially, thousands of *families* still remain unsupplied.

That it be recommended to the Committees of Auxiliary and Branch Societies to communicate with their respective Associations, and to appoint an immediate investigation into the wants of their neighbourhoods; and wherever they find a *family* destitute of the Scriptures, to offer a copy of the New Testament, with the book of Psalms, as a loan.

That the expense of providing a Loan Stock, for the above purpose, be borne by the Parent Society.

At a Meeting of the Committee, November 21, 1831,

It was resolved, That, feeling very deeply the greatness of the loss sustained by the Society in the death of its late SUPERINTENDENT OF THE EDITORIAL DEPARTMENT, this Committee yet desire to meet that loss in a becoming spirit of submission to the will of Him who ordereth all things in perfect though inscrutable wisdom.

That this Committee, before they record their sense of the distinguished talents of their deceased friend, desire to express their devout conviction that the gifts of intellect, with which he was endowed, proceeded from Him "who is the true light which lighteth every man that

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cometh into the world,"—and the consolation they derive from the reflection, that those gifts, from their first possession, have been consecrated to the advancement of biblical literature; their late friend having been almost exclusively devoted to the important work of editing the Holy Scriptures, or works intimately connected with them, during the whole of his short but laborious career.

That this Committee remember with gratitude and astonishment, that, in the nineteen months during which Mr. GREENFIELD had been engaged in the service of the Society, his varied talents had been brought into exercise in no less than twelve European, five Asiatic, one African, and three American languages; and that, since the commencement of his engagement, he had acquired a considerable degree of skill in the following languages, with which he had previously been wholly unacquainted—the Peruvian, Negro-English, Chippeway, and Berber.

That this Committee believe that they are fully justified in extending to all other works, in which he had been engaged as editor, the following honourable testimonial, borne by their Librarian, T. P. Platt, Esq., on the completion of the printing of the Modern-Greek Psalter:—

"Mr. Greenfield, in carrying this work through the press, has uniformly exhibited—

"I. Sound learning, and critical judgment.

"II. A constant perception of the duty of faithful adherence to the very letter of the Sacred Original.

"III. Minute and unwearied diligence, extending itself to the accurate marking of every supplemental word introduced in the translation, and to the careful arrangement of stops and accents."

That this Committee cannot suffer to pass wholly unnoticed some of the extra-official labours of Mr. Greenfield. They remember, with delight, that it was his valuable defence of the Mahratta version of the New Testament, against the criticisms advanced in the *Asiatic Journal* for September, 1829, that first brought him under the notice of the Committee. Of the Mahratta language he had no previous knowledge, nor yet of some of the other languages referred to in the work: and when it is stated, that the pamphlet appeared within five weeks of his directing his attention to the subject, no stronger proof could be afforded of the remarkable talent with which he was endowed for acquiring languages. His reply to various strictures on the Surinam or Negro-English version, was another memorial of his diligence, as well as of his good-will to the Society: while, more recently, his observations, which have appeared in the *Asiatic Journal*, in reply to the criticisms of Col. Vans Kennedy on his defence of the Mahratta Version, may be appealed to, as confirming the opinion entertained of his high talents and sound learning;—while a posthumous memorial has yet to appear in the same journal, through the kindness of the editor, in which a defence of the Arabic version will be found.

That this Committee feel it a duty to record their persuasion, that nothing has occurred, during his brief connexion with the Society, to invalidate those satisfactory assurances of the unexceptionable moral and religious character of Mr. Greenfield, which were received at the time of his appointment; while, in the transaction of business, he has uniformly conducted himself with such skill, diligence, and urbanity, as fully to realize the expectations that the Committee had entertained.

That this Committee desire to convey to his widow and fatherless children an assurance of their most sincere sympathy, under their painful bereavement; while they, at the same time, commend them to him who hath said, in His Holy Word, "A Father of the fatherless, and a Judge of the widow, is God in his holy habitation;" and express their hope, that by the power of the Holy Spirit they may seek their consolation through faith in Christ Jesus, who is "over all, God blessed for ever."

View of Publick Affairs.

EUROPE.

The latest European advices are from Liverpool of the date of January 21st.—In the course of the month, a number of foreign articles seemed to indicate, and indeed it was plainly stated, that there was imminent danger that a general war in Europe was likely soon to take place. The causes assigned were, the determination of Holland not to yield to the articles agreed upon by the representatives of the five Great Powers, in their conference in London, relative to the boundaries and other unsettled points, between Holland and Belgium; and the prospect that Russia and Austria, and perhaps Prussia, would sustain Holland, and that France and Britain would side with Belgium. But the last Liverpool paper holds this language—"It is now pretty certain that the business will be ratified before the 30th" [of January.] Prussia has already sent in her adherence, and though the Dutch king talks about the refusal of the Autocrat, there is all but certainty of his assent." Another article, however, of the same date, gives

somewhat of a different sentiment. It says "It was stated that the Prussian government had ratified the treaty relative to Belgium conditionally, the ratification to take effect only in case it should be exchanged with those of all the other powers. It was reported that the Russian Government, after several discussions, had come to the determination of not ratifying the treaty, and that the Austrian Government had come to the same resolution." On the whole, it appears that this delicate business is yet in suspense. We think, however, the probability is, that a general war will not ensue. The sinews of war, *money*, cannot easily be commanded by any of the parties that might otherwise become belligerent; and if poverty keeps them from fighting, about such trifles as whether Holland shall have a little more or a little less of territory, and pay a little more or a little less money; and whether certain fortresses shall be demolished or remain as they are, the world may rejoice that they all are poor.

Nothing of much moment, that we can find, has transpired either in Britain or France during the last month. The British Parliament has the Reform Bill still under consideration, and it would seem that the Lords who rejected it once, are disposed to do the same again. But the king and ministry, it appears, are determined to throw into that house a sufficient number of new peers to ensure a vote in favour of this great measure. The last Liverpool paper says—"There can be no doubt that an ample creation of peers had been decided upon to carry the bill." Trials were going on in Bristol of those who had been leaders of the riots there. A number had been convicted. Col. Brereton, who commanded the military at Bristol, at the time of the riots, and who was likely to be disgraced by a court martial, for withholding his troops from firing on the rioters, had shot himself. Much sympathy was excited for him, as his courage was unquestionable, and his forbearance was attributed to his humanity—Yet surely "died he as a fool dieth." Great popular excitement existed at Bristol; and military guards were employed to protect the court.

In Ireland the greatest discontent and disorder prevailed. The popular hostility to the payment of tythes was extreme. Many murders were committed; and nothing connected with the demand or collection of tythes could be done, without great risk of life to the parties employed. Even the military were resisted, when there was any prospect of doing it successfully. The Protestant and Catholick parties held each its meetings, and were exceedingly embittered against each other—The whole country is in a wretched state; and it seems difficult to say how an effectual remedy can be applied—We hope it will be attempted by the parliament now sitting.

France was tranquil at the last accounts; that is, there was no existing disturbance. But it is the opinion of many that the present ministry will soon be dissolved; and some predict another entire revolution. One of the most tumultuous scenes that can be imagined, was lately witnessed in the Chamber of Deputies. The minister to whose province it belonged, was urging the necessity of a more liberal allowance to the king and royal family; and in his speech remarked that if "luxury was denied to the king, it would soon be banished from his *subjects*." There was immediately a cry, "Louis Philippe has no *subjects*. Those who make kings are not his subjects." It was demanded of the minister that he should recall the expression. He refused, and his party supported him. Every excess, short of actual personal violence, offered by the members to each other, ensued—The president lost all control of the Chamber, and the sitting ended in confusion and uproar. Eventually, however, after several intervening days, and much angry controversy, the minister was sustained, without any retracting of what he had said. A protest was entered against the language he had used, signed, one account says, by 104 members, and another makes the number 165. General La Fayette was not present, but afterwards sent in his name, to be enrolled with the protesters.

The Prime Minister, M. Perrier, is exceedingly obnoxious to the liberal party. He has hitherto, however, maintained himself firmly against all their attacks. They now charge him with organizing pretended plots against the government, and in favour of the late dynasty, that the alarm they create may be turned to his advantage. It appears that he insists, in his communications with the British ministry, on retaining the fortresses on the frontiers of Belgium in their present state; and affirms that their being demolished or dismantled would be such a wound to the pride and honour of France, that no minister could hold his place, if he should consent to any thing of the kind.

Spain, it seems, is determined, at every risk, to support Don Miguel, in his expected conflict with Don Pedro, for the crown of Portugal. Orders have been issued for the Spanish troops to rendezvous on the Spanish territory near to Portugal, to be in readiness to assist in repelling the expected invasion. This kingdom, recent accounts state, is so infested by robers and banditti, that there is no safety in travelling. Even the publick *Diligences*, or stage coaches, as we should call them, are stopped, and the passengers deprived of all their property, except the clothes they have on.

Portugal is in a state of great alarm. The most strenuous exertions are being made by the tyrant who governs the kingdom, to array a formidable army to resist an expe-

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dition fitting out by his brother, and which we understand is to proceed from Belle Isle, in the Bay of Biscay. Lisbon is fortified, and an army, one account says, of 30,000, and another, of 95,000 men, is formed. Probably there is much exaggeration in the statements; but with the assistance of Spain, we think Don Pedro is in danger of a repulse; unless the Portuguese, on finding their lawful monarch in the kingdom, should desert the usurper, and go over to his opposer; and on this, it is probable Don Pedro places much reliance—We certainly wish him success, because we think he is *less vile* than his rival, and that he is contending for his right.

Greece is still in a very unsettled state, and the party of the late chief, Capo d' Istrias, who hold the authority, are said to act in a very tyrannical manner—A change of government is looked for before long, but we think the prospect is a gloomy one.

Russia is making some provision for the conquered Poles. All that have been most active in the late attempt at revolution, now called a rebellion, are excluded; and to the others, the provision is to extend only to a single year.

TURKEY is convulsed; and we think the indications are strong, that the Mahommedan power is waning and hastening to its fall. Scarcely is any part of the Turkish empire free from insurrection, more or less formidable: and in these circumstances, the Sultan, it is stated in the last accounts, has declared war against the Pacha of Egypt, whose talents and resources are confessedly great. The war will probably be sanguinary and not soon ended, and we think of doubtful issue.

ASIA.

The accounts of the prevalence and mortality of the cholera, in almost every part of this extended and most populous quarter of the globe, are truly affecting. The genuine plague has prevailed to a most awful degree at Bagdat, and has diminished its population to a fearful extent. We have not yet heard of the cholera in China; but innundations, in that empire, have been very destructive. The altercation between the Chinese authorities and the British, are said to be settled, by the entire yielding of the latter party.

AFRICA.

The cholera has prevailed in some parts of Africa, as well as in Asia and Europe. At Grand Cairo it has been very fatal. America alone has, as yet, been exempted from this terrific scourge; and how long we are to escape, is known only to Him who visits and chastises a sinful world, according to his sovereign pleasure.

The Colony at Liberia appears, by the last accounts, to be in a very flourishing state. Information received from the agent of the Colonization Society in Britain, states that the friends of Africa there, regard this American establishment as affording the greatest promise of good to the whole African race, and indeed to the whole civilized and christianized world. Such, we can say, are our own sentiments; and we earnestly wish they pervaded the bosom of every man and woman in our beloved country.

AMERICA.

In MEXICO another revolution is in progress. Dissatisfied with the late administration of the affairs of the republick, a strong party, hostile to the ministry, has been formed; and as here every thing must be done by the military force, have chosen Gen. St. Anna as their chief. The Vera Cruzans seem to be principals in this business, and the last accounts show that the city of Vera Cruz was on the point of being besieged by the Governmental forces. How the matter will terminate is uncertain; but in the mean time the country is suffering the calamity of civil war.—The other States of Southern America are also in an unsettled condition, but not at present in actual warfare.

In the UNITED STATES—thanks to a merciful and long suffering God—peace and worldly prosperity, with an entire exemption from the pestilential scourge under which the old world is suffering, are yet our happy lot. O that our nation were sensible, as it ought to be, of the unmerited favours of Heaven! Our sins, as a people, might justly subject us to the righteous displeasure of the Saviour of the Universe; and yet we are spared! Would it not be well, if our chief magistrate, as three of his predecessors did, should recommend the observance, throughout our favoured land, of a day of religious solemnity—to acknowledge the divine goodness hitherto, to humble ourselves before God, and to deprecate his judgments, particularly in reference to the terrifick pestilence, to which we are so manifestly exposed? We earnestly wish that it may be done.

Our Congress are busy; but the great concerns of the nation are yet on the tapis. We committed an error in our last number, and wish to correct it now, in saying that "the ratio of representatives for the next congress was fixed at 44,000." We received the impression that such was the fact, from an article in a publick newspaper. But the ratio of the future representation of the several states in Congress, as grounded on the last census, is yet undecided. It has occasioned much debate, and is still before the Senate.

We rejoice, and we felicitate the friends of religion and humanity throughout the United States, that the Supreme Court of the Union has decided the cause of the Christian missionaries, imprisoned in Georgia, in their favour. Its bearing, too, on the whole Indian question, is most auspicious. Our prayer is, that there may be no resistance to this most righteous award.

THE

CHRISTIAN ADVOCATE.

APRIL, 1832.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXVI.

Having shown what are the *inward* means by which the benefits of the great redemption of Christ are to be obtained—faith and repentance—we are now to consider the *outward* means—And our Catechism teaches us, that "The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments and prayer; all which are made effectual to the elect for salvation."

You may observe that this answer speaks not only of *outward*, but of *ordinary* means—by which latter designation we are to understand those means which are most commonly and extensively used, and most frequently blessed, for the conversion of sinners and the edification of saints. All the ordinances of God are to be regarded, and are of great use in the church. These, in our larger Catechism, are said to be—in addition to those mentioned in the answer before us—"church government and discipline; the ministry and maintenance thereof; swearing by the name of God; and vowing unto him." These, as being divine ordinances; that is, *commanded duties* in the divine word, are all to be regarded and observed, in their proper place and season; "yet *the word, sacraments and prayer*, are the *chief, or principal* outward means, for communicating the benefits of redemption."*

The providences of God are doubtless frequently blessed, to awaken and alarm careless sinners, and to correct and recall backsliding believers; but this is done, only by leading them to reflect on their duty as taught and enjoined in the written word of God; and therefore the providences themselves, are not, in the Catechism, considered as standing on the same ground with those which are more directly means of grace.

There are two ideas of great importance, that here demand your most serious attention. The first is, that the means have no inherent efficacy in themselves, to produce the blessings of redemption—This is distinctly taught in the answer before us, where it is said that they are "*made* effectual to salvation." *Means* are not *ends*, and are never to be rested in, till the end is attained, for which alone they are used. To this error of resting in means, there is

* Fisher.

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in many a strong, and often, it is to be feared, a fatal proneness. They give a formal, and perhaps a pretty constant attendance, on at least some of the means of grace; and they think that this places them in a very hopeful way. Thus they quiet all their fears and anxieties, in regard to their souls' eternal welfare; till at last, they perish in an unconverted, unsanctified state. Remember then, my dear youth, that till the means of grace have been made effectual to bring saving grace to your precious immortal spirits, they have not answered the only design for which they were appointed; and that if you die without this end being reached, all the means of grace you have ever enjoyed, will only have served to aggravate your final condemnation. Sensible of this, look constantly through the means, to that God who alone can give them their proper effect; and pray, whenever you use them, that he would take them, as instruments, into his own hand, and make them powerful and efficient, to bring you into a state of reconciliation with himself, through Jesus Christ.

The other idea to which I have referred is, that the blessings of redemption, or salvation, are not to be expected without the use of the appointed means of grace. That God could convert sinners, without any of the instrumentality which he has ordained for this purpose, there is no reason to doubt—He could, certainly, in an instant, without the intervention of any means, change the hardest and most rebellious human heart that ever existed, and form it to love and delight in himself: And something of this kind appears in fact to have taken place, in the conversion of the apostle Paul. At the moment when he said, "Lord, what wouldest thou have me to do?" his heart appears to have been changed; yet means were still ordered to be used, for his instruction, direction and comfort. This case, however, was strictly one of miracle; a departure from the ordinary way, in which God's mercy to sinners is exhibited. We know that in the usual dispensation of his grace, after human beings have attained the full exercise of their reasoning and moral powers, his method is to work upon them only through the instrumentality of second causes. Indeed the whole of his ordinary dispensation of mercy towards mankind, is a dispensation of means. Hence, those who talk of sinners loving God before they can with propriety use any means, do, unless they look for a miracle, point out a way of obtaining salvation as really contrary to that which God has appointed, as those who expect salvation in the neglect of all means. In reality, these extremes, as often happens with extremes, meet in a point—They both expect an end without means. The only difference is, that the former class think that means are to be used for the *increase* of grace, after grace has been communicated without them. Never, beloved youth, never expect that God will meet with you in a saving manner, without the diligent, conscientious, prayerful, and persevering use of all the means appointed by him, and adapted to your existing state and character. Avoid, especially, the two opposite errors, of resting in means, while the end for which they were ordained has not been reached; and of neglecting the use of *means*, under the vain and arrogant expectation, that God, in your case, will depart from his ordinary method of bringing sinners to himself.

The answer before us says, that the ordinances of God's appointment are made effectual to the *elect*—and the implication is, to the *elect only*—for salvation. This is

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a solemn truth, which all observation and experience strongly confirm. How often do we see that among individuals, who have enjoyed all the same advantages of instruction, warning, reproof, and entreaty, some are brought to a saving knowledge of the Redeemer, and others remain, apparently, destitute to the last of any salutary impressions. To what, I ask, but to the distinguishing grace of God, can this difference be rationally attributed? Doubtless it is true, that the one class made a right improvement, and the other did not, of the privileges equally enjoyed by both. But the question still returns, why did one make the right improvement, and the other not make it?—The grace of God alone, is the only assignable cause.

But, my young friends, I solemnly warn you, not to abuse this truth. Say not, that if it is uncertain, after all, that the means of grace will effect your salvation, you may as well neglect as use them. Do you not see, both the absurdity and the danger of such a conclusion? By neglecting the means of grace, you pass sentence on yourselves at once, that perdition is your lot. If you belong to the elect of God, you certainly will use the means, and use them faithfully. All your hope lies here. There is not a child of God on earth, that became so without the use of means; and there is not one whose state, before conversion, was not exactly as uncertain as yours is now. Let your resolution then be this—"I will neglect none of the means which God makes effectual to all the elect. I will use the means with all diligence, fidelity, and earnest prayer, that they may be blessed to my eternal well being. Doing thus, I may hope, and I will hope, that the event will prove to me, as it has to others, that I have been chosen and ordained to life everlasting. If I am enabled by the grace of God cordially to embrace the gospel offer, I shall, in that way, make my 'calling and election sure;' and in no other way can I ever know, on this side of eternity, whether I am one of the elect or not—unless, indeed, I make and keep the awful resolution, that I will not seek salvation, in the only ordinary way in which it is ever found."

Oh think much, I beseech you, on what is comprehended in the inconceivably interesting word, SALVATION! It implies, even in the present life, a begun deliverance from all sin and misery, and a begun possession of all the happiness which arises from the friendship of God, a sanctified providence, and the hope of eternal felicity. In the world to come, it implies the two-fold blessedness, of an assured deliverance from the deserved punishment of sin in all the horrors of the second death; and an exaltation to all the high and ineffable bliss of the paradise of God; where, with the General Assembly and church of the first born whose names are written in heaven, and with an innumerable company of angels, every saved soul shall spend an eternity, in such delights as eye hath not seen, nor ear heard, nor the heart of man conceived. This is the *great salvation* at which you are to aim, in the use of the means of grace. Need I ask, if it is not worth every effort, and every agony, which its attainment may demand!

"Salvation! O the joyful sound!
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears.

Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise, by grace divine,
To see a heavenly day.

Salvation! let the echo fly
The spacious earth around;
While all the armies of the sky
Conspire to raise the sound."

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WITHERSPOON'S ESSAY ON JUSTIFICATION.

(Concluded from page 98.)

But this is not all; for the reception of the doctrine of imputed righteousness is not merely to be considered as the best means, comparatively, of producing, preserving and increasing our sanctification and purity, as sure and effectual, while others are precarious, but it is the only way, and all others are absolutely insufficient for the purpose. If this be indeed the doctrine of Christ, the Scripture-method of salvation, then it is not only true, but a fundamental truth. Of this we are frequently and solemnly assured in the word of God. "I am the way," says our Saviour, "and the truth and the life; no man cometh unto the Father but by me."* So say the apostles Peter and John, "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved."† It is, therefore, in vain for any to expect an effectual change of life, but by an acquaintance with Christ, and him crucified. We have indeed the clearest evidence from experience, that no human reason, no argument whatever, drawn from worldly convenience, is at all sufficient to contend with violent and sinful habits. We see many examples of persons of excellent understanding and knowledge in other matters, nay, who can reason strongly and justly upon the bad consequences of vice in others, sometimes even in themselves, who will yet go on to ruin their name, family, fortune and health, while they are slaves to evil habits: nothing will change them but the grace of God.

And as we have seen above, that our own righteousness, in its best state, is wholly ineffectual for our acceptance with God, so all who have any expectations of this kind from it plainly show, that they have such defective views of the extent and obligation of the divine law, as are inconsistent with an unfeigned universal submission to it. This is a matter of the last importance, and ought to be particularly recommended to the serious consideration of such as may have, at some times, some imperfect convictions; such as from a weariness and satiety of sinning may give a temporary preference to a life of religion, and raise a feeble and ineffectual wish with Balaam, that they might "die the death of the righteous." They ought to be told, that no endeavours to be a little better than before, no abstinence from some sins as a kind of atonement for others retained, no resolutions taken in their own strength, no righteousness of their own, offered or trusted in as a matter of their justification, will be accepted, or is worthy of being so; that nothing will be truly effectual, till they see their lost condition, and believe in Christ, first for pardon, and then for sanctification, "to the praise of his grace, wherein he hath made us accepted in the beloved."* If they have any other plea, any other ground of hope and trust, it shall undoubtedly fail them; they must remain under a sentence of just and legal condemnation, and shall finally perish; for "he that believeth in the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him. John, iii. 36."†

* John, xiv. 6. † Acts, iv. 12.

* Eph. i. 6.

† The application of these passages of Scripture, to the particular principles above maintained, will, perhaps, be thought to include in it a very severe and uncharitable condemnation of many Christians, who differ in judgment upon the point of justification. And indeed I pretend no great friendship to the sentiments so frequently expressed of late, "That it

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I am naturally led to conclude this subject, by observing, that the importance, efficacy and necessity of the imputed righteousness of Christ, shows how much it is the duty of all ministers of the gospel to make it the main and leading theme of their sermons. The preaching of the gospel is by the apostle Paul, in a very just and expressive manner, styled preaching "the unsearchable riches of Christ." In him every prophecy, precept, promise and truth is centered. His character and work as a Saviour is held forth in a variety of lights in the sacred oracles, and in every opening or view that is given us, so to speak, of the dispensations of Divine Providence and grace, he is the chief figure, or the termination of the prospect. If, therefore, we would know what esteem is due to our Redeemer in our hearts, and how high a place he ought to hold in our views of religion, let us observe the regard paid to him by the sacred writers. They derive almost all their motives to every moral duty, from what he hath done, and is still doing for us, and seem to delight even in the repetition of his name. I am persuaded those who are accustomed to the devout and serious perusal of the word of God will not reckon it "enthusiasm," when I say, that these writers appear to be warmed and elevated above their ordinary measure, when they celebrate his salvation; and that both in the Old and New Testament, wherever we meet with any passage singularly lofty and sublime, there we may be sure that Christ the Redeemer is the immediate theme.

Justification by the free grace of God, through the redemption that is in Christ Jesus, was the doctrine taught among Christians, in the earliest and purest ages of the church. And their departure from it was the prelude to that universal corruption of faith and worship, that relaxation of discipline, and dissolution of manners, which took place in the ages following. It is also very remarkable, that this doctrine was always fully and distinctly taught in those churches which never submitted to the tyranny, or received the corruptions of the Romish Antichrist; I mean the churches of the Piedmontese valleys, which, by so many judicious writers, are supposed to be

is a small matter what a man believes, if his life be good." The assertion might, perhaps, be allowed, if it did not contain a foolish and unreasonable supposition, that a man may believe wrong, and yet lead as good a life as he that believes right; the contrary to which will always be expected by him who gives credit to the word of God, that his people are "sanctified through the truth." As to Socinians and Polagians, who are the greatest opposers of the truths above defended, I never did esteem them to be Christians at all; so the consequence, with regard to them, may be easily admitted. But it will be thought hard to say the same thing of the Arminians. However, if the righteousness of Christ is the only ground of our justification, and the reception of him in this character the true principle of sanctification, I do not see how we can avoid concluding the danger of those who act upon any other plan. And yet I am persuaded there have been, and are many good men among them: which may be accounted for in this manner, that their hearts are better than their understandings; and they are habitually under the government of principles, which, through some mistaken views, and groundless fears of their abuse, they speak of more sparingly, or rather seem to establish the contrary positions. The proof of this assertion I take from their own writings, particularly from the difference between their sermons and other discourses, and those forms of prayer which they have drawn up, and not only recommended to others, but left behind them as a witness of their own exercise in their closets. If they be supposed to feel the sentiments which they express in their prayers, it can easily be made appear, that these sentiments can only be dictated by the doctrine of free grace. If what they say of themselves be true, in its natural and obvious meaning, and if they believe it, which charity obliges us to suppose, it must be altogether vain to lay the least stress upon their own righteousness for their acceptance with God.

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the two witnesses mentioned in the Revelation, who fled into the wilderness from the persecution of the beast, and prophesied in sackcloth.

The accounts which have been transmitted to us of the principles held by them, long before the reformation, plainly show, that they maintained this doctrine from the beginning. And as it is well known that the reformation took its first rise from the gross and scandalous application of the doctrine of merit in indulgences, so all the reformers, without exception, were strenuous assertors of free grace. This was reckoned by them "articulus stantis aut cadentis ecclesiæ," by which the church must stand or fall. Particularly, our reformers, in both parts of this island, agreed in preaching the same doctrine, and the eminent piety of our fathers is a standing evidence of its force and efficacy.

It doth not, perhaps, become, and probably it would not be safe, for me to enter into a particular examination of the manner of preaching in the present age; and therefore my reflections upon that subject shall be very few and general. What is most obvious in our present situation, and what ought to affect Christians with most concern, is, the great prevalence of infidelity. This is the more surprising, that we have never wanted, and do not at present want, many able and eminent writers to stand up in defence of the gospel, and refute the changeable and inconsistent reasonings of infidels, whatever form they from time to time think fit to assume; and on whatever principles they pretend to build. But, I am afraid, the best defence of all is but too much neglected, viz. Zealous assiduous preaching the great and fundamental truths of the gospel, the lost condemned state of man by nature, and the necessity of pardon through the righteousness, and renovation by the Spirit of Christ. This would make a far greater number of those who call themselves by the name of Christ, Christians indeed. And the visible efficacy of his doctrine, would be a sensible demonstration of its truth and divine original. If these truths are not contradicted, it may be safely said, that they are by many kept more out of view than formerly. And surely we have no great cause to boast of our improvements in the preaching art, if its goodness is to be determined, like that of a tree, not by its blossoms, but its fruits.

There is one observation which may satisfy us, that the preaching of the cross of Christ will most effectually promote real reformation. It is, that those preachers who (to say no more) approach nearest to making our own merit and obedience the ground of our acceptance with God, very seldom, if ever, give any alarm to the consciences of their hearers. Let them recommend ever so pure and high a standard of morals, they are heard without fear, and, if they preach elegantly, with pleasure, even by the most profligate. To such preachers, all vain worldly-minded people, usually attach themselves, where they have not cast off the very form of religion; but most part of serious Christians, together with professing hypocrites, who cannot easily be distinguished in this world, always follow preachers of another strain. It is easy to see the reason of this from what hath been said above; there are none who set the strictness and obligation of the law, the holiness and justice of God, in so awful a light, as those who believe there is no shelter from the sanction of the law, and the wrath of of an offended God, but in the blood of Christ. Perhaps, I am already ensnared and exposed to censure, by affirming that there

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are among us preachers of different strains. But it is so certain a truth, that I cannot deny it; and so important, that I will not disguise it.

Upon the whole, as the present aspect of publick affairs, as the state of the world, and character of the age, loudly call upon all of every station to exert themselves with diligence for the support and revival of truth and righteousness: I hope the ministers of the gospel will promote this end, by zealously labouring to bring men to the saving knowledge of Christ, "the way, and the truth, and the life —the foundation—the tried stone —the precious corner stone," the strength and security of the building. To deny, explain away, or neglect to impart the truths of the everlasting gospel, is the way to leave the world in wickedness; but, by preaching them in purity, and with simplicity, which, we have reason to think, will be accompanied with "the demonstration of the Spirit," sinners are reconciled unto God, the power of sin is broken in them, the divine image is formed in them, and upon these truths their hopes of eternal life must rest and depend. Let us be ever ready to say with the apostle Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."* And let us quicken our diligence, and animate our endeavours, by expressing, with the psalmist David, our faith in the perpetuity of his kingdom. "His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen."†

* Gal. vi. 14. † Psal. lxxii. 17, 18, 19.

From the Cincinnati Standard.

LIFE OF THE APOSTLE JOHN.

The history of this holy apostle, as well as that of the others, is involved in obscurity. He was the son of Zebedee, and brother of James the senior. He resided at Bethsaida,* in Galilee, and was by occupation a fisherman.

John and James were distinguished for their fidelity, perseverance and boldness, in the cause of their master, who called them sons of thunder.

There were three, who enjoyed peculiar favours, and were admitted to witness many very interesting scenes in the presence of the Saviour; of these, John was one. He was present when the daughter of Jairus was raised; at the transfiguration of Jesus on the mount; and saw his agony in the garden; indeed, he was that apostle who was peculiarly loved by Jesus. This John, this beloved apostle, was the only one, whose love and courage were strong enough to impel him to follow Jesus to Calvary, and see him crucified, and hear his agonizing expiring groans.

Soon after the crucifixion of the Saviour, John, and eight other fellow apostles, returned to their former employment of fishing at the sea of Galilee; but they soon abandoned this business for that of becoming fishers of men. John

* This city was situated near the north end of the sea of Galilee, on the *west* side, between two rivers, not far from the sea shore, about eight miles west of Chorazin, which is on the *east* side of the river Jordan, and directly at the north end of the sea. Bethsaida was five miles west of Capernaum,—four, north-east of Magdala, —12, north of Tiberias,—18, east of Cana, —and 68, east of north of Jerusalem. It lies in Galilee, in the territory of Naphthali, a place remarkable for deer, and very commodious for fishing. It was enlarged and beautified by Philip the Tetrarch, who called it Julia, after its improvement, out of respect to a daughter of the emperor, Augustus Cæsar. It was also the former residence of Philip, Andrew and Peter.

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now commenced preaching the gospel, and was viewed as a pillar in the Christian churches of Judea. It is supposed he continued to labour here, till near the time of the destruction of Jerusalem, when he travelled into Asia Minor, and preached for some time to the church in Ephesus.

After his residence and faithful instruction, in this place, he was, as he expresses it in Revelation, banished "for the word of God and for the testimony of Jesus," to the Isle of Patmos.* This probably took place in the time of the severe persecutions during the reign of Domitian, one of the Roman emperors. Banishment was not a punishment enjoined by the Mosaick laws; but after the captivity, it was introduced among the Jews, and was in practice among the Romans, who called it "*diminutio capitis*," because the person exiled lost his citizenship, and the city of Rome a head, or citizen. There was also an exile called "*disportatio*," the effect of which was, the confiscation of property; the criminal was put on board a vessel and transported to some island selected by the emperor, and there doomed to perpetual banishment, or at least during the life of the emperor who designated the place. This *latter* mode was the condition of St. John. After the death of this inveterate enemy of christianity, it is supposed he returned to Asia Minor, and there preached and lived to the age of almost a hundred years, having survived all his brother apostles. He is thought to have died a natural death in the city of Ephesus, during the reign of the emperor Trajan, and was the only one who was not honoured with martyrdom.

The time of John's writing is uncertain, though probably after his return from exile, and near the close of the first century. It seems that he wrote at the express solicitations of the churches in Asia Minor, where he had faithfully preached, and by whom he was greatly beloved.

One object seems to be the refutation of the errors propagated by Cerinthus and the Gnostics, who taught many absurd notions respecting God and Jesus Christ, to accomplish which, he is more particular and explicit in some respects than the other apostles.

* This island is in the Archipelago, which lies between Achaia and Macedonia on the west, and Asia Minor on the east. It is about 100 miles west of Miletus, which is on the main, in the west part of Asia Minor; 110 south-westerly from Ephesus, and 620 miles north-westerly from Jerusalem. This is the place to which St. John was banished, "for the word of God."

The following lines, copied from the Boston Recorder, are from the pen of Mrs. Sigourney.

ON THE DEATH OF THE REV. ELIAS CORNELIUS, D. D.

"*All ye that are about him, bemoan him; and all ye that know his name, say, How is the* strong staff *broken! and the* beautiful rod."—Jeremiah, xlviii. 17.

It cannot be, it cannot be, that thou art on thy bier!—
But yesterday in all the prime of life's unspent career.
I've seen the forest's noblest tree laid low when lightnings shine,
And the column in its majesty torn from the temple-shrine;
But little deem'd that ice so soon would check thy vital stream,
Or the sun that soar'd without a cloud, thus veil its noon-tide beam.

I've seen thee in thy glory stand, while all around was hush'd,
And seraph wisdom from thy lips, in tones of musick gush'd;
For thou with willing hand didst lay, at joyous morning's hour,
Down at the feet of Him who gave thy beauty and thy power,—
Thou for the helpless sons of wo didst plead with words of flame,
And boldly strike the rocky heart, in thy Redeemer's name.

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And lo! that withering race, who fade as dew 'neath summer's ray,
Who like the rootless weed are toss'd from their own earth away,
Who trusted to a nation's vow, but found that faith was vain,
And to their fathers' sepulchres, return no more again,—
They need thy blended eloquence of lip and eye and brow,
They need the righteous as a shield,—why art thou absent now?

Long shall thine image freshly dwell beside their ancient streams,
Or 'mid their wanderings far and wide shall gild their alien dreams;—
For heaven to their sequester'd haunts thine early steps did guide,
And the Cherokee hath blest thy prayer, his cabin-hearth beside,—
The Osage orphan meekly breath'd her sorrow to thine ear,
And the lofty warrior knelt him down with strange, repentant tear.

I see a consecrated throng of youthful watchmen rise,
Still girding on for Zion's sake, their heaven-wrought panoplies;—
These in their solitudes obscure thy generous ardour sought,
And gathering with a tireless hand, up to the temple brought;
These, when the altar of their God they serve with hallowed zeal,
Shall wear thy memory on their heart, an everlasting seal.

I hear a voice of wailing, from the islands of the sea,
Salvation's distant heralds mourn on heathen shores for thee,—
Thy constant love like Gilead's balm, refresh'd their weary mind,
And with the holy EVARTS' name, thine own was strongly twin'd;
But thou from their astonish'd gaze hast like a vision fled,
Just wrapp'd his mantle round thy breast, then join'd him with the dead.

Farewell! we yield thee to the grave with many a bitter tear,
Though 'twas not meet a soul like thine should longer tarry here;
Fond clustering hopes have sunk with thee that earth can ne'er restore;
Love casts a garland on thy turf that may not blossom more;
But thou art where the dream of Hope doth in fruition fade,
And love immortal and refined glow on without a shade.

Hartford, Feb. 12, 1832. L. H. S.

TRANSLATION OF THE LATIN HYMN,

In the March No. of Ch. Adv.

O Lord my God, I have hoped in thee;
O my dear Jesus, now liberate me!
In galling chains, in grievous pains,
With strong desire, I seek thee.
In weakness, and groaning, and bending the knee,
I adore, I implore that thou liberate me.

March 19, 1832. J. C.

Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M.

SECTION SIXTH.

(*Continued from p.* 102.)

Of my Tenets or Doctrinal Sentiments.

As to church government, I am a true Protestant; but am no Quaker, or Anabaptist. Nor am I an Episcopalian, according to the church of England; nor a Presbyterian, according to the church of Scotland. Neither am I a Congregationalist, as practised in any part of New England. I know not of any publick Formula, that fully expresses my sentiments. Dr. Watts's Treatise, entitled "*The Rational Foundation of a Christian Church*," is, in my view, the most rational and scriptural, of any thing I have seen upon

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these subjects—I am for Presbyterian ordination, and Independent church government. I would have ministers ordained by ministers; and would have every single church, or congregation, possess the whole power of managing their own ecclesiastical affairs: and when any thing is too difficult to manage among themselves, leave it to some disinterested neighbouring churches, to advise and assist them. But no Council, Presbytery, or Synod, have power to govern, or determine any thing for a particular church, any farther than that church submits or leaves the case to them.

Farther—I am so far Presbyterian, as to think that besides the minister, or teaching elder, in every church, it is proper, it is rational, useful and scriptural, to have lay elders, as well as deacons—So far as I understand their mode, the dissenting churches in South Britain, such as were those of Dr. Watts, Dr. Doddridge, and many others, were, and are, in a practice that I nearly concur with; and I suppose they find no difficulty in practising in their method.*

As to articles of faith, I am also a true Protestant: and I need not say I am no Arian, Socinian, Antinomian, or Arminian. From my

* The author of this sketch was plainly an Independent, or Congregationalist, in the essential principles of church government. Yet so long as he remained a member of the Presbytery of New York, into which he was introduced by his early friends and patrons, Dickinson and Burr, he never disturbed the peace, or violated the order of the church, of which he was a member: And when he thought he was called in duty to speak and act in a manner that was not Presbyterian, he sought, in a peaceful and orderly manner, a separation from that church; agreeably to a fundamental article agreed on in the year 1757, between the Synods of New York and Philadelphia, when they came together after a long separation. This article Mr. Green pleaded, and left the Presbytery to which he belonged without any censure; as did three others, who associated with him, and formed the presbytery of Morris County, of which some account will hereafter appear.

Why will not those who are now members of the Presbyterian church, and whose doctrinal sentiments and congregational notions differ more widely from our standards, than did those of Mr. Green and his associates—why will they not take the same honest, frank, and consistent course, that was taken by these worthy men? Our controversy with them would cease at once, if they would place themselves where they ought to stand—by themselves. But to remain connected with a church, some of whose most important doctrines they really disapprove; and whose ecclesiastical order they dislike and endeavour to change—is this right?—If it is, we cannot tell what is wrong.

Probably some of our readers will think it a little strange that the sentiments of the Editor of the Christian Advocate, on the subject of church government, should differ so widely from those of his father—a father, he will add, whose memory he greatly loves and venerates; and whose piety he fears he shall never equal. But the Editor can only say, he hopes that in this he has endeavoured to obey the reiterated admonition of the Great Head of the church—"One is your Master, even Christ: And call no man your father upon the earth, for one is your Father which is in heaven." The deep conscientiousness of his father according to the flesh, in leaving the Presbyterian church, the Editor most fully believes; and he thinks he is himself truly conscientious, in remaining in it, and feeling an ardent attachment to it. Nor did the subject of the Sketch ever attempt to act as *father*, or *master*, in the sense of the quoted text, toward his son. In no one instance did he ever say a word, with a view to change the Presbyterian sentiments and attachments of the Editor, but left him entirely to his own opinions and choice, without the least interference or apparent reluctance. The Editor will add, that although from his first entrance on the gospel ministry, he was decidedly a Presbyterian in sentiment, yet he was inclined to a very lax administration of the Presbyterian system, till what he saw, in a journey through New England, more than forty years ago, convinced him deeply and effectually, that a strict adherence to the Standards of the Presbyterian church, both in doctrine and government, must be the rock of its peace, and the shield of its purity. In other words, he was made a rigorous Presbyterian, by observing the fearful practical evils, attendant on the ecclesiastical system of Congregationalists and Independents.

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youth, I had heard much said upon the principles that are called Calvinistick and Arminian; and when I thought at all, I approved moderate Calvinism, before I had any religion: And when I got my religion in the *New Light* time,* I became a more zealous Calvinist. I had a great aversion to the opposers of New Light religion; and those opposers in New England, where I then lived, were generally supposed to be Arminian, or tinged with Arminian principles.

When I settled in the ministry, I was led into Mr. Stoddard's notions of the sacraments, by Messrs. Dickinson, Burr, and some others, that I had a high opinion of. They were, in other respects, strong Calvinists, and zealous promoters of the reformation, or New Light religion; and opposite to those that I had been troubled with as opposers in New England. Hence I was influenced to think they were right in their notions of sacraments. My prepossession in their favour, together with some plausible arguments they used, induced me to embrace Stoddard's sentiments, which before I had thought were not right; and for some time, I practised on his scheme, in the admission of church members. But my church were not generally in that opinion, and I was not zealous to urge Stoddard's principles.

After I had been settled a few years, I was inclined to some notions that were Arminian, or that bordered upon Arminianism; especially as to the power of the creature, the freedom of the will, the origin of action, &c. I seemed also to have some notion that there might be a degree of acceptableness to God, in the religious duties of the unregenerate; which well agreed with the Stoddardian notion of unregenerate persons covenanting, and coming to the sacraments. But I continued not long in these notions; for when I came to weigh and consider things well, I found I held several inconsistent sentiments. My sentiments in general were Calvinistick—I was founded and established in these principles; and yet I found I had, in a measure, given in to several things that were Arminian, and quite inconsistent with my Calvinistick principles. I had been inclined to such notions of human freedom, the sufficiency of the creature, origin of power, duties of the unregenerate, their covenanting and using sacraments, as were not consistent with other sentiments which I firmly believed, which I had the fullest evidence [illegible] and could clearly demonstrate. When I came to look thoroughly into things, I found that all the Arminian notions, or doctrines, were so connected that they must and would, stand or fall together —The same connexion I also found to be in Calvinistick sentiments.

Dr. Watts's *Terms of Christian Communion;* Edwards's *Inquiry concerning Qualifications for Sacraments*, and his book on *the Will*, were assistances to me in studying these points; and were a considerable means to help to bring me off from all the notions that bordered on Arminianism.

As it was with myself, so I sus-

* The doctrinal opinions of the first settlers of New England were those of the old Puritans, who, it is well known, were strict Calvinists. But before the time of Whitefield, opinions which were at least more Arminian than Calvinistick, but often a heterogeneous mixture of both, were considerably prevalent; and formality in religion was still more general. Hence the genuine Calvinism of Whitefield and Tennent, and their ardent zeal for vital, practical godliness, was called *New Light*. But in *the march of mind*, this light has been left so far behind, that it is now considered as *Old*, and the current *New Light*, of the present day, is something, that Whitefield and Tennent, were they now alive, would denounce with all their energy.

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pect it is with many others—The reason that they are partly Calvinists, and partly Arminians, is, that they dare not look the Calvinistick principles through, follow them to their source, and receive them with all their consequences. They see some of them so clearly that they cannot but believe them; but follow them a little farther, they are shocked, they appear terrible—Here they drop them, and entertain some inconsistent notions for the remainder of their creed. They believe the perfections of God, and that he foreknew all things; but when from God's foreknowledge, wisdom, power and goodness any argue that the accomplishment of all things is, and will be, according to God's plan—

Here the Sketch of Mr. Green's life, as written by himself, is abruptly terminated, by the loss of the last leaf of his manuscript. A member of the sentence which follows the above, or of which it is a part, remains, but it is not finished. Some account of the last thirteen years of his life, we hope to give in the next number of our work.

MENTAL SCIENCE.

Uses and Distinctions of Human Power.

The department of mental science, with which we head this article, is at all times important. But at this time there is an importance attached to its discussion, of absorbing interest. The philosophical speculations of the age are leading theologians astray, perverting the holy scriptures, unsettling the principles of orthodoxy, and exerting a mischievous influence in practical duties. What can, therefore, be more interesting to the Christian publick than the discussion of those points, where philosophy has concentrated its subtleties and force, to undermine the truth and pervert the spirit of the gospel. This may sound to some like a tone of needless alarm, others may smile at the discomfiture of our feelings; while not a few may think we attach undue importance to the topicks, which we have promised to examine in this article. Be all this as it may, we honestly believe that orthodoxy, truth and practical godliness, are more endangered by certain philosophical speculations on the doctrine and relations of human ability, than from all other speculations of the age. There seems to us more danger of undermining the citadel of truth, by errors of this class, than by any, or all others. When an errorist attacks, directly, the doctrines of grace, such as atonement and justification by the imputed righteousness of Christ, we meet him with a "thus saith the Lord," and feel secure in the argument. But when he comes with his false philosophy, and succeeds in perverting the views of human character, sin and ability, he has fixed a standard of interpretation which he applies to the scriptures, and entirely changes the plainest declarations of God's word. By settling a principle of interpretation which disregards philology, analogy, and the *usus loquendi*, bringing language and doctrine to the test of a philosophical theory, the process of the interpreter is short, and the labour easy. It serves also to give men a vain and reckless confidence in the deductions of their own reasoning, the danger of which has been experienced in ages long since passed. But no disastrous results of former ages can alarm the speculatists of the above description. They stand upon their own imagined independence, and are intent upon some great improvements in theological doctrine. We do not suppose that all the errors in doctrine, which infest the

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church, nor all the errors in practice, which abound at the present day, have their origin in the influence of the false philosophy to which we allude; but we do suppose that a very large share may be traced to this source. Our views will be developed on this subject, before we end the discussion.

We proceed now to redeem our pledge, given in the last number, on the subject of *moral ability*. It will be necessary to bear in mind some things which we have said of power, the idea of which is always gained from a connexion between cause and effect. Why do we speak of moral power? Is it not because we attach moral character or qualities, to effects or actions; and from this infer that something moral belongs to its source? Moral faculties, employed in producing moral effects, suggest the idea of what we call moral ability. What is it? Wherein does it differ from any other ability, except in the character of its source, and its effects? A question here occurs which ought to be distinctly understood and answered —What belongs to man of a moral nature; and why is it moral? An answer to this question might be gathered from what we have already said; but to prevent the necessity of turning back, and to present the facts in their proper relation to the topick now under examination, we recapitulate them in this place. *Moral* has relation to holiness, or sin, right, or wrong. That which is holy or sinful, right or wrong, is properly moral, and nothing else. There may be some things belonging to man, or done by him, which have no moral character. Whatever will not distinguish a good or holy being from a sinful being, has no moral quality; it is common to both. What distinguishes a holy from a sinful man? It must be something which belongs to mind, and not to matter. Is it intellect? Is it will? Is it heart? If we speak of each faculty in abstract terms, and by itself, neither will distinguish them. Good and bad men have understanding, heart and will; but in one man they are right, and in the other wrong. What is the primary ground of distinction; or, in other words, in which faculty is the foundation of this wide discrimination? To us the *heart* seems to answer the question. Good and bad men may perceive the same things, and choose the same things, to great extent, but the moment we examine the feelings, we perceive direct opposition. One loves, the other hates, holy things. It may be necessary to say here, that we admit a distinguishing difference, both in the exercises of intellect, and in volitions: And we hold the doctrine of divine illumination as a guidance. But the difference in the exercises of intellect, is in the degree of clearness in perceiving the truth. Wicked men must perceive something of the holiness and truth of God, else they would not hate them.

We consider the heart, or faculty of feeling, as possessing a moral character in itself; it is the primary spring or principle of action. Let this be right and the man is good, though his knowledge be limited or extensive; but if the heart be wrong, he is bad, however ignorant or informed. We do not say equally good or bad, whatever may be the extent of knowledge. But man is a moral *being*, because he has a faculty in its nature moral; it loves or hates holy objects. Man is a moral *agent*, because he has a principle of agency, and it belongs to his moral faculty: consequently man is a *moral agent*.

Now in order to apprehend clearly, the idea of moral power, take the following synopsis of several things already discussed. The *heart* is the principle of moral

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agency, and is necessary to constitute man a moral agent, because without feeling he could not act, could not be blameable, or praiseworthy; and could not be rewarded with happiness or misery. The *understanding* is also necessary to moral agency. Not because it is a principle of action, but because unknown objects cannot affect the heart. It is the faculty of intelligence, through which the heart receives all its impressions of pleasure or disgust; and without which medium there could be no action. It is the office of the intellect to devise the means of obtaining the objects which please, and of avoiding those which pain the heart. In its moral relation, it is necessary to discern what is right and what is wrong; to know the reason of praise and blame, and the propriety of rewards and punishments. The *will* is also essential to moral agency. Obedient to the feelings of the heart, the will, or faculty of volition, directs the understanding and bodily motions to obtain or accomplish the objects agreeable to the heart, or to avoid those things which are disagreeable. The will is necessary to perform many, if not all, the duties involved in moral agency; and to manifest the character of the heart. These are the elements of a free moral agent. What now is his *moral* power? It is suggested by those moral elements, employed to produce moral results or effects. If man acts right or wrong, he has moral power; if he does both, he has power to do both. As we said before, that the principal idea of natural or physical power is the connexion between volition and the effect, or to have the substitute before mentioned, that which forms or sustains the connexion; so we say here, the leading thought, expressed in moral power, is the connexion between the feelings of the heart and the effects, or actions.

We proceed now with the main object of this article; some inquiries into the uses and applications of human power, together with certain uses made of the distinction between material and moral ability.

One general use of power is obvious from the preceding discussion. Men are by it constituted agents, and may be voluntarily employed to accomplish the purposes of God, and promote the welfare of their fellow men. Man's power may be employed for valuable purposes in his social state, and for his individual benefit. But is it always so employed? Far from it. The inquiry may be pursued; why not? What controls and perverts man's ability from obedience to his Maker, from his own and his fellow creature's happiness? This question deserves careful examination. We say the heart is the spring or source of action. Let this be right with God, and all will be right; let it be wrong, and all will be wrong. The desires and feelings will always express the character of the heart. Man's ability to do mischief, or *accomplish* that which is good, will depend upon his opportunities, means, sagacity, and intellectual discipline; but whether actually he do good or evil, depends on the temper of his heart.

We may as well come directly to the use made of the distinction between natural and moral ability, because its discussion will show the most important limits and uses of human power. It is alleged, by a large class of metaphysick theologians, that *men have natural power to obey all God's commands.* Let us examine this philosophy: and if we can spare a little space, we will also examine its theology. For we hold that the philosophy and theology of this dogma are distinct things, although they may be blended together, and involve each other. But if we examine

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the theology of the allegation, we should bring it to the test of what God has said, fairly and philologically interpreted. But we now inquire into its philosophy. How are the facts?

We say the allegation is partly true, or it is utterly false, just as it may be understood. If the meaning be, that men have natural power to do all those things which appropriately belong to their natural ability, then it is true; but these are not all the things which God commands. So that in the form of its statement, it is only true in part. Again, if it mean that men have this kind of power to perform all the duties in which natural power is employed, it is partly true. It is true, that men have just that natural ability, which God requires them to exercise, or the employment of which is involved in obedience to the command. But this affects not the point in controversy. It is not the employment of physical ability which gives moral character to actions: nor is it the province of natural power to effect moral results. If the meaning be, what seems to be the plain construction of the terms of its statement, that men are naturally able to obey all God's commands, it is utterly false in its philosophy, and worse than false in its theology. It is admitted by all, that God's commands are, many of them at least, moral. We know that many external actions, which God commands, men are naturally able to perform. Such are, labouring with their hands, tilling the ground, sowing and reaping, together with many acts of beneficence. But the whole controversy respects natural power to produce moral results; or in more common style, to do that which is exclusively moral. To bring the examination to a point, let us take *love* to God, which is indisputably a moral action of the heart, and which God most peremptorily commands, and examine the application of this philosophical doctrine of natural ability. Have men natural ability to love God? Our opposing philosophy affirms: we deny. Is there any physical power employed in this simple affection of the heart? We answer no; and this brings out the first reason and ground of our denial. It may be connected with the exercise of physical power, and followed by its employment in many ways, but the affection itself is a moral feeling of a moral faculty, and that is its whole philosophical description. There is no physical power in it: and to think of looking for this moral feeling from the exercise of natural power, is no more rational than the attempt to gather grapes of thorns and figs of thistles. We stand, therefore, on firm ground in this denial. We show that the philosophical pretension does violence to the principle on which the distinction between natural and moral ability is founded. Take any ground, which the advocates of the distinction may choose, and this application of it to the simple affection of love to God violates that ground. This we fearlessly assert. We have seen, it is true, several, and widely different, reasons of this distinction, and several grounds on which it is maintained; and this application of natural power to loving God is inconsistent with all of them. If men loved God with the hand, or foot, or intellect, or with any thing except their hearts, the case would be different. The fact, that all the faculties of mind and body may be under the influence of love to God as a principle of action, is distinctly admitted; but still, it is incontrovertibly true, that love is an affection of the heart, and belongs exclusively to that faculty.

A second reason of our denial is, that natural power never did

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govern, and it never can control, the affections of the heart. They are moral exercises of a moral faculty, and it would be degrading man from his high rank in the workmanship of his Creator, to place his moral character under the control of physical power, in any sense which might be implied in the subjugation affirmed in the philosophy which we oppose. To bring this matter to the test, we appeal to known and common facts, so multiplied and familiar, that we need only make one general statement. It often occurs that men's judgments are convinced that they ought to love certain others whom they dislike, or to dislike others whom they love, but after all their conviction and continued efforts, no change of affection takes place. But we will not spend time in illustrations from analogous facts, which must be familiar to all who will think. Let us examine the case as alleged. And here we ask the advocates of the philosophy, if they have ever seen a man convinced that he ought to love God, filled with agonizing distress at the discovery of his crime in hating God, employing all his time and efforts to change his affections, for days and weeks, without success? During all this time, his whole physical ability has been employed to place the affections on God and Christ, and holy objects, without approximating the change attempted. Will it be alleged that it is because he mistakes, or knows not the proper method of employing his power? Where is the defect? He apprehends his danger and his sin; he believes fully that he must perish, if he love not God; he bends all his intellectual efforts to the investigation of God's character and truth; he seeks instruction from those skilled in the direction of sinners to Christ; and, after all, he remains, by the evidence of his own consciousness, unreconciled to God. He does, externally, the same things to great extent, which those do, who love God; and he gives evidence that his intellect is employed about the same subjects. Could his volition change the character of his affections, he is sure it would be done without delay. Where is the defect? There is inducement enough present to his mind; but after all, no love springs up in his heart. The truth is, the defect is not in the employment of his natural ability; the difficulty lies in the temper of his heart, which all his physical power can never control.

Again, we ask these philosophers if they are acquainted with the mental exercises called the Christian warfare within. If so, will they explain, on their principles, the facts, over which they lament with an apostle—"a law in their members warring against the law of their mind, and bringing them into captivity to the law of sin?" Why are not Christians as holy as they desire to be? If they have natural power to perform all that God commands, why do they not at least love him as much as he requires? The fact is most evident that the hearts of Christians have remaining propensities to evil, and these constitute the controlling "law of sin," to which they are captivated, and by which their natural ability is often directed.

We have many reasons for denying the allegation, which has been so popular with a certain class of theologians: but we have not space to illustrate them. We have stated two, which present the philosophical facts and principles contravened by the dogma. These might be presented in different forms, and lead us to several inferences. We make two or three inferences, from the principle involved in the use made of natural ability in the statement which we oppose. Of course we do not as-

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cribe our inferences to those who hold and preach the dogma; but they are inferences which we could not avoid, if we admitted the principle. If it were a law of mental operation that the affections obey the volition; or which is the same thing, were under the control of physical ability, there would be no pain or mental suffering in the world. All men would be happy, no matter what objects might be presented, what disappointments might occur, or what calamities might befall them: they would only have to choose to be pleased with what is called calamity, or disappointment, and they would be happy.

Again, men might always possess just such characters as they choose; be just as penitent, humble, devout and holy as they choose, without the mission or agency of the Holy Spirit. The whole plan of salvation by Jesus Christ, and the mission of the Holy Comforter, would be unnecessary. In short, we see not how, according to this law of mind, any man could be punished in a future state, though he should be cast into outer darkness; let him choose to delight in what the Scriptures call torment, and his happiness would be complete for ever. To us these seem legitimate inferences from the principle, and may be included in the reasons why we deny the statement.

What then, it may well be asked, is the use of this famous distinction between natural and moral ability? Before we reply to this question, upon our own principles of philosophy, we beg leave to state some of the uses which we think it actually subserves, as employed by those to whom we alluded in the statement above. One purpose which it evidently subserves, whether so intended or not, is to make ignorant and undiscriminating hearers think the preacher very wise, while they profess not to understand the distinctions. We have seen such hearers gape with astonishment, while they listened to those metaphysical distinctions; and when they left the place of preaching, we have heard them say, the preacher must be a very learned man, he seems to be familiar with things which we do not understand at all. We leave others to estimate the value of this result. Another effect is produced on many thinking minds, by the manner in which the terms natural ability are used by many preachers; they conclude there is some real contradiction in the revelation of God, to conceal which, the preacher resorts to metaphysical philosophy. But these are comparatively harmless effects, when some others are considered. It misleads multitudes in estimating their character, danger and duty. They perceive, what is true, that they have power, which they are told is physical, to perform the common actions of social life; and that they cannot be held responsible for the exertion of power which they do not possess. This becomes a maxim of extensive application; and because it is true in its legitimate application, they think the more confidently that it bears them out, in estimating their natural ability as fully competent to perform all that God requires. An inference from this strain of argument is practically felt and acted on, to a fearful extent, which leads them to think they have little need of a Saviour, and less need of the Holy Spirit's influence. They cannot, therefore, be very criminal, and are in no danger but what it is in their power, at any time, to avoid. Men will think, under the influence of this philosophy, that their intentions are very good: they may have committed some mistakes, which they are abundantly able to correct and avoid in future. They may be told, and told truly, that it is their duty to repent and believe on the Lord Jesus Christ at once: to this they may assent, but

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as they have power to perform these duties at any time, they feel not the urgency of the obligation, and rely upon their own ability to secure the boon, whenever they shall choose. We do not say this is the instruction given them, but we do affirm, that such is the use; or, if it better please a certain class of teachers, the abuse of such philosophy. By the way, the abuse is not so great as many apprehend; nor is it so great an abuse of their preaching, as is their abuse of the doctrine of power. The abuse to which we allude is this: after dividing man's power into natural and moral, they represent him as capable of accomplishing, with one division, that which appropriately belongs to the other; and that which God requires to be performed by both. It is not at all strange that such a perversion of true philosophy, should be followed by greater aberrations from truth.

There are some other evils connected with the use of this philosophy; but our intention is, in a subsequent article, to examine, more at length, the different parts of this system, misnamed philosophy. We have only room to say here, that the advocates of the pretended improvement in mental science tell us, that it subserves an important purpose in bringing men to a consciousness of their responsibility. They set out with the principle, that men are not bound to do what they have not power to perform; or in other words, man's ability is the measure of his responsibility. Hence the necessity of the distinction between natural and moral power. Men must have natural power to perform all that God commands, or the commands are unjust. This, if we do not mistake, is a candid statement of the principle, in its most plausible form. But plausible as it may seem, we think it unsound. Physical ability is not the measure of man's responsibleness to God, because he owes to his Maker feelings which involve no such ability. The highest act of obedience is love, is moral, and proceeds exclusively from a moral source. The plausibility of the statement consists, in the truth of its application to those actions which are appropriate to natural ability; and its fallacy in its application to feelings of the heart, in which there is no employment of natural power. There is still another fallacy; it implies that all moral good and evil belongs exclusively to volition. This is sometimes considered as an inference from the maxim above stated; but by some it is considered as a primary principle, and the doctrine of responsibleness, measured by power, derived from the voluntary nature of all that is moral. It is immaterial whether one or the other be primary or inferential, both principles are involved. We have not room, in the present article, to pursue this topick. In our next number we hope to set this matter in its proper light.

F.

(*To be continued.*)

MODERN MIRACLES, AND PHRENOLOGICAL INTERPRETATIONS.

A series of extended and very interesting papers has lately appeared in the Christian Observer; and was still to be continued, when the number of that work from which we have made the following extract was published—The papers bear the title of "A Visit to a Cathedral." The erudite and elegant writer of these papers, makes the historical recollections, awakened by the monuments of antiquity in the cathedral church of Winchester, the starting point of a variety of religious, moral, and literary observations, of much interest and considerable instruction.

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Among the rest, we find the following discussion on the subjects of modern miracles, and the science of Craniology. In regard to the former, we think it of some importance to the whole religious publick, to know the wonderful effects which *excitement* may produce on the human frame. This knowledge is useful and necessary, in order to judge correctly of many religious appearances, beside the pretension to miracles—It is the source and fountain of all fanaticism. As to Craniology or Phrenology, we have always thought it was only fit to be laughed at; and this writer treats it according to its merits.

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"So much, at present, my dear friend, for Wintonensian cardinals and popish saints. Most of these alleged saints in Winchester, as elsewhere, were in their day great workers of miracles, if we may believe the distich which was inscribed on 'the Holy Hole,' where reposed their mortal relics:

Corpora sanctorum sunt hic in pace sepulta,
Ex meritis quorum fulgent miracula multa.

"Papists have always maintained the uninterrupted succession of miracles in their church, and have urged, in proof of the unscriptural character of Protestantism, that it cannot boast of this mark of divine approbation. The general, and I think the fair and scriptural, reply has been, that miracles are no test of a true church; that there is no promise of their continuance, or any necessity for their continuance, at the present moment; and that the alleged miracles of the Church of Rome are either impostures, or mere contingencies, or to be accounted for by natural causes. Recently, however, a sect has arisen among us, the members of which assert that miracles have never ceased, that they are in visible action now, and that Protestantism claims her full share of them. In proof of these positions, alleged miracles, old and new, have been brought forward; and, in particular, several recent cases of remarkable cures, which, it is stated, have been wrought supernaturally by a lively faith in Christ, and in answer to fervent prayer. The facts and discussions which have taken place on the subject, appear to me to have opened a new chapter in the spiritual and physiological history of our species. It was formerly the habit of writers, either to deny such alleged extraordinary facts, or to feel themselves called upon to admit the inference of miraculous interposition. In this respect, the Church of Rome has been too hardly dealt with; and some of her alleged miracles have been attributed to imposture, where not a shadow of candid reason existed for such an inference. I need not go beyond Winchester for an apposite example; for Bishop Milner, the well-known Roman Catholick historian and antiquary of that place, published, in 1805, a pamphlet entitled 'Authentick Documents of the Miraculous Cure of W. White, July 25th, 1805;' in alluding to which he says, 'I have daily evidence before my eyes of a cure as supernatural and sudden as any upon record.' The usual Protestant reply to such allegations has been, What juggling and mendacious impostors are these Papists! And lamentably true is the charge, in innumerable instances; as, for example, the liquefaction of the blood of Januarius, which no Papist of common understanding but must see to be a trick of priestcraft. But this, I am persuaded, was not a fair reply, in such cases as that alluded to by Bishop Milner, or in those Roman Catholick cases mentioned in the pamphlet entitled 'Documents on the Cure of Miss Fancourt.' The reply was unphi-

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losophical, and arose from not knowing the vast surface over which cures of this nature may extend; and the Roman Catholicks had just cause to be displeased, that Protestants viewed all such cases as fraudulent, and refused to listen to the most solemn attestations of their authenticity.

"Now the late discussions, as I have said, have assisted to open up the truth on this interesting question. It is now generally admitted, by well-judging persons, who have not the slightest belief in modern miracles, that such extraordinary cures have again and again taken place; but they generalize the principle of them, and show that this undoubted fact is not confined to any one sect or nation; that cases of this extraordinary character are to be found among Papists and Protestants; nay, among Pagans and Mohammedans. They therefore trace them to some general principle, not of necessity connected with doctrinal faith, or the personal piety of the individual. The Protestant advocates for modern miracles are divided upon the subject: some are so perfectly convinced of the analogy which has been traced between the Protestant cases which have recently occurred, and similar ones in the Church of Rome, that they have admitted that the Popish cases were good miracles, wrought through faith in the common Saviour, and have embraced the Church of Rome as an auxiliary against those of their fellow Protestants who are not convinced that miracles were intended to be perpetual in the church. These advocates for modern miracles act fairly and consistently; but some of their brethren, shocked that the Church of Rome should be allowed as good miracles as our own, deny the former, while they admit the latter; and were much offended with the Christian Observer for pointing out the analogy, and placing the cure of Miss Stuart, or the cures effected by Hohenlohe, side by side with the recent cures among ourselves. But, though they have been much displeased at this juxta-position, they have not attempted to show in what way the analogy failed; or to account for the Roman Catholick cures, while they vindicated the exclusive miraculousness of the Protestant. Their only reply was, that it was impious to think for a moment that there could be any parallel between the Protestant case and the Catholick; between the healing of a pious Scotchwoman, and that of an Irish idolater. But such a reply could convince no person; and it seems to have been tacitly abandoned by all the writers on the subject, who begin to acknowledge that there is no reason why the Church of Rome should be excluded in this question; but, on the contrary, say the vouchers for the miraculous nature of the present dispensation, the attestation of that church is a standing testimony to the truth of the doctrine.

"A new chapter, I said, had been opened by these facts and discussions upon the physical and spiritual parts of our nature; for neither divines nor physicians, I am persuaded, were fully aware of the extent to which the principle of *excitement* might be carried. Its efficacy generally they knew and acknowledged, but they had so little practical experience on the subject, that they were not aware of its latitude. Cases of alleged modern miraculous cures were encountered with strong symptoms of incredulity as to the actual facts: there was deception, it was said, or mistake, in the matter; and if the circumstance happened within the precincts of the Church of Rome, then there was one ready answer, Oh, it is all a Popish juggle. But recent exam-

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ples prove that such facts may and do exist; that they are not of necessity juggles, though some of them may be so, impostors taking advantage of truth, to imitate it for interested purposes. For myself, I do not deny the facts of the Winchester case of W. White, or the late Scotch cases, or the cases attested by Mr. Irving, or the Morning Watch, or other post-apostolical cases which I could produce from the pages of history; but it appears to me most indubitable, that they may be all traced to one cause, call it excitement, or what we will; and that this cause is more powerful, and more contagious, (if I may so speak) and applicable to more diseases, than either divines or physicians have generally suspected: in a word, that our ignorance of what was within the rule of God's ordinary laws, has led persons either to deny facts because they could not account for them, or to make miracles because they saw the facts and did not understand the solution.

"There is one remarkable circumstance, which I could respectfully wish the advocates for modern miracles impartially to consider—namely, that the only subject upon which these recent alleged miracles have been wrought, is that most sensitive and complicated fabrick, the living human frame, and chiefly in the case of women. I do not at least recollect an instance of any alleged miraculous cures, in the case of an individual of the less susceptible sex. Now this appears to me very much to favour the doctrine of excitement. In no one of these modern cases is the alleged miraculous action carried beyond the frame of the recipient; in no one has it occurred, that a supposed miracle has been wrought, except in connexion with the operation of mind upon a living body. One miracle is as easy as another to Omnipotence; and, accordingly, we find in the Bible narratives, not only miracles of healing (which, however, stand on totally different grounds to these alleged modern miracles), but effects produced upon dead, and irrational, and inorganick matter. An ass spake, the sun stood still, the shadow on the dial went back, the sea was quelled, the dead were raised. In none of these cases could excitement produce such an effect; for there was no mind, no basis for excitement: but in all the modern instances mind has acted upon body; there is not one case that can be taken out of this range; and though the extent to which the effect may have occurred, is perhaps greater than many persons might have conceived possible, yet every case is but a magnified illustration of the comon adage, that 'conceit can kill and conceit can cure.'

"The whole, I say, of these cases, come under the peculiar and ill-understood phenomena of the action of mind upon the living body. I know of none of these alleged miracles which go beyond a profession of speaking unknown tongues, or bodily healing. The former is, I fear, so direct a result of mental disorder, so clear a case of over-excitement of mind, fitter for a physician than a divine, that I should feel pain to dwell upon it: I can only heartily pity the victim. The latter, in all its modifications, still involves the same principle of the effect of mind upon body. I am not ashamed to say, that some of these effects are more powerful than I had conceived likely, perhaps, or possible; so that I can now receive, and account for, many of the facts in the church of Rome, which before I thought incredible. I can believe Hohenlohism, just as I believe Irvingism. In order to make a distinction between the class of cases which it is supposed

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mind might operate on, and those which it could not affect, it has been attempted to draw a clear line between functional and organick disorder; but it is very possible that the physiologist may find that he has presumed too far, upon his supposed knowledge of the workings of the human frame, so fearfully and wonderfully made; that his definitions of what constitutes these two classes of case have not been sufficiently established; and that some diseases may possibly be cured by the operation of mind, which he might have been disposed to consider as not capable of being thus affected. But, be this as it may, the general position is the same: it is mind upon body; the etherial principle on the living fibre: and till our asserters of modern miracles will bring me a case out of this range, I shall not suppose a miracle, though I may be unable to account for the facts; as I cannot tell how my own mind guides my pen, or dictates to my tongue, though I am sure that it does so. I put it to our friends, seriously to ask why they have no one modern instance, to produce of alleged miraculous effects upon matter not connected with mind; upon a dead body, for example. Some persons, it is said, lately tried to raise one in Scotland, but they failed, as might be expected; for the exciting mind, the enthusiastick impulse, actuating the material frame, was wanting. In general, the cures effected have been, obviously, cases connected with the nervous system. I am not aware of any one clearly out of even this limited range. But, grant, that, in the enthusiasm which prevails in certain quarters, one apparently anomalous should occur, it would only convince me that the action of the soul on the body may be more powerful than I had anticipated; that strong nervous influences may affect cases hitherto considered beyond their reach, but still within the sphere of the operation of the mind upon the body. Give me a case beyond this category, and I shall feel staggered. If it were said, that Mr. Irving, to prove his doctrine, had hurled a stone of a hundred pounds weight over the pinnacles of the Caledonian chapel, I should doubt the fact; but if it were irrefragably attested, I should still see no miracle, as I have seen Belzoni perform wonderful feats of strength, and I am not assured how far muscular energy, under very extraordinary excitement might be carried. It is still a case of the mind influencing the bodily organs, stimulating the nerves, and stringing every muscle and fibre to action. But if he moved but a pebble in my garden, while he himself was several miles off; if he turned back the shadow on the sundial, or clave the sea, or raised the dead, or healed another who is unconscious of his operations, the miracle would be obvious. What I wish in these remarks, is simply to suggest the turning fact,—that all the cases referred to as proofs of modern miracles, are cases of an excited mind operating upon a person's own body. In some of these cases the excitement happens to be connected with certain theological opinions, whether those now inculcated by Mr. Boys, Mr. M'Neile, and Mr. Erskine, or those current in the church of Rome, or any other modification of sentiment; but in others the excitement has nothing to do with matters of religious faith, but is wholly secular. How then, in fairness, can the cases be separated, so as to make a miracle in the one and not in the other?

"For my own part, my dear friend, I feel no desire to suppose myself living in an age of miracles. Far more consoling is it to my spirit, to know that I am under the unceasing guidance of Him who is full of kindness and full of

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care; who is infinite in wisdom, and in power, and in love. He can now, as ever, work miracles. I doubt not his Almighty energy; neither do I doubt that, if it were according to his blessed will in the present era of the dispensation under which he has mercifully placed us, he would renew the gifts of healing, the speaking with tongues, or the raising of the dead; but I see nothing in Scripture or in experience to lead me to the conclusion that such is the actual fact. In me, therefore, it would not be faith, but presumption, to look for miraculous healing, as much as it would be to look for a miraculous supply of food and raiment. These things have been, and if necessary they will, without doubt, be again. No, we may not limit the Holy One of Israel; but we have no right to go beyond the sphere and economy in which he has evidently placed us, to look for a renewal of miraculous manifestations, which, however gratifying to our self-importance, would not in the least conduce to our salvation.

"I forgot to notice just now, when writing of Cardinal Beaufort, that his skull is said to have been discovered at St. Albans, in the year 1701, and is still somewhere in preservation. I have not the account at hand; but I must presume that the identity of the specimen was properly ascertained at the time: though, in truth, such researches are not always very satisfactory; for, besides the want of printed records, and the mutilations and fragility of non-duplicate parchments, and the dilapidation of monumental inscriptions, the mortal remains of celebrated men, in former days, often underwent many migrations;—their tomb being here, their shrine there, and perhaps their chauntry elsewhere; their body in the Holy Land, their head in York, and their heart at Canterbury; their bones, real or supposititious, dug up ages after their death, enshrined in distant cenotaphs, or perhaps scattered as relics through a score of churches and monasteries; with twenty authentick faith-inspiring radii and ulnæ of one much-esteemed individual, and his inestimable molars and incisors by the hundred, throughout all the nunneries of Europe. However, this invaluable Beaufort skull has been lately consigned to a mould of plaster of Paris, for the benefit of modern cranioscopists; and so it is, that a learned paper has been read over it before the London Prenological Society, in which the lecturer, waxing warm with his subject, magnificently exclaims,—"It is left to phrenology to establish the degree of dependence to be placed upon the assertions of historians!" Now, I have heard several mothers say that they educate their children with much scientifick precision by craniosophy; and a few clergymen, that they preach by it; and a phrenological journal has undertaken in a very grave and religious manner to explain the seventh of the Romans, on the principle that St. Paul had opposing organs—the conscientious bumps saying one thing, and the wicked bumps another, so that he had no rest between them;—and Spurzheim's friend, Mr. Bailey, has lately published sixty skulls as samples of the art, respecting which specimens we find such pithy remarks as the following: 'No. —; a head in whose cerebral organization the Christian law is written:'—so that this man, who, for aught I know, was a heathen or a profligate, was a true Christian and a spiritually-minded man by anticipation: he needed not Bible or sacraments, repentance or faith, a Saviour or a Sanctifier; for the Christian law was already engraved on his brain by nature, and showed itself by ossific protrusions. All this I knew, and much more; nay, that some

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amateur has begun to regulate infant schools by 'the science;' but I was not aware that historical fact was to be submitted to this ordeal, and remodelled according to the notions of physiological grave-diggers. But so it is; for tradition, history, and, above all, Shakspeare, we are told, have mistaken poor Cardinal Beaufort's character: there is little 'dependence to be placed upon the assertions of historians!' for thus run his manifestations: 'Head large; the intellectual organs exceedingly well developed; yet others still more so, especially amativeness, love of approbation, self-esteem, combativeness; but almost unprecedented for destructiveness, firmness, and secretiveness.' It is well for the reputation of Phrenology that the Christian law was not written in his skull, since it would have required a large displacement of history, to prove that it was exhibited in his life. I cannot, my friend, but think there is much evil in these reveries. I, indeed, see nothing abstractedly impossible in the idea that different portions of the brain may be connected with different parts of its actual exhibitions; but I do not think that even this has been proved by fact; and, above all, it is most rash, to say the least, to attempt to educate youth, or to recast history, or to interpret scripture, upon so vague a speculation.

"But it is time to emerge from the crypts of cardinals, and the 'Holy Hole' of Popish wonder-working saints, to fresh air and daylight."

THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. X.

In our third number, speaking of the committee to which was assigned the nomination of a new Board of Missions, we say:—

"Yet on this committee, which was a large one, not an individual was placed, who was likely to act the part of a friend and advocate of the inculpated board—the board of the preceding year. Whether the committee on the case of Mr. Barnes had not proved sufficiently subservient to the wishes of the moderator and the majority of the house, or from whatever other motive the nomination was made, is unknown to us; but so it was, this most important committee was entirely composed of those who were disposed to report, and actually did report, a nomination of a new board, most decidedly friendly to the American Home Missionary Society, and hostile to the existing Board of the General Assembly. A few, and but a few of the members of the existing board, were not displaced—on the expectation, we doubt not, that they would voluntarily resign; as we are confident they would have done, when they should see the complexion of the board entirely changed, and rendered subservient to the American Home Missionary Society."

There are two points in this statement, on which we are at issue with the Moderator. The first is our assertion that "on this committee, which was a large one, not an individual was placed who was likely to act the part of a friend and advocate of the inculpated board—the board of the preceding year." We have already adverted to an apprehended error that we had made, in relation to this point; of the readiness we felt to correct it, as publickly as it had been made; and of our eventual discovery that we had committed no error at all; inasmuch as every member of the committee in question, had shown his feelings toward the old board, by his vote on a previous question. The facts of the case may be seen, summarily, by the following extracts (pp. 183, 184) from the printed minutes of the Assembly. "A motion was made, that in conformity to usage, or to the course pursued last year, a committee of nomination be appointed, to nominate persons to constitute the Board of Missions for the ensuing year. A motion

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was then made to postpone this motion, with a view to take up the following, viz.—Resolved, that the present Board of Missions be reappointed. After considerable discussion the vote was taken; and the yeas and nays being called for, the vote stood as follows, viz." &c. Here the names of all the voters are given—The yeas 87, the nays 109. And of course—"The motion for postponement was declared to be lost." This was on the morning of the 1st of June. In the afternoon of the same day, the minutes state—"The motion to appoint a committee to nominate persons to constitute the Board of Missions for the ensuing year was resumed; when it was resolved to appoint such a committee. Dr. Hillyer, Mr. Riddle, Mr. Chase, Mr. Bronson, Mr. Garrison, Mr. Jessup, and Mr. W. Anderson, were appointed."

The discussion which ensued, first on the motion to appoint a committee to nominate a new board, and afterward, on the motion for a postponement of that motion, in order to reappoint the old board, was ardent and considerably protracted. It brought out the sentiments of the opposite parties fully; and as we stated in our last number, those who voted against the postponement expressed their wish to change the old board, "as clearly as if this had been the formal object of their vote." If the motion for postponement had been made, without clearly expressing its design, we admit that it would not, in itself, have been a test of the views and feelings of the members, in relation to the reappointment of the old board. But when the whole design of the motion for postponement was explicitly declared in writing, to be the introduction of a resolution "that the present Board of Missions be reappointed"—to vote, in these circumstances, against the postponement, was virtually a declaration, by every member who so voted, that *he would not so much as consider* a proposition to reappoint the old board—This, we think, is undeniable. Now, when the Moderator made his selection of members to constitute this nominating committee, he took every man of that committee from the nays, on the question of postponement; that is, every man of the committee was selected from those who had voted against even considering a proposition to reappoint the old board. Yet he says, "The committee appointed to nominate a Board of Missions was, in every respect, a fair and discreet committee." We maintain the contrary. For although it was decided that a new Board should be appointed, yet, agreeably to all correct usage, the minority—and especially a minority of no less than 87 voters, when the majority was only 22—ought to have had, on a committee of seven, at least two members. But it had not one; and yet this is affirmed by the Moderator to have been "a fair and discreet committee!" If it was, we cannot tell how an unfair or indiscreet committee could be appointed. Was it *likely*—for this is the single point on which the truth of our statement turns—was it likely that *a friend and advocate* of the inculpated board, would be found on this committee? We have said that *it was not likely;* and let the impartial decide between our statement and that of the Moderator. The Moderator asks, "Did not Dr. Green know that the Rev. Mr. Bronson, a member of this committee, was one of their own missionaries?" We answer, that Dr. Green knows full well, that although the Board of Missions to which he belongs, has been opprobriously represented as composed of *exclusionists*, they have, in more instances than [illegible] appointed men as missionaries [illegible] they had good reason to

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believe were not friendly either to them or their operations; and he knows too, that Mr. Bronson's name is among the nays, on the question of postponement. Again; the Moderator asks—"Can the Doctor fix on one act, that shows that Mr. Riddle, of Virginia, entertained any hostility to the Assembly's Board? If so, let him tell us what it is." Well, since the Moderator commands, we will obey, and "*fix on one act*," that, as we think, shows that Mr. Riddle, of Virginia, entertained some hostility to the Assembly's Board. It was this—After the matter had been settled by compromise in the Assembly, or while it was in train for a settlement, Mr. Riddle was an invited guest to a dinner party in Philadelphia; and in a company, of which a member of the old board, with his wife, made a part, Mr. Riddle indulged openly, with great freedom, and at considerable length, in censures of the old Board, as consisting of *exclusives*, as he called them, who ought to be displaced. We have this from the member of the old board who heard it; and who was at length constrained to say something in favour of the Board to which he belonged. Now, we do think that Mr. Riddle, to say the least, was not *likely* to act the part of a friend and advocate of the board which he himself openly and severely inculpated: and yet the Moderator seems to have pitched on him, as that individual of the committee to whom no possible objection could be made. We say then—*Ex uno disce omnes*. Let the man the Moderator has selected, be taken as a sample of the whole committee. Had there been a suitable representation of the minority on this committee, possibly it might have been the means of giving some modification to the report, so as to have lessened its offensive character. But whether it would have had this effect or not, we maintain that the minority had a right to be represented there, and they were not represented; and thus our charge against the Moderator, of unfairness in the appointment of this committee, is fully sustained—and our allegation is strictly verified, that there was not an individual of this committee, who was *likely* to act the part of a friend and advocate of the inculpated board.

The second point to which we have referred in the passage of our third number quoted above, is found in these words—"A few, and but a few, of the members of the existing board, were not displaced—on the expectation, we doubt not, that they would voluntarily resign, as we are confident they would have done, when they should see the complexion of the board entirely changed, and rendered subservient to the American Home Missionary Society." This is the sentence to which we referred in our last number, when we said, that in our statement of facts we had seen nothing to correct, "beyond one verbal inaccuracy—if indeed it be an inaccuracy—no way affecting the substance of our statement." The supposed inaccuracy lies in the clause, "A few, and but a few, of the members of the existing board were not displaced." The Moderator and the Stated Clerk have both affirmed, that it is so far from being true that only a few members of the existing board were not displaced, that a very considerable majority of them were not displaced; and they both have made a statement of numbers to sustain their allegations.

The Stated Clerk, on the 21st of October last, published in the religious newspaper, edited by himself, in reply to an article with the signature "MANY ENQUIRERS," the following paragraph.

"I have examined the original report of the Committee who nominated a Board of

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Missions for the year 1831, and I find, that of the 171 persons named on the same, 99 were members of the board for the year 1830, and 72 were not members. These 99 were Dr. Green's '*few* of the existing board that were not displaced;' and they prove to be 'most of the persons who are now members of the board.' If this statement is denied, or doubted, the names of the whole nomination shall be printed in the Philadelphian."

As the numbers given by the Moderator and Clerk are the same, we suppose they have communicated on this subject; or perhaps the Moderator took a copy for his own use. At any rate, they, we believe, are the only depositories of the precious document in question; and hitherto they have chosen to keep it to themselves, although a publick demand has been made on the Stated Clerk to give it publicity. We know not how many have "doubted or denied" the accuracy of his statement; but we are satisfied, that not a few have not merely *doubted*, but *believed*, that if the whole document were fairly published, a use would be made of it which the Stated Clerk wishes should not be made; and that this is the reason for its being withheld. We have looked for its publication, ever since it was demanded; and we were prepared to acknowledge our inaccuracy, if it should appear, by an authentick document, that we really were chargeable with it. We did think it most probable that we had committed a verbal error; and such, on the whole, is our present impression. But we still maintain, and think we shall show, to the satisfaction of every candid reader, that the free admission of this error, does not affect the substance of our statement. The case is this—The entire Board of Missions, consisting, say of 171 members, is formed of some taken from every Synod within the bounds of the General Assembly. This is done out of respect to the several Syhods, and in hope that the influential members who are thus placed on the Board, will, as they have opportunity, favour its plans and operations. But of this nominated Board, not a fourth part ever have been, or are ever likely to be, present at any one meeting of the Board. Such of them as happen to be members of the General Assembly, for the current year, attend, if they choose, those meetings of the Board which occur while the Assembly is sitting; and they generally attend the meeting which takes place at the rising of the Assembly, when the officers of the board for the ensuing year, with the executive committee, and the Corresponding Secretary and General Agent, receive their appointments. But only those members of the board who reside in the city of Philadelphia and its vicinity, constitute *the active board through the year*, after the dispersion of the members of the Assembly. This limited board has monthly meetings, at which the minutes of the Executive Committee for the past month are read throughout, for the approval or correction of the board. The board also gives advice and direction to the Executive Committee, in important concerns—In a word, the Committee is under the direction and control of this board; and we do not recollect since the reorganization in 1828, more than about half a dozen members, beyond the limits of Philadelphia and its vicinity, who, at different times, have attended the board at its monthly or special meetings. Now as the whole *real efficiency of the Board of Missions*, after the members of the Assembly leave the city, rests with this board, we confess it engrossed our attention, when we said that "a few, and but a few of the members of the existing board were not displaced;" and such we now fully believe would appear to be the fact, if the report of the nomina-

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ting committee were fairly and fully before the publick. We have little doubt that in reference to *the whole nominated board*, there were *more than a few*, who were not displaced; probably because the most of them were such as the nominating Committee knew had opinions and feelings like their own—One excellent man, however, in the western country, was ejected, and one less excellent put in his place; and this drew from a member from Kentucky, who knew the parties, a very earnest and pointed remonstrance. But we still believe, that in regard to *the efficient active board through the year*, "a few, and but a few of the members were not displeased." Till, then, the Stated Clerk shall publish the report of the Nominating Committee, we shall believe that the amount of our error is this—that our language, when applied to the *nominal* board is erroneous; but when, applied to the board which is permanently *efficient*, it is correct. Now, on this inadvertence, in not distinguishing the nominal from the efficient board—for such, and nothing more, it was—the Moderator and Stated Clerk have endeavoured to convict us of falsehood—with a pretty broad intimation that it was *wilful falsehood*. May the God of truth, and an impartial publick, judge between us!

If this report of the Committee of nomination had been published, as we wished and expected it to be, in November last, and it had appeared that we were erroneous, even in regard to the *effective annual board*, we would immediately have confessed and corrected our error—And if the report shall yet be published, and it shall appear that *more than a few* of the effective board were not displaced—meaning by *more than a few*, such a number as not to leave them, in all probable occurrences, a decided minority—then we *now* admit, that we have, in this instance, been in error. But even with this admission, the *substance* of our statement remains perfectly true; and it has been the usual course of our opponents—and it always indicates a bad cause—to fix on some *circumstance*, or some *verbal error*, and by dwelling with apparent triumph on this, to endeavour to hide the real merits of the case entirely from the reader.*

What is the substance of our statement? Let any one attentively read our quotation, and he will see it to be this, that the Nominating Committee "actually did report a nomination of a new board, most decidedly friendly to the American Home Missionary Society, and hostile to the existing board of the General Assem-

* We think the foregoing statement may be useful to the publick, by being given in a more condensed form, as follows.

The General Assembly's Board of Missions may be considered as in fact *three fold*—(1) The entire board, composed of members from every Synod—(2) The board which is formed at the meeting of the Assembly—by some members from a distance, with those of the city and vicinity—(3) The permanent active board, composed of members resident in and near the city. It may be truly said, that the board, viewed under the first of these aspects, *never* acts; that is, it never acts by a majority, or even a fourth part of its numbers—Viewed under the second aspect, the board acts *once a year*, at the meeting of the General Assembly, when the officers of the board, the Executive Committee for the year, and the General Agent and Corresponding Secretary, are appointed—Viewed under the third aspect, the board is efficient *through the year*—meets monthly—and directs and controls the Executive Committee. It was *the manifest purpose* of the New School members in the last Assembly, finding they had a majority, to change the character of the board in *the second and third* of these aspects, where *the whole efficiency* of the board does, in fact, reside—As to the board, viewed under *the first aspect*, they had little solicitude; for in this capacity they knew the board never did and never could act; and, therefore, although the Nominating Committee changed a few individuals, here they could still leave 99 untouched, *without affecting the efficiency of the board in any degree whatever.*

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bly;" and that those who were left on the board, (meaning the efficient board of members residing in Philadelphia and its vicinity,) "would voluntarily resign—when they should see the complexion of the board entirely changed, and rendered subservient to the Home Missionary Society;" and that we had "not a doubt, that this was expected by the Nominating Committee and their friends." We certainly knew the state of our own mind, that we had not a doubt as to the expectation mentioned; and we spoke what we well knew to be the fact, when we affirmed that the result we mentioned would have taken place—We knew that the members of the old board who were retained, would never have consented to hold a standing in a board whose measures they disliked, *for no other purpose but the unworthy one of embarrassing the majority, by incessant objections, and abortive attempts at counteraction.* As to the former part of what we have shown was the substance of our statement, its verity is vouched by the well known facts of the case. The whole design of the appointment of the nominating Committee was, to change the existing board, and the nomination did change it most effectually—That the new board, as nominated, was so constituted, that of the members who could be present to vote, in organizing the annual efficient board at the rising of the Assembly, there should be a decided majority "friendly to the H. M. S., and hostile to the existing board of the General Assembly," was the very exciting cause of the confusion which ensued. The Moderator has tried to gainsay our declaration, that "this report was so flagrantly at war with all equity and propriety, that it produced criminations and recriminations, which issued in a complete disregard of the Moderator, and of all order." But deny it whoever may, such was the notorious fact. We have already referred to one instance, mentioned by a member from Kentucky, in which "war was made on all equity and propriety." We will mention one more, and it is one which we stated in the Assembly, at the time of the controversy. A member of the old board, the minister of a large and wealthy congregation, that had then contributed, and is still contributing, very liberally, both to the A. H. M. S., and to the American Board of Education, but had never contributed any thing, as a congregation, and not more than three or four small donations, from perhaps the same number of its individual members, to the Missionary Board of the Assembly—this minister was retained in the new nomination, and on what we have called the efficient board: And another member of the old board, the minister of a congregation in Philadelphia, that had, according to its means, contributed more liberally, both to the Missionary and Education Boards of the Assembly, than any other congregation within its whole bounds—this minister was, in the new nomination, displaced and left out of the board altogether. Now, if, in this contrast of cases, there was not "a war made on all equity and propriety," we wish the Moderator would tell us how such a war can be waged. The truth is, the real friends of the ecclesiastical order and institutions of the Presbyterian church, felt that they were called to contend FOR EXISTENCE, with those who seemed determined to sacrifice them all to voluntary associations, and congregational attachments: and under the blessing of heaven they contended successfully.

We had said in our second number, in a note, that "The Moderator once requested to be allowed to leave the chair and speak to a subject under debate. The re-

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quest was opposed, and he withdrew it." In each of these sentences, the Moderator asserts, roundly and repeatedly, that we have said what "*is not true.*" His proof of the falsehood of our first sentence is this—"The Moderator requested the Assembly to answer the following question, "*Is it proper for the* MODERATOR *to take any part in the discussions of this house, by occupying the floor, and placing another person in the chair?*" This question, he says, he reduced to writing, showed it to several members, and has the original still in his possession: And in coming over this point, in the 29th article of his summary, he says, "The editor has represented the Moderator as asking an "indulgence" of the Assembly, when he only requested the Assembly to give an expression of opinion, respecting the *right* of the Moderator; that is, the right of ANY *Moderator*, in the premises stated." Our first remark here is, that the Moderator, in order to brand our statement with falsehood, makes one of his own, which represents him as acting in a far more exceptionable manner, than if he had admitted that he did, precisely what we said he did. That it is orderly for a Moderator, at any time, to ask for himself an indulgence of the house, we believe no one ever denied. But for a Moderator, in his seat, to bring forward and propose for the discussion and decision of the house, an important question *in thesi*, is to usurp the exclusive privilege of the members on the floor. If he wishes such a question to be discussed, he has the common privilege of proposing it to the Committee of Overtures; and if they overture it to the house, it will receive a proper attention. But for the Moderator to bring forward such a question from the chair, is in fact to exercise a power, the lawful exercise of which requires the action, not only of one, but of two deliberating members; for such a question as he affirms he proposed, can never receive the attention of the house, till it has been moved by one member, and seconded by another. Thus the Moderator, in order to fix on us the charge of falsehood, in saying that he asked for an indulgence—which he certainly had a right to ask—maintains that he did what he had clearly no right to do—maintains that, without leave or license, he assumed, in the Moderator's chair, the exclusive privilege of two members on the floor of the house—For he insists that it was a question *in thesi*, that he proposed; or, to use his own words, "he requested the Assembly to give an opinion respecting *the right* of the Moderator; that is, [mark it] the right of ANY *Moderator*, in the premises stated." We really think that our unerring Moderator would better have left this matter on the footing on which we placed it, than to have reiterated the declaration—"it is not true; it is not true." Which is the greater error—to ask a personal indulgence, or, without any asking at all, to usurp the rights of two members on the floor, while sitting in the Moderator's chair? Had the Moderator done so much of this already, that he thought little of doing it on this occasion, or was it done without recollecting what he did?

But the question still returns, was our statement really true or not? We can only say, if our word will stand for any thing, that when we wrote, we did honestly think that what we said was strictly true; and had not so much as a suspicion, till we saw the Moderator's denial, that any mortal living would, or could, question its truth; and we know that a considerable number of others, of whom we have inquired, understood him as asking a personal indulgence; nor have we heard of an indivi-

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dual, except the Moderator himself, who understood him otherwise. Nor does the question which he says he wrote and proposed, require any other construction—It was fair to understand it as only a courteous manner of proposing a personal concern; for it will be observed that the question, as it relates to "the right of ANY *Moderator*," is the Doctor's *exposition* of his meaning, when he wrote his vindication, and makes no part of the question which, by his own showing, he proposed to the Assembly. Besides, it is in the recollection of several eye and ear witnesses, that during the short space that this question was before the Assembly, the Doctor did say, "that he thought if he was on the floor, he could throw some important light on the subject under discussion." It was therefore perfectly natural to consider the inquiry as personal to himself. We pretend not to say that the Moderator's views in proposing this subject were not such as he states them to have been—Such they might have been, for aught we know. But we do say, and insist, that we put no forced construction on his words, when led by them to think, as we assuredly did, that he asked a personal indulgence; and hence, that in stating this, we stated no more than what we believed to be sacredly true. But the Moderator also says, that what we have called his *request*, was "not opposed." We certainly thought it was: and if Mr. Robert Breckinridge, of Kentucky, will say that *he* did not oppose it, and very decidedly too, we will confess that, in this particular, we were in error. Till then, we shall place the Moderator's positive assertion on this subject, among his other aberrations.

But Dr. Beman, not content with *vindicating* his conduct as Moderator, goes on to censure that of the editor, when he had the honourably painful office of sitting in the Moderator's chair. It is admitted, in the note already referred to, that the editor, when Moderator, did leave his seat, on one occasion, and speak on the floor of the house; and he will now add that he did so, because this had been A USAGE—for there is nothing in the constitution either allowing or prohibiting it—*a usage* of Presbyteries, Synods, and General Assemblies, from the time that he had been a member of any of these ecclesiastical courts, till the time in which he performed the act which the late Moderator thinks was so objectionable. It is admitted, however, that this usage has, of late years, in the General Assembly especially, been gradually becoming obsolete; and the editor well recollects, that although he truly thought at the time, that he was doing nothing objectionable, yet he was surprised and mortified by some remarks that were made on the supposed impropriety of this act, and determined that, by him, it should never be repeated. He had indeed entirely forgotten to whom he was indebted for these remarks; but the publication of Dr. Beman leads him to suppose, that it was from the last Moderator, then on the floor of the house, that he received the favour. We wish to say here, that our ecclesiastical constitution appears to us to be really defective, for the want of some *provision*, to come in place of the *usage* to which we have referred. In deliberative bodies of a civil character, the house, on important occasions, goes into a committee of the whole, when the presiding officer, if he chooses, takes the floor, and gives his fellow members, at as much length as he pleases, the benefit of his views and reasonings. In the Dutch church, which is strictly Presbyterian, their general Synod always choose an *assessor*, when they choose a Moderator; and

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whenever the Moderator thinks it proper and important that he should deliver his opinions and arguments, on any topick before the Synod, he calls the assessor to the chair, and mingles in the discussion. Would it not be well for us to imitate our Dutch brethren in this, by making a constitutional provision for the purpose? The Westminster Assembly of divines had two assessors, in addition to their prolocutor.

We next notice the Moderator's reply to our objection to his placing Mr. Bacon, the congregational representative from Connecticut, on the committee to which was referred the case of Mr. Barnes and the Philadelphia Presbytery. After quoting his authorities in detail, the Moderator adds, "From these references, which embrace the period of *ten years*, we learn the uniform and undeviating usage of the Moderators of the General Assembly, in appointing the delegates of corresponding bodies, on the important committees of the house." He subsequently says—"But the editor lays much stress on the circumstance that the Connecticut delegate, by a recent arrangement, had lost all right to a vote in the house. But this is a consideration never regarded by any Moderator of the General Assembly." Now it is true that we did lay "great stress," and as to the matter of right, the whole stress, on the circumstance that the delegate from Connecticut had recently "lost all right to a vote in the house." And if the Moderator had continued his quotation to the end of the sentences from which he garbled it, he would have laid before his readers a reason for the stress we laid on this circumstance, which all his sophistry would not have been able to countervail. We need little more in reply, than to repeat the sentences, without mutilation, as they stand in our third number —"That delegate, (we said) by a recent arrangement, had lost all right to a vote in the house; but whoever is acquainted with the usual course of business knows, that a vote in a committee, on an important and interesting concern, is of more ultimate influence than two votes in the house. Yet here, an individual gives his vote where it has the greater influence, when it is denied him where it has the less." The Moderator attempts no answer to this reasoning, but fills up his paragraph with round assertions, that the distinction we had made "was never regarded by any Assembly, nor by any Moderator;"* and concludes it with representing the editor as a "*culprit*," who had passed sentence on himself, because he, when Moderator, had appointed a delegate from Connecticut, on the Committee of Bills and Overtures. Now, without staying to remark on the courteous language of the Moderator here, we state, that in our judgment, the whole merits of this question centre in the single point—*that the party objected to had no right to a vote in the house;* and we maintain, that by whomsoever men, not having a right to vote in the house, have been placed on

* Dr. Fisk, the Moderator of the Assembly for 1830, has authorized us to state, that he is, and always has been, of our opinion, that since the Connecticut delegation has lost the right of voting in the Assembly, no representative of that delegation ought to be placed on any important committee. With this view of the subject, he said he had filled up the judicial committee of 1830, with Presbyterian members. But before they were announced, the Stated Clerk urged him to place one member on this committee from a corresponding body; and that, without time to deliberate much, he consented, though very reluctantly, to displace one name, and to put in its room that of Rev. Daniel A. Clark, from the General Association of Vermont. Dr. Beman, not content with placing his favourite, Mr. Bacon, on the committee in Mr. Barnes' case, put him also on the Judicial Committee.

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important committees, especially on committees to consider questions involving *constitutional principles of the Presbyterian church*—those who have done this, have "made appointments in a high degree improper, if not absolutely unlawful," which are the precise words of our charge against the late Moderator, for his appointment of Mr. Bacon. And for this judgment, we rely on the reason assigned when we made our charge, and which we have repeated above—We offer no other reason; we are confident we need no other. But who sees not, that all the cases mentioned by Dr. Beman, in regard to the Connecticut delegation, antecedently to the year 1830, when the right of that delegation to a vote in our Assembly was surrendered, are just so much of nothing at all to the purpose? Till that period, the Connecticut delegates had a *conventional* right, though we think it was never a *constitutional* right, to *vote*, and did vote, as well as *deliberate*, on all subjects that came before the General Assembly; and therefore we humbly think, that the editor's reasoning does not return on himself, to make him a *culprit*, because he placed a member of this delegation on the Committee of Overtures, in 1824. *Then*, such a member had a conventional right to be there: but at the last General Assembly, Mr. Bacon had no right of any kind, to be where Dr. Beman placed him. The difference, therefore, between *right* and *wrong* is the difference between what the editor did, and what Dr. Beman did: and hence it follows, in the Moderator's dialectick, that the editor is a *culprit*, and that Dr. Beman is *immaculate—Quod erat demonstrandum.*

In the civil community, no subject that comes before a representative body for disposal, is, we believe, ever committed, except to its own members. Other individuals than members may be requested, and may consent, or be summoned, to attend a committee, for the purpose of giving information, or answering inquiries; but to make them members of the committee, is never thought of. But on subjects not involving constitutional principles, or important interests, in the Presbyterian church—such as those that relate to a Bible Society, a Temperance, Tract or Colonization Society, a Sabbath School Union, a Concert of Prayer, or an Association to preserve the Sabbath from desecration—we would never object to any of the delegates from other bodies to the General Assembly being placed on its committees. The subjects mentioned, relate to the general interests of religion, as regarded by almost all denominations of Protestant Christians, and we would not therefore refuse them a representation on the committees of the Assembly. Nor do we object to the usage of referring to a selection of ministers and elders of the Presbyterian church, not members of the existing Assembly, some important subject, to be considered and reported on to the Assembly of the following year. But Mr. Bacon, a Congregationalist, and not entitled to vote in the house, was placed on a committee to which was referred the consideration of several most important constitutional points and principles of the Presbyterian church, both in doctrine and government;—points and principles in relation to which his attachments and habits would naturally lead him to oppose strict Presbyterianism: and that they did so lead him, he, in his published letter to us, openly avows, and boasts of it in a strain of triumph. In his vindication, he pleads that he was placed on the committee by the Moderator, and that he supposed the Moderator knew his own

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duty. But we think he also knew —and indeed his letter shows it —that his feelings had already enlisted him decidedly against one of the parties, whose cause was to be decided, if equitably decided, by the standards of the Presbyterian church, and by nothing else. We think, indeed, that the Moderator was far more blame-worthy than he, in this whole transaction; but did he not, after all, consent to act where he might have refused, and where delicacy and propriety should have dictated a refusal? Do not men who are called to a jury in civil causes, and who know that they have prejudged the whole case, often state this frankly to the court, and in consequence are removed from the panel? Was there not, in this trial, in the highest court of the Presbyterian church, so much analogy between the committee on which Mr. Bacon was placed, and a jury in civil courts, that the principles which have influence on those courts, should have had such influence in our ecclesiastical court, as to make Mr. Bacon absolutely decline this appointment? Let an impartial publick decide on these questions, and we have no fear for the award.

We proceed to make a few remarks on the two following positive assertions, in the 10th and 11th articles of the Moderator's summary—"The Allegation of the Advocate that '*a large proportion*' of the Low Church 'approve' of admitting 'mere church members' to a seat in the Assembly, is so far from being correct, that it has not one particle of evidence to support it—The Low Church did '*not vote*' against an act of the last Assembly—as the Advocate says they did—the object of which 'was to prevent committee men and *mere church members*, from hereafter having any claim to seats in the General Assembly—'for no such act was passed or proposed."

A considerable part of the Moderator's seven numbers consists of quibble and evasion; but there is rather a larger portion of them than common in the foregoing affirmations. Let us examine his first assertion, taken in connexion with that part of his second number, of which it is given as an epitome, where he says, "But that '*a large proportion*' of the New School in the last Assembly, expressed in any shape or manner, their approbation of admitting men who are '*merely church members*,' as constituent members of that body, I have yet to learn. Let the editor name one man who uttered such a sentiment, and I consent that this solitary instance shall stand as an apology for this sweeping declaration." Now this surely seems, in the reading, to be not only plausible, but imposing and conclusive. Yet it is, in fact, nothing more than an evasion, serving to keep a just state of the case entirely out of view. The facts are these—Before the election of a Moderator, a question was raised, whether "a standing committee" man should be allowed to vote. In favour of his voting, Dr. Beman was earnest, eloquent and successful—It was determined that the committee man should vote; and no doubt he voted for his advocate. Afterwards, sixty-seven members subscribed a protest against the lawfulness of admitting this man to a seat in the house; and an answer to the protest was ordered, and brought in by the New School members—This we have noticed in a preceding number. Subsequently to the decision of the case of Mr. Barnes, and the settlement of the business in regard to the Board of Missions, so many of the New School members obtained dismissions and left the Assembly, that their opponents were able to carry a resolution, by a majority of 81 to 54, "That in the opinion of the General Assembly, the appoint-

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ment of some Presbyteries, as has occurred in a few cases, of members of standing committees to be members of the General Assembly, is inexpedient and of questionable constitutionality, and therefore ought not, in future, to be made." Against this resolution the New School members protested; and assigned as a reason, that "this Assembly, on the first day of its session, when full, did, by a large majority, decide this question, by admitting a member of the Standing Committee to a seat in the house." Here are the facts—And now, because mere church members are not specified in the records, and were not, as we are ready to admit, pleaded for, *under this designation*, by the New School members in debate, we are charged with making a statement, "without one particle of evidence to support it," in saying that "a large proportion" of the Low Church, approved of admitting them to a seat in the Assembly. But there are two undeniable facts, which will show that we had many particles of evidence to bear out the truth and correctness of our statement; and that what the Moderator says, is nothing better than an evasion. The first fact is, that an *unknown* number, yet certainly *a considerable* number, of mere church members have come up to the Assembly, commissioned as ruling elders, and have taken their seats accordingly. One case of this kind is on record, in the minutes of the Assembly for 1826. Nor let it be said, that this is a solitary case. We have evidence, to which, if necessary, we can refer, that two individuals, now ministers of the gospel, and worthy of their office, have stated, since the last meeting of the Assembly, that while they were yet *mere church members*, they came to the Assembly commissioned as ruling elders, and took their seats accordingly. From this, and other indications of a similar kind, there is good reason to believe that this practice has been pretty general, for a number of years past; and that there was a number—although none but themselves can tell what the number was—of mere church members, on the floor of the last General Assembly. Again: It cannot be denied, that all the mere church members who ever came into the Assembly, entered it under cover of "The Plan of Union between Presbyterians and Congregationalists in the new settlements, adopted in 1801, [See Digest, p. 297] by which it was agreed, that a Committee man "may have the right to sit and act in the Presbytery, as a ruling elder of the Presbyterian church." This right of a committee man to sit in a Presbytery, was construed to extend to the right of such a man to sit also in the General Assembly; and for the equity and propriety of such a construction, the New School men did contend most earnestly, and when they were overruled, they protested as earnestly, against the resolution of the Assembly above recited. Now we ask, if men plead, and vote, and protest, as if their dearest interests were at stake, in favour of an arrangement, through which mere church members have notoriously come into the Assembly, for years in succession, and some of whom, in all probability, were then on the floor of the house—can it be said, because they were not mentioned by name, that in no "shape or manner" there was manifested an "approbation of admitting" them? The New School men would have acted with a stupidity with which we have never charged them, if they had *avowedly* pleaded for the right of mere church members to sit in the Assembly—this would have ruined their cause at once. But it was in their usual course to plead for something more plausible, which they knew would quite

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as effectually secure their object—would leave the door wide open, as for years in succession it had been left, for the admission of as many mere church members as they and their Presbyteries should choose to commission as ruling elders. In this way, accordingly, the New School men did make every exertion that their ingenuity could devise; and we did them no injustice, in representing this, as showing their approbation of the admission of mere church members into the Assembly. Who can say, without an evasion, that those who did all in their power to defeat the only measure that could keep them out of the Assembly, did not manifest plainly a willingness and desire that they should come into the Assembly? Here is the point without disguise; and let every reader decide it for himself. But the Moderator says again, that no act was passed to keep mere church members out of the Assembly. Here is just another quibble—That is, because no act was passed, that mentioned mere church members by name, it may be asserted that no act was passed to keep them out; although an act was passed which had for a principal object, in the minds of those who voted for it, the effectual keeping of them out. If committee men were to be excluded, the Old School men knew, that mere church members, would inevitably be excluded—And to exclude them effectually and forever, was, we repeat, one chief object of the resolution.—O for an antagonist, if we must have one, who will not mystify the point in issue, by a play upon words, or by pleading the want of certain words, when the matter intended is as clear as a sunbeam.

We thought we were prepared not to be surprised at any thing the Moderator could utter; but we had not duly estimated Dr. Beman's *astonishing* powers. We confess the following language did surprise us.

"Just as the question, on commitment, in the case of Mr. Barnes, was to be taken, Dr. Green commenced certain remarks, which had a bearing on the mode of appointing the committee in question; and which led the Moderator to call him to order; and Dr. Ely, one of the complainants, to observe, that if the Committee of Reference were not appointed in the usual way, that is, by the chair, the case would not be referred. Dr. Green acquiesced; but as soon as the question was decided in favour of referring the case, and the house had ordered that the committee should consist of *eleven* members, the Doctor handed me a slip of paper, containing five names (not quite *half* the number of the whole committee), and remarked very pleasantly, 'If you will put these on, I care not who the others are.'"

Now, before we offer one word of comment, we ask any impartial person, and especially those who have been frequently in the Assembly, where was the *criminality* of what the Moderator says was done on this occasion by Dr. Green? Yet the Moderator insinuates, that here was an "attempt, secretly to touch the very main spring of motion, by endeavouring to make an interest with the Moderator, and through him to secure some additional weight in the committee, in favour of his side of the question." And in recurring to this matter in his summary he says—

"The interference of Dr. Green, in *trying* SECRETLY *to influence the Moderator*, in the appointment of the committee, in the case of Mr. Barnes, accounts for all his conscientious difficulties in relation to the appointment of Mr. Bacon on that committee; and at the same time tells somewhat worse in the publick ear, than the tale, that the Moderator acted, in this instance, as all other moderators have done before him. And this interference of Dr. Green, is known, both to High Church and Low Church, to be in perfect keeping with that uniform *prompter-ship*, which he has exercised toward Moderators of the General Assembly, ever since the Assembly was constituted."

We have given the Moderator's language thus extensively, because

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we greatly mistake, if it does not exhibit a spirit in the writer, that will prove an effectual antidote to the mischief he intended to effect. It is not for us to tell how any honourable man, any man of conscious integrity, any man that feels himself incapable of base design and sinister action, could have put the construction which the Moderator did, on what he says was said and done by us, on the occasion to which he adverts. We shall not make a long defence. The whole occurrence to which he refers had completely passed from our mind, till we read his review; nor can we now say that we recollect the half of what he affirms took place: we could not, if our life depended on it, tell, otherwise than by conjecture, a single name that was on the paper which he says we presented to him. But let his statement stand for an accurate exhibition of facts: and then Dr. Green declares most unequivocally, that if he ever performed an innocent action in his life, and one too of very little importance, he thought he did so, when he handed the paper and uttered the words, which the Moderator affirms that he handed and uttered. What he did he knew was of the same character with what had been done in scores of instances, without any suspicion, ever known to him, of an attempt to corrupt the Moderator, or to use any improper influence with him. It has always been perfectly understood, that the Moderator would use his own judgment in appointing committees, whatever suggestions might be made by others—and hence suggestions have been often and freely made. Hence Moderators themselves have often solicited them—The writer certainly did it, when he was in the chair; and a member of the last Assembly told us, a few days since, that Dr. Beman wished and even urged him to nominate a part, or the whole, of a committee. But I would not, said the member, for I knew him too well. Dr. Green did not know him so well then as he knows him now, or he too would have been on his guard. But he did know him well enough then, not, consciously, to do even a questionable act in his presence. For the same reason that Dr. Green would not put his head in a lion's mouth, he would not then, or now, knowingly, put it in Dr. Beman's power to stain his character. But in the alleged transaction, he had no conception that what he did was capable of any construction to his disadvantage. If he had done, what was done by the Moderator's friend, the Stated Clerk, and when not a member of the house—if, after the Moderator had formed a committee, and written down the name of every member, he had urged the Moderator to withdraw one name, and to insert another, there might have been some colour for the charge of obtrusive interference; but even in this case, a corrupt motive ought not to be imputed. But what Dr. Green did, was only what he verily believes has been done, as to the substance of the thing, at every General Assembly that has met for many years past; and done without any imputation of a sinister design. But then it is to be remembered, that the Assembly never before had such a Moderator as it had at the last meeting—May it never have such another!—As to what the Moderator has thrown out about *promptership*, we have only to say, that if Dr. Green, in his whole life, has prompted Moderators half as much as Dr. Beman, from the Moderator's chair, prompted his friends on the floor of the house, at the last Assembly, it must be acknowledged that Dr. Green has done a very improper thing—But this he does not admit.

We have now done with Dr.

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Beman, at least for the present; and we sincerely wish, and we suspect our readers wish it too, that we may never have occasion to mention his name again. It would not have appeared, as it has done, in our pages, if it had not been necessary to characterize the majority of the last Assembly. But in his person, they elevated Murdockism and Finnyism to the Moderator's chair, and his conduct in the chair had their approval; and hence what he was and did, seems necessary to be told, in giving a true view of the present state of the Presbyterian church. Yet—we speak it reverently—God forbid that we should hate this man, or wish him any evil—We have solemnly charged our heart, in reliance on divine aid, not to do it. To defend the church, and to defend ourselves, we have thought it right—and after many and serious reviews, we still think it right—that his misdeeds should be exposed. But he has had, and with the Lord's help, he shall still have, our poor but sincere prayers, that he may be forgiven—that he may see, repent of, and forsake his errors; and that, through the grace of our Lord Jesus Christ, he may obtain eternal life.

In the whole series of essays, of which this is the last, we have, if we know our own heart at all, been influenced by a sincere desire, to serve, in the best manner we could, the church in which we were born and educated, in which we have ministered in the gospel of Christ for five-and-forty years; and whose interests and prosperity—indissolubly connected with its purity and peace—ought to be dearer to us than life itself. We knew, when we commenced this series of papers, that we should probably draw on ourselves the vituperations of those whom we opposed; and they have not disappointed us. They have done all in their power to destroy our character, and with it, the little influence which by a long life spent in serving, or at least in trying to serve, the Presbyterian church, we had, by the blessing of God, obtained. What success they have had, time will disclose. But in the mean time, we are willing they should know, and we wish our friends to know, that they have not greatly disturbed our personal peace. Our covenant God has sustained us, and a good conscience before Him has comforted and cheered us. If now and then a poisoned arrow has annoyed us a little, it has made no lasting or very troublesome wound. The holy oracle says, "if ye suffer for righteousness sake, happy are ye." Our experience has verified the oracle—We have been truly happy, and for us peculiarly so, amidst all the calumny that has been heaped upon us. Blessed God and Saviour! to Thee the praise is wholly due, and to Thee we would humbly ascribe it all.

What is yet in reserve for the Presbyterian church, we know not. In its present state, it is palpably evident, it cannot long remain. The next General Assembly will probably decide, whether its existing organization can continue. —We hope that every true friend of the church will be at his post. Plans are proposed for a new organization, which seem to us to militate irreconcilably with the vital principles of Presbyterianism. We know not how much, or how little countenance, these plans are likely to receive. For ourselves, we protest against them. We are in favour of every degree of accommodation with our brethren, which will consist with a sacred regard to our publick Standards, both doctrinal and governmental, as they now stand; and with a return to the exercise of discipline in our church, agreeably to the tenour and provisions of those Standards. To any thing short of this, we cannot in conscience agree; and we are prepared to

take our lot, whatever it may be, with those, be they few or many, who are of this mind. We hope there will be much and fervent prayer for the divine guidance of the Assembly, in all the deliberations and decisions of the coming session. And we do cherish an humble hope that a prayer-hearing and prayer-answering God, the God of our fathers, and of his people in every age, will hear in mercy; and yet interpose for the preservation of our beloved church, in the full integrity of its scriptural creed and ecclesiastical order.

THE WIND.

BY A LADY OF UNION TOWN, PA.

Ps. cxlviii. 8. *Stormy wind fulfilling his word.*

Wind, stormy wind, whither goest thou,
In thy reckless speed and might;
Come rest in this valley so warm and low,
And sleep off thy terrors to-night.

And the wind seemed to answer, "I travel in haste
At the high behest of the Lord;
Rest, mortal, rest, if indeed thou may'st,
But I must fulfil his word!"

And it "blew where it listed," careering abroad,
With the tempest's ardent force;
The sound of its going was rushing and loud,
But I could not tell its course.

Yet methought when the lightning gleam was past,
And the thunder crash was done,
That I heard the voice of the war-worn blast,
Like the harp's expiring tone.

Then it rose in the valley and circled the hill,
Like a lone bird seeking its nest,
That carols a loud and joyous trill,
Before it retires to rest.

"My task is finished," I fancied it cried,
"I can sleep to the coming morn;
I will fold these wings so wild and wide,
Till the earliest dawn is born.

"Then springing up will I soar aloft,
Far over the seas' blue space;
Or fan with breezes all gentle and soft,
Young childhood's tiny face.

"I bend the pine on the mountain's top,
I curl the mist on its brow,
And shake the dew from the violet's cup,
As I sweep o'er the meadow below.

"I kiss the roses on beauty's cheek,
And heighten their lovely bloom;
I play on her brow amid lilies meek,
And sigh o'er her grassy tomb.

"Lo, anchor'd navies array'd for war,
Await my changeful breath;
And I speed them o'er the ocean afar,
Or hurl them down to death.

"I journey in no contracted path,
I heed no voice but *One*,
And I traverse the earth in blessing or wrath,
Regarding that voice alone.

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"Oh! it spoke in power when once I rush'd
In fury o'er Galilee's waves;
When mortals heard it my roarings were hush'd,
And I slunk to my secret caves.

"Again shall I heed that holy *One*
When the trumpet sounds abroad;
And my honour'd voice to his judgment throne
Shall bear the elect of God.

Review.

The last two numbers of the series of papers that we have just concluded, have been Reviews in fact, though not in name—reviews of Dr. Beman's seven numbers, entitled "Review and Vindication"—And the last of our papers occupies, in our present number, a full proportion of the space usually assigned to this department of our work. We had some thoughts, however, of renewing, at this time—although it was somewhat sooner than we had anticipated a call to the duty—our remarks on a publication in the Christian Spectator; in which we are honoured with a notice of what appeared in the Christian Advocate three years ago, on "The best Method of conducting Christian Missions."

Our readers are generally aware that an ecclesiastical Convention met at Cincinnati, Ohio, in November last, with a view to devise, if they could, a plan for conducting missions in the valley of the Mississippi; which should terminate the conflict between the views and operations of the General Assembly's Missionary Board, and those of the American Home Missionary Society. The Convention was a favourite measure of the friends of the A. H. M. S., but it resulted in their grievous disappointment; inasmuch as they were found to be a minority in the body, in which they had cherished the expectation of carrying every thing agreeably to their wishes. But all who are acquainted with the agents and proceedings of that Society know, that they are not easily discomfited or discouraged. Accordingly, when the Convention published the minutes of their proceedings, which they did in full detail, some of those who had been members of the Convention and found themselves in a minority, came out, under the style of a committee, with a large pamphlet, complaining bitterly of the proceedings of the Convention, and censuring them with great severity. These publications—the proceedings of the Convention, and the appeal to the publick of the committee—are made the subject of a review, in the last quarterly number of the Christian Spectator of New Haven; and our readers would *guess* right, without being told, that the Spectator appears on the side of the Committee, and argues in their favour, with as much earnestness as if the cause were his own. Indeed we have no need here of any *as if;* for the cause is really his own. He is the advocate of Congregationalism in opposition to Presbyterianism; and the Home Missionary Society has been, and seems intended still to be, a principal instrument for converting Presbyterian institutions into auxiliaries of Congregational associations and operations. The Spectator seems to have determined to "take time by the forelock," and to send out, for the present year, this plea in favour of voluntary associations,

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as preferable to ecclesiastical organizations in the great and benign work of sending the gospel to the destitute—in time to reach every part of the Presbyterian church before the next meeting of the General Assembly, at which this subject will doubtless come up for discussion. Perhaps, indeed, this publication is only the *precursor* of another, to be sent on, like the one of last year, to meet the Assembly *ad punctum temporis* when it shall be convened—How this may be time will disclose.

We by no means intend what we now write as a regular Review of the Spectator's Review—We have neither time nor space for such a work; and if we had, we think it would be needless. We do not speak merely our own opinion, but that of one gentleman at least, who has been accustomed to look into the Christian Spectator for entertainment and instruction, when we say, that this last born of his children is *an abortion.* The gentleman, to whom we have referred, seemed to think, as we certainly do, that the most plausible argument used by the Spectator, in favour of voluntary missionary societies is, that without these, Congregational and Independent churches could not send out missions at all. And yet, who sees not, that if it is the scriptural doctrine that to the church, in its distinctive character, is committed the evangelizing of the world, it only follows that any particular church, whose organization will not admit of her taking a part in this great and glorious work, is not built, *quo ad hoc*, on the foundation laid, and the model exhibited, in the word of God. The Spectator, in reasoning on this point, makes *a petitio principii*—takes for granted a controverted point, that Independent and Congregational church government is scriptural; and therefore that missionary operations conducted by *churches* are not scriptural, since they cannot be carried on by Independent and Congregational churches in their distinctive character—inasmuch as every such church is a little, unconnected, independent republick, not adequate by itself to sustain an extended Christian mission. But turn the argument the other way, which we think may be done with quite as much, or rather a great deal more, propriety and force; and then it will follow that Independency and Congregationalism are not scriptural, because they do not admit of the scriptural method of conducting Christian Missions.

We pretend not to say who is the writer of this Review; but if we should indulge in conjecture, we should be inclined, from one circumstance, to *guess* that it was Dr. Beman; because it has adopted his *slang*, of calling those who prefer Presbyterianism to Congregationalism, "The High Church party." It has also a considerable share of his rancour, against all who wish to sustain the Presbyterian church in its integrity, according to their ordination vows. But be its author who he may, his reasonings are feeble and inconclusive; and we leave it to our brethren in the West, who are perfectly competent to the work, and have, we are glad to perceive, already begun it, to expose the misrepresentations and evil tendency of the pamphlet and the whole cause, of which the Spectator has come forward as an advocate and auxiliary.

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Literary and Philosophical Intelligence, etc.

Indian Curiosities.—The Cherokee Phœnix, in a late number, gives a curious account of certain mining appearances of an ancient character to be found in that nation.. The writer reports himself to have visited Valley River, in search of gold, where, from reports which he had heard, he felt disposed to visit some certain location upon the north side of the river, in which these appearances are met. The ridge in which they appear is covered with Indian tumuli, the skeletons only partially concealed by loose rocks from the eye. In the immediate neighbourhood large bodies of earth have been thrown, evidently, says our visiter, for the purposes of mining, and in search of some metal. In support of this, a well of antique construction makes its appearance near thirty feet in depth—here too, through the ridge or hill, runs a canal, six or eight feet deep, about ten wide, and thirty yards long. Two or three hundred yards distant, the mining evidences, broken by the numerous tumuli, reappear.

Here we have a pit of considerable depth, calculated to measure 30 feet in diameter. The earth is thrown up around it, in such a manner and quantity, as proves it to have been the result of human labour.—At a little distance the remains of a furnace are found, convenient to a small fountain at the head of a ravine; and supposed to have been erected for the purpose of separating the gold or silver, or less valuable metals, from the rocks. These works are all antique in their appearance, and resemble nothing of their supposed nature employed in modern times. The traditions of the natives uniformly agree that "about one hundred years ago, a company of white people came over the great waters in pursuit of gold and silver; that they spent several months at the above named places." An old Indian, who resides within a few miles of the place, says that he is one hundred years old; and that when he was a very little boy, a large company of white men manufactured lead, and gave it to the inhabitants. This company it is stated took their departure, probably finding their labours unproductive, and have been traced, says the writer, back to Europe, from whence and whom, letters in relation to these relics, have been received.—He does not tell us from what quarter of Europe they came, or to what quarter they went.

Partridges.—We have regretted the great destruction of this bird by the hard winter of 1830–31. Every farmer is acquainted with the extraordinary increase of the insect tribe, that prey upon his fruit trees, his corn and his grass. When he reflects upon its habits, passing over his fields in large flocks, and devouring all the insects in their course, some estimate may be formed of the loss sustained by the absence of the Partridge. We would, therefore, call upon every farmer who regards the beauty and productiveness of his fruit trees and his fields, not only to prevent the destruction of these birds, where any remain, but to protect them, by driving from his domain the gunner by whom they are pursued.

"The young remain in the nest the first day they are hatched, and the next follow the parent birds in search of food, which for several succeeding days consists of those small insects which are found adhering to the blades of grass; they afterwards feed on ants' eggs, larger insects, and blades of grass.

"At the season when the partridge is produced, the various species of ants loosen the earth about their habitations. The young birds therefore have only to scrape away the earth, and they can satisfy their hunger without difficulty. A covey that some years ago excited the attention of the Rev. Mr. Gould, gave him an opportunity of remarking the great delight they take in this kind of food. On his turning up a colony of ants, and retiring to some distance, the parent birds conducted their young to the place where they fed very heartily. After a few days, they grew bold, and ventured to eat within ten or twelve yards of him. The surrounding grass was high; by which means they could, on the smallest alarm, immediately run out of sight and conceal themselves. The excellence of this food for partridges may be ascertained from those that are bred up under a domestic hen; as, if constantly supplied with ants' eggs and fresh water, they generally arrive at maturity."—*Harrisburgh Chronicle.*

Frazee's Bust of John Jay.—The bust of the venerable and illustrious Jay, by Frazee, which we mentioned some time since as in course of execution, is now finished, and placed for public inspection in the upper halls of the Merchant's Exchange, in this city. In the course of a few days it will be removed to the capitol at Washington, where it is destined to be placed, in the Supreme Court Room. Mr. Frazee is the first instance of a native American sculptor employed by Congress. He has executed the task assigned to him with talent and taste, and the fine intellectual head of the revolutionary statesman, comes from his hands with no diminution of its native dignity of expression and attitude. The artist has been in-

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debted for the likeness, to the bust of Jay by Ceracchi, but the composition and accessories are his own. The drapery is well managed, and the execution of the whole bust so delicate and accurate, as to bear the minutest inspection. On the whole, it is a grand and striking head, and does great credit to the artist.

A Singular Geological Fact.—In digging out the foundation of the projected Exchange Coffee House, in Dock street, in this city, the workmen came to an old tan yard, with a part of the former vats in place. There appears to have been a natural spring and a run of water, upon the ancient banks of which the vegetable remains are converted into a black combustible substance, resembling PEAT. Some persons were astonished to find the planks of the vats in such a state of preservation, but this is one of the properties of peat. In the B. Philosophical Transactions for 1734, there is a letter from Doctor Balguy, giving an account of the preservation of two human bodies in peat for 59 years. The one, a male, was perfect, his beard was strong, the hair of his beard was short, and his skin hard, and of a tanned leather colour; the joints of his legs played freely, without the least stiffness. The other, a female, was more injured, but her hair was like a living person's.

The corner stone of the "Hospital for the Blind and Lame" was laid on Monday last. The edifice is to be raised in pursuance of directions made in the last testament of JAMES WILLS, Esq. whose beneficent bequest for such an institution is well known.

By a calculation, it appears that allowing 32 years for a generation, and reckoning 5,287 years from Adam to the present time, that 145 thousand millions of human beings have existed on the earth since the system of our globe commenced.

Rail Roads.—There are now finished, in progress, and projected, in the United States, *two thousand nine hundred and thirty-eight miles* of Rail Roads.

Religious Intelligence.

FOREIGN.

We believe that the greater part of our readers feel rather more deeply interested in the Missions which are established in Ceylon and the Sandwich Islands, than in, perhaps, any other that are going forward in foreign lands; not because these missions are more important than others, but from the circumstance that they have directly contributed to these, more than to others; and that some have friends and relations employed in these Missionary fields. We fill, for the present month, most of the limited space which our pages allow to Religious Intelligence, with the most recent accounts of the state of the missions established in the island of Ceylon, taken from the Missionary Herald for April.

CEYLON.

Extracts from the Journal of Mr. Poor at Batticotta.

"The last extracts from Mr. Poor's journal were inserted at pp. 371—3 of the last volume, extending to March 31, 1831. The members of the church in the seminary are employed during their vacations as readers, exhorters, and distributors of tracts among the people. The loss of the mission-house and property at Manepy by fire was noticed in the last volume, p. 369.

"*April* 9, 1831. From the reports made by the church members this evening of what they saw and heard during the vacation, it appears that the heathen enjoy a great triumph, in consequence of the burning of the mission premises at Manepy. They affirm that that event furnishes decisive proof that their god, Ganesa, is superior to the God of the Christians. When reminded that the Tamul temples are sometimes robbed, and sometimes burnt, together with the idol gods which they contain; they readily admit that such occurrences are proofs of the imbecility of their gods; but it is enough that they may now, as they think, bring a similar proof against the ability or willingness of Jehovah to protect the missionaries. The burning of the premises furnishes a very good occasion for bringing to view some important principles of the government of God, and of his dealings towards his people.

"10. Sabbath. Preached from the text 'Man is born to trouble as the sparks fly upward,' showing the benevolent designs of the Almighty in bringing afflictions upon persons of various descriptions.

Visit of the Bishop of Calcutta to the Station.

"*April* 15. Early this morning, according to a previous arrangement, the bishop of Calcutta, with several other gentle-

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men, and all the missionaries in the district, with one exception, visited the station. Agreeably to appointment, the members of the female boarding school from Oodooville, and of the preparatory school at Tillipally, assembled here. Before breakfast the female school, arranged in order with their sewing and books, were introduced to the notice of the company. Each scholar was required to read a small portion from the New Testament, and in turn to answer questions which the bishop proposed to them, by means of an interpreter, on the leading truths of Christianity.

At half past ten o'clock we assembled in Ottley Hall (being the first time it has been occupied on any publick occasion) for an examination of the members of the preparatory school, and seminary. After a few remarks relative to the origin and progress of our boarding school system, two classes were hastily examined in English spelling and the first rules of arithmetick. A schedule was then presented containing the course of study pursued by each of the four classes in the seminary, during the last three months, with a request that the bishop would have the goodness to select those branches in which he might wish to have the students examined, it being obviously impossible to examine them in their whole course, in a single day. The fourth class consisting of thirty members were first examined, half of them in construing the New Testament from English to Tamul, and the other half in vulgar fractions. The third class, twenty in number, were then examined in the first lessons on astronomy. The second and third classes were minutely examined in Scripture history and chronology. This exercise was closed by the members of the second class, eighteen in number, repeating each one a different portion of Scripture, selected by himself, proving that the great events represented by the stone spoken of in Nebuchadnezzar's vision, 'which was cut out without hands, and which smote the image,' &c, will be accomplished in their time, viz. 'In the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed.' After a short recess, the first class, twenty in number, were examined in Euclid's Elements, and in the Gospel of Luke.* A few specimens of declamation were then given on subjects relating to the Hindoo system of mythology and science, closed by an address to the bishop, pronounced by a member of the first class, (though not composed by him) in behalf of his fellow-students; the object of which was to describe in a few particulars the nature of the mental process, relating both to science and religion, through which the members of the seminary have passed, from the time of their being brought under the tuition of the missionaries to the present period. After the address the bishop expressed the gratification he had felt on the occasion, and also presented some weighty considerations to induce the students to persevere in the course on which they have entered, assuring them of his best wishes, and of his readiness to co-operate with the conductors of the seminary in forwarding their designs.

"Thus ended the exercises of a very busy day. On comparing this examination with those that have preceded it, two circumstances are worthy of notice as being peculiar. One is, that a far greater portion of time than usual was spent in the examination of the classes in biblical studies; the other, that the bishop acted the part of an examiner in all branches, to a greater extent than any other person who has hitherto visited the seminary. Before taking leave of us, he intimated that it was his intention to furnish us with some memento of his visit, and of his cordial approbation of our plans of procedure. He also requested a statement of particulars relating to the destruction of the mission premises at Manepy, saying it was his intention to use his influence, in procuring subscriptions in aid of the repairs of the station.

"As a substitute for many remarks that might be made, expressive of our views of the character of bishop Turner, I shall only observe that his whole deportment was such as forcibly to remind us of the description of bishops drawn by the pen of inspiration. All who are interested in the welfare of Zion have, we think, cause for special thanksgiving to the great Head of the church, for appointing in his providence such a personage to preside over the interests of the infant church in India. The reflection that we are co-workers together with him in the same part of our Master's vineyard, cannot fail to quicken and encourage us in our work.

"This excellent prelate, of whom the missionaries speak with so much respect and affection, and who seems to have secured the love and esteem of all the friends of Christianity in India, has fallen a sacrifice to the excessive labours required of him by his extensive diocese. He died on the 7th of July, soon after his return to Calcutta from the visitation in which

* "In the latter branch they were examined in accordance with a method of studying the Scriptures recently introduced into the seminary, a correct idea of which may be formed by considering the following questions as specimens, viz. What are the contents of the 10th chapter of Luke? What subject is treated of in the 18th chapter? Where may we find the parable of the unjust steward?"

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he was engaged when on the island of Ceylon. Mr. Winslow remarks that the spirit manifested by bishop Turner, and his whole conduct while at Jaffna corresponded well with the character given of a bishop by Paul, in his Epistle to Timothy. Bishop Middleton, the first who was raised to the episcopal dignity in India, died on the 8th of July, 1822. Bishop Turner is the fourth bishop of that diocese who has died within nine years.

"Mr. Poor proceeds—

"*April* 17. Sabbath. At half past six o'clock, attended church at Jaffnapatam where one hundred and five persons, of different classes, were confirmed by the bishop. At eleven o'clock attended church again. The bishop preached from the text, 'And Jacob vowed a vow unto the Lord.' In the afternoon I preached in Tamul, at Nellore, from 'Better that thou shouldst not vow than that thou shouldst vow and not pay.' Several natives who were admitted to the rite of confirmation in the morning were present.

"18. Returned to Batticotta in the evening. Since the bishop's arrival in Jaffna, I have at different times had favourable opportunities of learning some of the results of his extensive observation on missionary and other kindred subjects. In view of all that I have heard, I am much strengthened in the belief of some important principles of a practical nature, which I had adopted as the result of my own experience and observation, during my residence among the heathen; particularly, that no substantial and permanent advantages can reasonably be anticipated from the diffusion of general knowledge among the Hindoos, excepting so far as it is accompanied with a knowledge of Christianity, the only system which the only wise God has seen fit to reveal for man's guidance; that consequently, school-book societies, proceeding on the principle of furnishing books on science and general knowledge, to the exclusion of those of a religious nature, are performing a hazardous experiment: for though there are Bible and tract societies in the country, it by no means follows, either in theory or practice, that those natives who receive supplies of books on science from the book societies will receive books on moral and religious subjects from other quarters; that when the natives become sufficiently enlightened by science and general knowledge to discover the absurdities of the prevailing system, they must almost of necessity be driven to atheism or to the worst species of deism, unless the requisite means are put into their hands for becoming acquainted with the true God and Jesus Christ his Son, whom to know aright is life eternal; consequently, that native free-schools, taught by heathen school-masters, which, in consequence of their distance from missionary stations, or for any other reason, do not admit of a vigilant superintendence and direct Christian influence, promise little or nothing in favour of the progress of divine truth; that that delicacy of feeling against interference, which prevents the introduction of the Scriptures and other religious books into native schools, arises from a very questionable source; and that the alleged difficulty and danger of a gradual and prudent introduction of these books are to a great extent imaginary. In view of this subject we have reason to be well satisfied with what we consider to be the leading feature in our projected college, and which is expressed in the following extract from the prospectus.

"It is the moral influence which the projectors of the present seminary wish to keep primarily and most distinctly in view. Should it even appear singular, they are not ashamed of the singularity of attempting to found a college, not so much literary as religious; and indeed literary no farther than learning can be made auxiliary to religion. In a word, their design is to teach the knowledge of God; and developing all the important relations of the creature to the Creator for time and eternity.

NOTICES OF ODOOVILLE.

"*Seriousness among the People.*—After mentioning that a number of the schoolmasters, were anxious respecting their salvation; and that six individuals, including two girls of the school, were candidates for admission to the church, and that of ten or twelve others he was indulging hopes, while the sericusness of others was wearing off, Mr. Winslow, under date of April 1, 1831, proceeds—

"Every degree of excitement produced by the proper use of the means of grace, and through the influence of the Spirit of truth, is attended with hope; as those once awakened (at least among this people) generally become more susceptible of subsequent impressions, and often, after several seasons of awakening, followed by relapses, are at length hopefully converted. A number of cases which have occurred of this character encourage us in regard to those who were awakened, but appear now to be again falling asleep; and excite the hope that many of them, especially many of the children in the schools, may be truly converted at some future period; and that the late excitement may, in their case, be a preparation for a more thorough work. In this view, as well as in looking at those who already give some evidence of piety, the recent display of divine grace calls for our warmest thanksgiving.

"*Schools.*—The female boarding-school had received two girls from families more respectable than those from which they

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were usually obtained. The native free-schools were prosperous, containing 650 boys and 140 girls. Number of schools connected with the station was 20.

Preachers Licensed.—Of the young men who have attended the theological class, Nathaniel Niles and Charles A. Goodrich, received license and public designation as preachers of the gospel and candidates for ordination on the 29th January, at our quarterly communion Timothy Dwight was also examined and approved in respect to his qualifications, but some family reasons and the state of his health prevented his receiving license. The young men who received license also received a public charge, in the presence of the church and congregation. In the afternoon of the same day they both, for the first time, went into the pulpit, and after Goodrich had read and expounded a portion of scripture and prayed, Niles preached an impressive sermon, in which he enforced the duty of the native church to raise up and send forth native preachers.

NOTICES OF PANDITERIPO.

Dr. Scudder, under date of April 1, remarks that he did not know that any new cases of conversion had occurred during the quarter. Most of those who had been awakened still attended the inquiry meeting. Two were candidates for the church. Truth appeared to be making an impression on the minds of many. All the children connected with the native free schools were formed into a Sabbath school, and the larger children and those who appear to be thoughtful are assembled for conversation every Sabbath and sometimes on Tuesday. The members of this class do good among their friends, by praying, reading, and conversation.

Dr. Scudder's labours among the Catholics were much as heretofore. Some new tracts had been printed and distributed. Great opposition was manifested and many of the Catholics had petitioned the governor to put a stop to these efforts to overthrow their religion.

The number of native free-schools was 14, containing 420 scholars; of whom 338 were boys, and 82 girls.

NOTICES OF TILLIPALLY.

Mr. Spaulding, under date of March 31, states that he had recently made a tour in company with five native helpers, to the pearl fishery, taking with him a few portions of scripture and 6,000 tracts, all of which they distributed, after reading and explaining them to the people. The candour manifested by the Catholics and heathen from the adjacent continent led him to suppose that a tour to that neglected field would do much towards preparing the way of the Lord. Many Protestants there have joined the Catholics, because they had no teacher qualified to teach them the gospel and administer the ordinances.

Preparatory School.—The preparatory school continues much as usual as to the progress made in learning. The excitement mentioned in my last quarterly report has had a happy influence on the morals of the school, and I indulge the hope that we may see lasting and most encouraging fruits. The names of the youth admitted on the last of December, 1830, are,

Names.	*By whom Supported.*	*Age.*
Breckenbridge, John	Female Mite Society, Baltimore, Md.	9
Carpenter, Elkanah	A legacy from E. C., Newport, N. H.	12
Crane, Elias W.	Ed. Soc., Springfield N. J.	15
Hopkins, Samuel	Ed. and For. Mis. Soc., Claremont, N. H.	13
Kollock, Henry	Hea. School Soc., Savannah, Geo.	15
Lawton, Luther,	A friend, Burton, Ohio.	8
Lincklain, John	Miss H. A. L. Lincklain, C., N. Y.	14
McLean, Allen	Young Men's Union, Simsbury, Con.	11
Miller, Samuel	Soc. Theol. Sem., Princeton, N. J.	8
Morrison, William	Individuals, Londonderry, N. H.	12
Osborne, Truman	Ladies, Charleston, S. C.	11
Pillsbury, Levi	Young Men's Soc. Winchendon, Ms.	11
Patterson, James	G. W. Coe, Esq., Savannah, Geo.	11
Riggs, David	Rev. E. Riggs, New Providence, N. J.	11
Rogers, Ezekiel	Gent. and Ladies Asso., Rowley, Ms.	8
Stafford, Ward	Females, Charlestown, Ms.	11
Summerfield, John	Fem. Mite Soc. Baltimore, Md.	10
Swett, Samuel		
Williams, Stephen	Fem. Mite Soc. Baltimore, N. Y.	9
Woodbury, Curtis	Ladies, Cumberland and N. Yarmouth.	10

In this list there are names of some boys who were in the school before, and in one or two cases the names of boys who formerly came as day scholars. The reason is, where we had evidence that the payments were continued, and where the boy formerly taken almost immediately left the school we considered the benefactors entitled to another appropriation.

Church.—There has been one addition to the church during the quarter, and as the case is somewhat uncommon and encouraging, I will give the particulars.

Death of a Female Member.—The sister of the schoolmaster who died 27th of June, 1830, as mentioned in the quarterly account at that time, first came to the station, supporting her brother by one arm, but a short time before his death, I was pleased with her attention to him as it seemed more than is common among this people. Before he died, he exhorted her to leave idols and believe on Jesus Christ; and as his last dying charge, he told her to keep the Sabbath, to go to church, and to attend the weekly meet-

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ings for women on Friday. With this she strictly complied; and though often very infirm and unable to walk far, she was seldom absent. She was uniformly attentive, and from week to week gave evidence that she gradually understood and profited by what she heard. About three months ago she became worse, so as to be unable to come to the station. As her body and strength wasted away, her mind became more clear and her faith and hope more strong. She often expressed a wish to join the church. About the middle of February, she sent to me, saying, "I shall not live: I shall soon die: I wish you to baptize me, and give me the sacrament before I die." Her uniform feelings at that time may be learned from a single expression. When asked if she loved Christ, she replied, "Yes. He is my trust, my only trust;" and reaching out her withered hands, she added, "I have laid hold of him: I will not let him go." When asked if she did not sometimes think of the idols, and feel inclined to trust to heathen gods, she said, "No, don't want, don't want," shaking her hands and head in disgust. On February 22d she was baptized and admitted to the ordinance of the Lord's supper. As she was unable to come to the church, or even to rise from her mat, we went to her house. Some mats were spread under a tree, and on them were seated a few of the neighbours, most of the boys in the preparatory school, and some of the church members. The old woman was then brought out by two females, one her daughter, and the other a member of the church, and supported in a sitting posture while we asked her of the hope which she had, and administered to her the ordinances. To all our questions she gave such attention and answers as showed that her heart was most deeply engaged and interested in what she was doing. She gradually wasted away until she was little more than an animated skeleton, but her mind was filled with the hope and anticipated joy of seeing her Saviour and of being like him. The last time I called on her before she died, her mind seemed to be in a very happy state. Before I left, she took hold of her daughter's hand and put it into mine, wishing me to teach her the way to heaven. On inquiry she said she bought rice and milk to the amount of three pence, for which she was indebted, and that she had nothing to pay. I found that all her expenses for different articles of food amounted to one penny a day. She died on the 1st of April, and was interred in the burying ground belonging to the church.

View of Publick Affairs.

EUROPE.

Advices have been received from Britain (Liverpool) to the first of March; and from France (Havre) two days less recent. The state of Europe is the same, in all material respects, as we exhibited it in our last number; and from no part of the world have we heard news of much importance in the past month. Our view of publick affairs therefore will be very summary.

In Britain two objects—the Cholera and the Reform Bill—engross the publick attention. The Cholera is in London and in Edinburgh; but in neither of those cities are the cases numerous; and in both, at the date of the last accounts, the disease seemed to be losing, rather than gaining ground. The physicians and publick journalists seem now to regard this epidemick as not terrifick; and as altogether unworthy of being regarded as so alarming, as it was at first considered.—The Reform Bill was still before the House of Commons, and its enemies were gaining strength in their opposition to it. In the House of Lords it was understood that it would be opposed with the same firmness, and with nearly as much force, as on a former occasion, when it was thrown out. The measure also of creating new peers, was less likely than some time since, to be adopted in the last resort. Indeed many believed, that the present ministry must resign.—The issue is yet doubtful; but it seems to us that either reform, or something more serious to the aristocracy, and perhaps to the monarch too, must ere long take place.

The controversy is not yet settled between Holland and Belgium. Holland steadfastly refuses to submit to the award of the London conference of the *Great Powers;* and it is said that Russia countenances her refusal. Troops are raised in both the contending States, and war is apparently threatened; but we suspect, and hope, it will all end *in fumo.*

In France we have noticed no new occurrence of importance, except that it is confidently stated that France has united with Britain, in declaring to the king of Spain that he shall not interfere in the concerns of Portugal—that he shall not favour Don Miguel in the expected conflict between him and Don Pedro, for the crown of that kingdom. If this be so, the *beloved Ferdinand* will be at some loss how to shape his course; and yet it is affirmed, that he is determined, at all risks, to support the cause of his friend and fellow tyrant. One division of Don Pedro's expedition had sailed from Belle Isle for Terceira, and another division, coming from France, had reached

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the former Island. A serious invasion of Portugal will probably be soon attempted. It appears that several British ships of the line are now in the port of Lisbon; and the last accounts state, that a considerable fleet is under sailing orders from a British port, to join the force already before the Portuguese capital, with a view to attack it, if Spain should take part in the expected contest.

Greece, it appears, is in a state only less calamitous than when it was invaded by the Turks. The party of the late chief Capo d'Istrias, have pushed their measures till the patriots, as they are called, have arrayed themselves in arms, to oppose the partizans of the late authorities. A civil war is threatened, if it has not commenced. In the mean time, it is stated, that the *Great Powers*, without consulting either party, have appointed a Regent for Greece, who is yet a minor, and whose guardians are to exercise the powers of government in that unhappy country, till the minor is of age.

We hear nothing further in regard to the war between the Turkish Sultan and the Pacha of Egypt.

From ASIA we have nothing to report.

AFRICA is becoming a very interesting portion of our globe. It would seem as if this large and long benighted part of the earth, was likely before many years to exhibit a change, greatly for the better. The piratical powers on the coast of the Mediterranean are broken down and rendered inefficient by the conquest of Algiers. On the eastern part of the continent, the Pacha of Egypt is making changes for the better, though far short of what could be wished. On the south, the British colony is pushing far into the interior; and the blessed missionaries are extending their operations even far beyond the frontier of the colony, and with an encouraging success. But it is on the western coast that the brightest prospect appears. Liberia and Sierra Leone, under the patronage of the United States and Britain, are destined, we verily believe, to put an end, eventually, to the horrible traffick in the bodies and souls of men. The last arrivals from Liberia, bring the most cheering accounts of the prosperity of the Africo-American colony there. Health is enjoyed and enterprise is active, and the adjacent native tribes are courting the favour and friendship of the colony. Schools and churches are established, and nothing now seems to hinder the rapid extension of the colony, both along the coast and into the interior, but the want of a more efficient patronage from our country; and this we think cannot much longer be withheld.

AMERICA.

On the western coast of the southern part of our continent, the infant republicks existing there, are in a fluctuating state; yet, at present, not at war; and on the whole, we would hope, making some progress toward order and happiness. On the opposite coast, Buenos Ayres was, at the last accounts, rejoicing at the conclusion of the civil war, which has long existed, with less or greater activity, in the United Provinces. The Brazils, the deserted empire of Don Pedro, are still in a state of great agitation. Colombia, it is hoped, is likely to be tranquillized—only temporarily we fear. Mexico is embroiled in a civil war—but not as yet sanguinary. Central America is suffering more than any of her sister republicks, by the inveterate and mortal hatred to each other of the factions by which the country is continually distracted. The parties are, or have been, so nearly equal in power, that war has been incessant for years past; and when it is likely to terminate no one can tell.

In the United States we enjoy peace and outward prosperity; and if we are not a happy people, it must be our own fault. The breaking up of the last unusually severe winter, has produced inundations on several of our large rivers, especially in our western country, destructive of much property and some lives—and the number of deaths during the last four or five months—occasioned by influenza, scarlet fever, measles and their consequences—is larger than we recollect at the same season of the year, on any former occasion. Our Congress is busily employed; and yet making but little progress, as seems to us, in bringing the important concerns of the session to a state of maturity. All the great measures—the tariff, the bank, the representation bill, &c.—are still under consideration. It appears that the state of Georgia is, at present, determined not to submit to the award of the Supreme Court, in the case of the missionaries. But we hope that on reflection, the folly, the infatuation, the incalculable evils, of resisting the general government, and thus destroying the Federal Union, will become so evident, that actual resistance will not be made. If it shall, all will suffer; but do not our southern brethren see that they have more at stake, and will be in more immediate and imminent peril than we of the north? May the same kind Providence which has hitherto saved our country in many a fearful crisis, still watch over us for good; and bring to a happy termination the present unpropitious controversy.

ERRATA *in our last Number.*

Page 89, 2d col. line 18 from bot. for *is* read *are.*
115, 2d col. line 15, for *publication* read *periodical.*
116, 1st col. line 24, from bot. dele the word *only.*
136, line 18 from bot. for *Saviour* read *Sovereign.*

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THE

CHRISTIAN ADVOCATE.

MAY, 1832.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXVII.

The instrumentality of the word of God in the conversion and subsequent edification of sinners, is to be the subject of discussion in the present lecture, on the following answer of our catechism, viz.—"The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation."

The gospel of Jesus Christ, under which it is our high and peculiar privilege to live, is a dispensation of the Spirit—It is so in a more eminent degree, by far, than the preceding patriarchal and Mosaick dispensations. Our catechism, as we have heretofore seen, teaches us, that—"We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit." The *application* of the finished work of the Redeemer to his elect people, both before and after their conversion, belongs *officially* to God the Holy Ghost—They are "born of the Spirit," and all their graces are "graces of the Spirit." Neither the reading nor the preaching of the word, would ever become effectual to the salvation of a single soul, if they were not made so by the powerful influence of the blessed Spirit. This is a truth never to be overlooked or forgotten. The word of God is called the "sword of the Spirit;" and as a sword can effect nothing without a hand to wield it, so the word of God itself remains wholly inoperative, in the matter of our salvation, till it is taken into the hand of the Spirit, and applied by his almighty energy, to the purpose for which it has been provided. Yet, on the other hand, it must be kept in mind, that the Holy Spirit does not, ordinarily, work any saving change in the hearts of adult persons, without the word; and hence the unspeakable importance that the word should be carefully read and faithfully preached.

It is scarcely necessary to remark, that by "the word," in the answer before us, we are to understand the whole revealed will of God contained in the Bible, consisting of the Old and New Testaments. No part of this word is superfluous; although, as I have heretofore shown, some portions of it are more practical than others, and on that account ought to be more frequently perused, and more

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diligently studied. But it is an error which cannot be committed without suffering loss, to omit the attentive and repeated reading of *the whole* of the sacred scriptures—In ordinary circumstances, a portion of the sacred volume ought to be read daily, by every individual who possesses it, and is able to read it. This practice has sometimes been blessed to the conversion of unsanctified men; although perhaps adopted at first as a matter of education, or merely as constituting a good and useful habit. But it is a practice which no professing Christian should fail to adopt, and carefully maintain. Its omission, I hesitate not to say, is a neglect of a very important mean of cherishing a lively and comfortable state of religion in the soul. The sacred scriptures ought also to be read daily in every Christian household, in connexion with family prayer; and it is a good custom to read from the Old Testament and the New, alternately: and if a short commentary, with some practical observations, such as appear in Scott's Family Bible, or Doddridge's Family Expositor, be read in connexion with the sacred text, it may serve to illustrate, and more deeply to impress divine truth, on the minds of all who compose the family circle. The reading of a portion of holy writ ought, likewise, in my judgment, to form an indispensable part of every publick exercise of religious worship in the house of God. He is wont to honour his own word, and no words of men ought to supplant it in his sanctuary. A single text—a short sentence—of inspired truth shall sometimes go with an authority, and a power, and an effect, to the conscience and heart of a hearer, beyond any thing, or every thing else, that can be uttered. And although, happily, many more can now peruse the Bible for themselves, than were able to do so some years since, yet probably, in most of our large promiscuous assemblies, there are still some who cannot read; and there certainly are many who read the holy book by far too seldom and too little. But if there were not an individual of either of these classes, God's word, as already intimated, should be an inseparable part of his publick worship. To the people of God it is always precious, and always new; and a text which has been read a hundred times, shall, on a new hearing, present some new view of divine truth, or come with a power and sweetness never known before.

But the catechism teaches us, that "especially the preaching of the word," is made an effectual means of convincing, converting, and edifying those who hear it. Inspiration itself testifies, that "faith cometh by hearing," and all experience, from the days of the apostle who wrote these words, to the present hour, bears witness to the truth of his declaration. Probably a hundred, perhaps a thousand converts, have, in every age, been made by the ear, for one that has been made by the eye. In the matter of edification, after conversion, the proportion may have been less, but I believe it has always been great, in favour of the side of hearing, beyond that of reading. Those who can hear, are not only more numerous than those who can read, but the attention secured and the impression produced, by the human voice and the appearance and manner of a living speaker, are far greater than is ordinarily made by truth, however pertinently stated, when it is to be received from a book, or a manuscript, with nothing to enforce it but its own naked, inherent excellence. But what is chiefly to be regarded, in relation to the point before us, is, that the preaching of the gospel is God's appointed and especial ordinance for the conver-

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sion and edification of mankind. Hence, this is the instrumentality which he will *chiefly* bless; and on his blessing, the whole efficiency of all means, intended for the spiritual benefit of mankind, entirely depends. No matter what may be our estimate of the natural adaptedness of any means to promote our soul's welfare; if we put it in place of God's ordinance, we have reason to expect that he will not bless, but frown upon it; and if so, nothing beneficial, but something injurious, will be the certain result. Those therefore who "forsake the assembling of themselves together, as the manner of some is"—those who seldom or never enter a place of publick worship, under the pretence that they can read a better sermon at home than they can hear at church, or that they can be more devout in private than in publick, have no reason to expect the divine blessing, on their arrogant substitution of their own invention for God's appointment. When sickness, or any other sufficient hindrance to an attendance on the preached word, meets us in the providence of God, we then indeed have reason to hope that our retirement may be made a little sanctuary to us, in the use of reading, meditation, and prayer. This, doubtless, the people of God have often experienced. But the avoidance of hearing the word preached, when it is a matter of voluntary choice, I am convinced is never blessed; and I certainly never knew an individual, with whom this was habitual, that gave any rational evidence whatever of practical piety.

It follows likewise, from what we are considering, that in our endeavours to send the gospel to any unevangelized place, or to the world at large, nothing can supercede the necessity, or take the place of the preached word, with any prospect of general success. Other instrumentalities may, and must be used—They are indispensable, as *auxiliaries*, but the preached word must still be the principal means. That converts are made, yea, numerous converts when taken collectively, by reading the Bible and religious tracts, I readily and joyfully admit. But if the Bible were faithfully translated into every language under heaven—and we ought to desire, and pray, and labour, and give liberally of our substance, that it may be so translated—and if every individual of our race had a copy, and could read it freely, with expository and hortatory publications to any amount—all this would not form an adequate substitute for God's ordinance of a *preached* gospel. It would still be necessary to the conversion of the world, that a host of well-informed, devoted, apostolick *preachers of the word*, should go forth to every nation and tribe of our sin-ruined world. *Oral instruction*, as already shown, ever has been, and from the nature of man and of human society it ever must be, the principal and most efficient method of communicating information to the ignorant, and of stirring up the well-informed, by refreshing their minds with what they know, and urging them to act agreeably to what they believe and profess. The divine ordinance of a preached gospel is, therefore, manifestly adapted to the constitution which God has given us. We can, in this instance, clearly see the *fitness* of the means appointed by God, to the end contemplated, or the effect intended to be produced; although his appointment, plainly revealed, would be obligatory, if its fitness were not discernible by us. I have dwelt longer on this topick than I should have done, if I had not thought that there is perceptible at present, in the laudable zeal which prevails to establish and patronize benevolent institutions, some danger of not giving its due prominence and im-

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portance to the regular preaching of the gospel. In penning the following beautiful lines, Cowper wrote like a discerning Christian, as well as an elegant poet:—

I say the pulpit (in the sober use
Of its legitimate, peculiar powers)
Must stand acknowledged, while the world shall stand,
The most important and effectual guard,
Support and ornament of virtue's cause.
There stands the messenger of truth: there stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And armed himself in panoply complete
Of heavenly temper, furnishes with arms,
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect."

It is only, indeed, when the gospel is purely preached, that we have any reason to expect that the Spirit of God will render it effcetual to the salvation of those that hear it. If the great and peculiar doctrines of the gospel are kept back, disguised, misrepresented, or but slightly noticed; or if abstract, philosophical, moral, or metaphysical speculations, take the place of the plain, pungent, and practical exhibitions of evangelical truth; or if a stilted style, or a florid eloquence, demonstrate that he who occupies the sacred desk, is aiming rather to preach himself than Christ Jesus; if, in a word, the whole counsel of God is not declared with simplicity and fidelity, the saving effects of a preached gospel are not likely to appear. But if sound doctrine be preached plainly, faithfully, sincerely, wisely, zealously, diligently, and perseveringly, God the Spirit will, in his own best time, and to such a degree as in his holy soverignty he may see to be right, bless it to the conviction and conversion of sinners, and the edification of saints. This he has always done; and this he may still be expected to do. The promise is sure —"My word shall not return unto me void." At one time, some careless individuals, here and there in a congregation, will be effectually awakened, convinced of their sinful and undone state, and be eventually led to Christ Jesus, as the only refuge and hope of the soul. At another time or place, the influences of the Holy Ghost will descend on all around, like the rain or dew of heaven; and a glorious and general revival of pure religion will be witnessed. On every side, the anxious inquiry will be heard—"What shall we do to be saved;" conviction of sin will be pungent, deep, and genuine; conversions will be multipled exceedingly; and a great company of believers will be added to the Lord and to his church. O that such a display of God's grace and mercy as this, might be witnessed among you, my beloved youth! O that you might all be seen pressing into the kingdom of God, and taking it by a holy violence!

But it must not be forgotten, that after converts—genuine converts—have been gathered into the church, they still need to be built up in holiness and comfort, through faith unto salvation." This I fear is, at the present time, not duly considered. Not long since, I was told of a minister of the gospel whose labours had been remarkably blest, in a congregation of which he had been the pastor, and who assigned it as the principal reason for his being willing to accept a call which he had received to another charge, that where he had been labouring, there were few or no sinners remaining to be converted. Now, I am ready to admit that the great Head of the church distributes his gifts to his ministering servants

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with a considerable variety: and that some are admirably qualified to alarm the thoughtless, and even to direct inquiring souls to Christ alone for salvation, who are not so well qualified to edify believers, and furnish constantly the food best suited to promote and speed their growth in grace. But such ministers, it seems to me, ought rather to spend their lives as evangelists, than to become the stated pastors of particular churches. The word *pastor* itself, is derived from the office of one who *feeds*, as well as gathers and protects a flock. "Feed my sheep, feed my lambs," said our blessed Saviour to the Apostle Peter. And the solemn charge of the Apostle Paul to the Ephesian elders was [Acts. xx. 28] 'Take heed, therefore, unto yourselves, and unto the flock over the which the Holy Ghost hath made you overseers, to *feed* the church of God, which he hath purchased with his own blood.' To resolve cases of conscience, to direct and enlighten the perplexed, to comfort spiritual mourners, and to quicken and edify the whole body of the faithful, is a most important part of the pastor's office and duty. It is a part which he ought carefully to study, and for which he should seek to qualify himself, to the full extent of his powers. It is not easy to describe the sacred pleasure, and the unspeakable benefit, which established Christians derive from the preaching of an able and faithful pastor, who, from Sabbath to Sabbath, feeds them with what they love and seek, the unadulterated milk of the word. They are refreshed, they are strengthened, they are invigorated, they become increasingly exemplary, their inward peace, holy joy, and steadfastness in the faith are augmented, and they bring forth much fruit to the praise and glory of God their Heavenly Father. In a word, and as the answer before us well expresses it, "they are built up in holiness and comfort through faith unto salvation." May the great Head of the church furnish it with many such pastors; and may the Holy Spirit crown their labours with his richest blessings, and prepare them at last to stand with their flocks before his throne in Heaven, and say, "here are we and the children thou hast given us." Amen.

FOR THE CHRISTIAN ADVOCATE.

EVIDENCES OF A WEAK FAITH.

Who has not admired the gentle, and yet forcible, rebuke which our Lord addressed to his disciples, in consequence of their excessive anxiety during a storm. Having entered into a ship to cross the sea of Galilee, a violent tempest arose during their passage, from which they were seriously apprehensive that they should lose their lives. Jesus, meanwhile, fatigued by the excessive labours of the day, had laid himself down in the ship and fallen asleep. Alarmed by the violence of the storm, the disciples came to him, and awoke him, saying, "Lord, save us: we perish." Their anxiety certainly discovered a criminal want of faith; for however alarming their condition might have appeared, they had no right, after all the evidences they had had of his power and goodness, to doubt that he would interpose for their relief. Hence, in his reply to them, he suggests the reproof to which I have just alluded—"Why are ye fearful, O ye of little faith?"

The word faith, which is used in scripture with some variety of signification, here evidently means, *confidence in the providence of God.* If the disciples had trusted in the divine perfections and government, as it became them to do, they would have never discovered that

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excessive anxiety which gave occasion to this reproof.

In the present article, we will contemplate some of the evidences of a weak faith; and in a succeeding one, the means by which it may be strengthened.

A *tormenting apprehension in circumstances of danger* constitutes one of these evidences. Of this the case of the disciples furnishes a striking example. As the storm increased, and the waves covered the ship, they became alarmed and agitated, supposing that they should be swallowed up in the deep. And this fear was manifestly the effect of the want of faith: it proved that they had, in a degree at least, lost sight of the providence of God; for had not this been the case, they would have been enabled to contemplate their condition with calmness, let the result be as it might: they would have recollected that infinite wisdom and goodness had ordained that storm, and had ordained their circumstances in reference to it: and even if they were to be buried in the sea, they would not have doubted that, on the whole, it would be for the best; though they might have perceived, and ought to have perceived, that there were circumstances in the case which constituted a pledge of their preservation.

Who has not seen this same disposition manifested in other cases? What Christian but has felt it in a greater or less degree in his own experience? Perhaps you have never been placed in circumstances in which you regarded your *life* as in jeopardy; but, no doubt, you have sometimes apprehended the approach of distressing calamity. And let me inquire, whether at such a moment, you have been enabled, in any good degree, to preserve your accustomed calmness? Or, rather, whether you have not been distressed with anxiety, if not actually agitated with terror? Especially if the apprehended danger has opened suddenly upon you, and in an hour of fancied security you have discovered yourself in fearful jeopardy, has not the passion of fear in some instances, risen so high, as well nigh to paralyse the power of exertion? Rely on it, this proves the weakness of your faith. It shows that your confidence in God is not so efficient a principle as to be a pledge for your good behaviour in every condition. It looks as though you were forming a character for the fair weather of human life, but which would be ill adapted to encounter its storms.

The prevalence of superstitious fears constitutes another evidence of a weak faith. There are those whose imaginations are almost continually exercised on events and appearances of supernatural character, which are fitted to fill them with dread. Perhaps they have had some unusual dream, which they are ready to interpret as a signal of some approaching calamity. Or, perhaps, some event has occurred in their experience which they regard mysterious; and though they know not what it means, yet they feel assured that it is the harbinger of evil;—perhaps the harbinger of their own death, or of the death of some near friend. And they acquire such a habit of mind, that they are upon the look-out for signs of portentous import; and scarcely let any event pass without inquiring whether there be nothing in it of unpropitious aspect. In this way, they are all their lifetime subject to the bondage of a superstitious fear. And how clearly does this also indicate the want of faith! For if these persons had a strong confidence in God, as the Governor of the world, these fears would be kept down by the reflection that all agencies and all events are subject to his control; that even if bad angels should be

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suffered to put forth their power in attempting to harm us, yet they have no power which is not given them from above; and which is not limited and directed in its operations ultimately to subserve some good end. What direct influence these invisible agents may exercise in the affairs of men we know not, but whatever it may be, the fear of it betrays a want of faith; a forgetfulness that if God be for us, it matters little what other beings are against us.

The prevalence of spiritual doubts also betrays a weak faith. There are some Christians who, while they give much evidence of being sincere and conscientious, and even devout, seem nevertheless to have but little enjoyment, from the fact that they never gain any satisfactory evidence of their own piety. You may present before them the evidences of Christian character, and labour faithfully to show them that these evidences are furnished by their own experience, and expostulate with them in respect to the guilt and the ingratitude of refusing the comfort to which, through God's grace, they have a legitimate claim; and yet, after all, they will go on doubting and trembling, and perhaps scarcely daring to apply to themselves a single promise of the gospel. Now I say nothing here in respect to what may be the origin of this evil: perhaps it ought to be referred to a gloomy temperament, or to a disordered state of the body, or to various other causes, either of a physical or spiritual nature; but no doubt it is always in a greater or less degree connected with the want of faith. It is because the soul has lost sight of the promises which it has a right to appropriate; or at least because some of the truths of the gospel are not viewed in the practical and impressive light in which they ought to be viewed, that the soul is clouded with this oppressive gloom. Hence the Psalmist in contemplating the condition into which he was brought, as bereft of religious joy, and having his soul disquieted within him, prescribes to himself as a remedy, hope or confidence in God: and this is the true remedy for all religious despondency.

Another symptom of a weak faith is *an excessive anxiety in regard to our temporal condition.* No doubt it is right—it is an imperative duty for every person to exercise a prudent care, in respect to his worldly circumstances; and they whom God has constituted the guardians of others, especially the heads of families, are also bound to make provision for the temporal wants of those committed to their care. Inspiration itself hath declared—"He that provideth not for his own, and especially for those of his own house, hath denied the faith and is worse than an infidel;" and it seems impossible to comply with the spirit of this requisition, without bestowing upon the subject of it a considerable degree of care and thought. It is necessary to form plans that shall have respect to a future day; and, in ordinary cases, to labour diligently in some honest and lawful calling. But over and above all this, we often find, and in professed Christians too, an extreme anxiety in respect to their worldly prospects; gloomy forebodings that they or their children shall come to want; and that too perhaps at the very time when to every other eye than their own, such apprehensions would appear totally unfounded. They ought to recollect, and if they had more faith they would recollect and feel, that the ordering of their circumstances is in the best hands; that the special care and protection of God, even in this life, is pledged to the righteous; that if they discharge their duty faithfully, they have no right to doubt

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that God will fulfil his promise: and whatever may happen to them or their offspring here, the glories of immortality are promised to the faithful hereafter. Wherever a Christian is seen inordinately concerned about his future temporal circumstances, and refusing perhaps the claims of real charity, lest some day or other his children should need what he might give away, there, be assured, you see a Christian, if indeed he be a Christian, who has very little faith: and if he dare not trust his God to direct his temporal interests, how dare he leave with him his interests for eternity?

A spirit of impatience in affliction is another symptom of a weak faith; and it is the last which I shall here notice. There are trials of some kind or other scattered along through the whole journey of human life; and some of them are exceedingly sharp and bitter. There is enough, however, in the gospel, to sustain the heart under the heaviest burden of sorrow which can rest upon it. Nevertheless, who has not seen the professed Christian, or rather, what Christian has not found himself, at some time or other, sinking under a weight of trial; indulging a spirit, if not uttering the language of impatience and complaint? Here again, is the want of faith. If the great truths which the gospel reveals were in the mind, as strong and living principles of action, especially if there were a deep conviction in the soul that a wise and merciful God was sending this affliction, and that he was sending it in compassion and kindness, the spirit of complaint would instantly give way to a spirit of resignation; and the language of the heart would be, even while it was pierced with the barbed arrows of adversity—"Though he slay me, yet will I trust in him." "Let him do what seemeth him good."

From the Christian Observer.

ON THE CHARACTER OF JESUS CHRIST AS A TEACHER SENT FROM GOD.

The consideration of the manner in which our Lord Jesus Christ supported his character as a Teacher sent by God from Heaven, not only tends to confirm the faith of believers, but ought, also, to convince the infidel of the injustice of his unbelief. We claim for him, not only that he spake as man never spake, but as never man *could* speak.

There is this peculiarity in our Lord's preaching, distinct from that of all human teachers; that he constantly spoke of Heaven as a place he was acquainted with, by having seen it. When the Prophets and the Apostles spoke of the glories of Heaven, it was in a manner, if we except some visions of the Apocalypse, and a few other passages, which showed that their knowledge of Heaven was the result of inspired information, not of their own observation: they spoke of the joys of Heaven as what eye had not seen, nor ear heard. Christ spoke of Heaven as what he had seen, and his descriptions corresponded with an acquaintance thus directly obtained. He not only said, "I came down from Heaven," but relates various particulars of its state. "In my Father's house are many mansions: if it were not so I would have told you." Speaking of the "little ones" he says that "their angels do always behold the face of my father which is in Heaven." He showed that he was acquainted with the nature of the angels; "they are as the angels of God in Heaven;" and that he knew the limits of their knowledge. He declared also the joy experienced in Heaven, on the repentance of a sinner.

The Prophets and Apostles knew the will of the Father by the inspiration of the Holy Ghost, to whose

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agency they ascribe all their Divine knowledge. Christ did not ascribe his Divine knowledge to the Holy Ghost; but, in those instances in which he declares the Father's will as the result of a revelation, it is as the result of an immediate personal communication. He knew the will of his Father from having been with him. Speaking of his disciples, in prayer to his Father, he says, "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

Much of the information which Christ gave his disciples was in its nature distinct from any thing which God has revealed to the Prophets and Apostles. He sometimes spoke of the secret things of God. He declared that the names of his disciples were written in Heaven. He spoke of this confidently, as having been one in the council of Heaven.

The Divine knowledge revealed to the world through the Prophets and the Apostles, was generally mysterious, described as dark sayings, and at best as a light shining in a dark place. Much of the revelation given to us by Christ, was of the most simple and distinct character. He described the past, the present, and the future in connexion, and frequently in terms easily intelligible to his hearers.

If we judge of the character of Christ as an ambassador from Heaven, in the same manner that we should judge of any person who professed to come from a distant country but little known, we shall be able to form a correct opinion of His authority. We should expect such a one to speak the language of the country, to be able to describe its government and productions, and the habits and customs of its inhabitants. We should examine the consistency of his descriptions, and should discriminate between what he said as the result of observation, and what he might describe as the offspring of imagination, or the result of communication. In all respects Christ's mission bears the test. There was a consistency, a perfect knowledge, and a simplicity of narration, which proved that he really came from another country; that he described what he had seen, and heard, and done, in Heaven. With such an earthly ambassador we should treat with confidence; enter on the object of his mission with willingness; and if it presented any advantage to our future interests, we should not hesitate in accepting his offers.

Were men as wise for another world as for this, they would, with equal confidence, receive the mission of Christ; for what could have been done to prove that he came from God, which he did not do? W. M.

"They mount up with wings as eagles."
ISAIAH xl. 31.

Exulting and bright on his broad glossy wing,
The Eagle is piercing the mists of the morn;
And from his dark plumage is hastening to fling
The dew drops that sparkle as upwards he's borne.

Beneath him the waves of the ocean are foaming,
And dash on the cliffs that rise stern o'er the deep;
And through the grey heavens the Sirocco is moaning
As the sigh of that bosom that knows not to weep!

But he heeds not the storms, though they wildly contend,
While beyond sleeps a region all splendour and peace;
The dark gilded vapours serve only to lend,
A fresh halo to glories that never decrease.

He revels in sunbeams; and from the proud height

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Looks down on the valley enshrouded in gloom;
How faded its beauties appear to the sight!
Like tinsel that gleams 'mid the dust of the tomb.

'Tis thus that 'mid tumult, and darkness, and wo,
On the pinions of *Faith* the believer can rise—
Forget this cold world in eternity's glow,
And dauntless pursue his bright path through the skies.

Oh! calm is the sunshine that rests on his soul,
The day-star of *Hope*—the sweet dawning of *Peace*;
In sorrow and suffering his heart to console,
With the pledge of a glory that never shall cease.

From the Evangelical Magazine.

HOPE.

When sorrow fills thine eye with tears,
And joy illumes thy path no more,
And anxious doubts and gloomy fears
On every side beset thee sore;
Hope thou in God—his chastening hand
Will, while it tries thee, still sustain;
And suffering, sent at his command,
Shall prove thy everlasting gain.

When sin sits heavy on thy soul,
And conscience wakes within thy breast,
While clouds of terror round thee roll,
And nought of earth can give thee rest;
Hope thou in God—his pity gave
A Saviour's precious blood for thee;
Approach—his mercy humbly crave,
And he from sin shall set thee free.

When time to thee must be no more,
And earth and all her pomp shall fade,
And thou upon the awful shore
Of dread eternity art laid;
Hope thou in God—his righteous will
Gave thee a while life's fleeting breath,
And his right hand shall lead thee still,
And hold thee in the house of Death.

W. L.

TO A TRACT.

Go, little messenger of peace,
Upon thy journey go;
Bid Zion's kingdom still increase,
And wide its shadows throw;
Till they who never knew the way,
And they who slight it known,
No more in paths of error stray,
But live to God alone!

Go, little messenger of peace,
Upon thy journey go:
Bid the loud laugh of folly cease,
The tear of sorrow flow;
Tell all, who have not sought the Lord,
Nor trusted to his grace,
That they, who will not hear his word,
Shall never see his face!

Go, little messenger of peace,
Upon thy journey go;
From Satan's bonds the soul release,
Which pines in hopeless wo;
The sinner's troubled breast to calm,
To ease the mourner's care,
In Gilead, say, there is a balm,
A great physician there!

And oh! on him, whose feeble hand
Thy little pages penn'd,
May ev'ry grace, by Heav'n's command,
In gentle show'rs descend!
That if, on sin's deceitful waves
The wand'ring bark he stay,
He may not, while he others saves,
Himself be cast away!

Edinburgh. H. E.

Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M.

Agreeably to an intimation at the close of Mr. Green's autobiography, we are now to give some account of the last thirteen years of his life. We shall first take a brief view of what may be denominated his *ministerial life;* and then notice some incidents and transactions of a secular kind, in which he took a deep interest, and had a considerable agency.

After what is stated in Mr. Green's own narrative, till the general revival of religion in the congregation of which he was the pastor, and which took place in the year 1790, and in the midst of which, as we have already mentioned, his ministry was terminated by death,

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we know of nothing remarkable to record, among the people of his particular charge. He continued to serve them with his wonted fidelity and diligence; and after he relinquished the practice of medicine, which he did about eight years before his death, his time was almost wholly devoted to their spiritual concerns and interests. His health was frequently interrupted by short turns of illness, which, however, seldom prevented his preaching on the Sabbath, and did not much interfere with the discharge of his parochial duties. Some additions, it is believed, were every year made to the communion of his church; and to the last he possessed without diminution, the affection and veneration of the people to whom he ministered. With them, his opinions were considered as decisive, in almost every doubtful question; and the usages to which he had accustomed them were not easily changed by his successors—even in some cases in which changes, from altered circumstances, were desirable and proper. Thus, in the quiet but efficient performance of his pastoral duties, he passed the years that elapsed between the period at which his own narrative ends, and the time of his decease. He was infinitely overpaid for all his faithful labours, in a congregation which he served for four-and-forty years, by seeing them, at the close of his life, generally and earnestly inquiring what they should do to be saved, and many of them rejoicing in the hope of eternal life, through the abounding grace of their Lord and Redeemer.

Mr. Green had a principal agency in forming the Morris county presbytery. The origin of this presbytery, and its first constituent members, will appear by a short extract from a pamphlet before us, of 62 quarto pages, and entitled, "A VIEW OF A CHRISTIAN CHURCH AND CHURCH GOVERNMENT; containing many interesting matters; with an address to our congregations, and an appendix, representing the case and circumstances of the aforesaid presbytery of Morris county—To which is subjoined a letter relative to the same subject. By the associated presbytery of Morris county." The extract is as follows:

"*Hanover, May* 3, 1780.

"We, ministers of the gospel, viz. Jacob Green, Amzi Lewis, Joseph Grover, and Ebenezer Bradford, for various reasons, which we think sufficient to justify ourselves, have withdrawn from the presbytery of New York, and from the synod of New York and Philadelphia; and without desiring or designing to make any unscriptural or uncharitable breach or separation among ministers and churches, think proper to form ourselves into a voluntary society for promoting the interest of religion. And as we consider ourselves Presbyterians, in a scriptural sense, we agree to call ourselves and be known by the name of *The Presbytery* of Morris County*. And as it may be expected that we should give some reasons why we have withdrawn, we think the following sufficient:"—Then follows a statement of reasons, the sum of which is, that the parties forming the Morris County presbytery thought that the Presbyterianism of Scotland and of the synod of New York and Philadelphia (the General Assembly had not then been formed) was not entirely scriptural, and that "many of their rules, canons, or orders" were unduly and unscripturally restrictive of Christian liberty. In a word, the statement contained in our last number, of Mr. Green's "Tenets or Doctrinal sentiments,"

* "We did not, for some reasons, use the word *associated* when we first formed, yet then supposed it proper in itself, and have since concluded to add it when we mention ourselves as a presbytery."

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as made by himself, exhibits the basis, and may be regarded as a fair epitome of this whole pamphlet. Nor shall we add any thing to the note with which we chose to accompany that statement; showing the reasons on which we differ on the subject of church order and government, from the opinions adopted by our venerated parent and his associates. The Morris county presbytery did not produce all the good effects which its founders (honestly we doubt not) expected, and almost predicted. Its influence was never extensive, and it gradually dwindled, till it has become nearly, if not altogether extinct. We believe that an individual or two, perhaps more, of those who have belonged to it are still in life; but if it ever meets or acts as a presbytery, the fact is unknown to us.

Mr. Green was an ardent friend of liberty, both personal and social. He was more than half a century in advance of the public sentiment, on the subject of African slavery. He spoke against it, preached against it, wrote against it, and acted against it, while yet there were comparatively few who did not regard it as compatible with the rights of human nature and the spirit of the gospel. It was made a term of Christian fellowship and communion in the church of which he was pastor, that no Christian brother or sister should hold a human being in slavery; and it is among the earliest recollections of the present writer, that he had a perfect abhorrence of African slavery, derived from parental influence.

When the controversy commenced between Great Britain and her American colonies, on the right of the parent state to tax the colonies without their consent, Mr. Green was among the earliest and most decided of those who thought and maintained, that the claim to such a right ought to be resisted, even to the last extremity. He was in favour of the declaration of independence, and published a pamphlet to show its reasonableness and necessity, some time before that opinion had obtained the general suffrage. He was elected, although it was contrary to his wishes and remonstrance, as a member of the provincial congress of New Jersey, which set aside the royal government of that province, and formed the present constitution of that State; and he was chairman of the committee which draughted the constitution. As soon, however, as it was ratified by the Congress, he left that body and returned, after about a month's absence, to the duties of his pastoral charge; deeming it inconsistent with his clerical functions to engage in political concerns, except on some special emergency. He did not, however, think it incompatible with his ministerial duties, to employ his pen in writing occasionally for the public press, on important subjects. He even believed it to be incumbent on him to apprize the publick of what he was confident would be the result of the paper currency, with which the country was then inundated. His experience in early life had taught him a lesson on this subject which he well remembered. His paternal inheritance had been materially diminished, by the depreciation of the money denominated "Old Tenor," in the then province of Massachusetts Bay: and when he saw some of his friends, and many individuals in every part of the country, selling their farms and houses, on the offer of what appeared to be an enormous price, he felt it to be his duty to give a publick warning of the loss which he was sure the sellers would sustain—and a loss indeed it proved, which many suffered, of nearly the whole of their estates and worldly prospects. The *Continental Bills*, as they were

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called, for which they had sold their possessions, became at last entirely worthless in their hands, or were redeemed at a rate little better than a total loss. Mr. Green, at this time, published in a newspaper, a series of essays over the signature of EUMENES, in which he foretold, with a precision as great as if it had been prophetick, the course and ultimate destiny of the "Continental Bills of Credit." These essays were republished in almost all the newspapers at that time in our country: and the plan which was laid down in these publications for the redemption of the "Continental currency," was in substance, and indeed almost exactly, that which the Congress eventually adopted. But in the mean time Mr. Green was denounced, in no measured terms, as acting the part of an enemy to his country, and if his long and well known character as a Whig of the most decided class, had not proved a protection to him, he would have been in danger of being *tarred and feathered*, the allotted punishment of tories in those days, and in that part of the country. For a publication, about this time, against African slavery, he did suffer a personal insult—so far as language could insult him—in his own house, by a company of slave holders, who paid him a domiciliary visit. He made them no irritating reply, but endeavoured to reason with them mildly, and requested them when about to leave his house, to pledge him in a mug of cider—but they were too angry to consent.

When the state of New Jersey was overrun by the British troops, in the autumn of 1776, and the beginning of 1777, his prominence as a friend and favourer of the American revolution rendered him peculiarly obnoxious to the tories and the British troops—a corps of whom was, for a considerable time, within twelve miles of his residence. It was rumoured that a detachment of cavalry was ordered to make a prisoner of him, and to seize a few other individuals, who were stigmatized as leaders among the rebels. At the entreaty of his friends, he left his house for a single night, and lodged in a remote and obscure part of his parish; but he refused to do it in any other instance, although believed by many to be in great jeopardy. He had, indeed, on one occasion, good reason to think, for a short space, that he had acted with more resolution than prudence—About midnight, his house was actually surrounded by a company of light-horsemen; and sentinels, with drawn swords, were placed at the doors and windows. His wife entreated him to endeavour to secrete himself in some part of the house; but he told her, with great calmness—we write what we witnessed—that any such attempt would be useless, and that all he should do would be to dress himself as speedily as possible, that he might not be carried off naked. He did so; and then treated the men in whose power, and at whose mercy he perceived he was placed, with as much civility as possible. He opened the doors of his house to the invaders, and asked them to declare their purpose. It was then discovered that they were not British dragoons, but a lawless band of American cavalry, who, unknown to their officers, had come, on a night excursion, to search for tory property, which they had heard was concealed in the house of Mr. Green. He told them to search the house effectually, but begged them to take care of their candles, and not set fire to his dwelling, which he presumed they did not intend. He accompanied them to every place which they chose to examine; and they were soon satisfied that they had come to the wrong house to search for the goods of tories; and they left

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him without further molestation. His devotion to the cause of his country was indeed very ardent. The American troops were often, at that time, without regular supplies, both of food and clothing, and they used, occasionally, to commit serious depredations, especially on the poultry of the farmers. At a certain time he, in this way, suffered pretty sensibly himself; and his wife particularly lamented the loss of a fat turkey, that had been reserved for a Christmas dinner. But he rather justified what the soldiers had done, and quoted a text—for he always went to the Bible for his ethicks—from the book of Proverbs—"Men do not despise a thief, if he steal to satisfy his soul when he is hungry." He could not always content himself to remain out of sight of the conflicts which took place between the British troops and the militia of his neighbourhood. On one occasion, the writer remembers that when he was marching under arms, with his comrades, to resist an incursion of the enemy—and he thinks it was the bloody one in which Mrs. Caldwell was shot by a British soldier—he saw his father on horseback, at a short distance, on an elevated spot, from which he might witness the pending contest. But enough of this—As characterising not only the subject of our narrative, but also *the times* in which some of the latter years of his life were passed, a recital of the incidents we have related was thought to be allowable.

Besides the pamphlet and the essays already mentioned, Mr. Green published a number of occasional sermons, and two or three pamphlets of a religious character. The subjects of the sermons, that are recollected were—The nature of Natural and Moral Inability; The Sins of Youth visited with Punishment in subsequent Life; and The Nature of an acceptable Fast; preached on a fast day appointed by Congress. In this last discourse, he attacked African slavery, and sent a copy or two of it, when printed, to members of Congress. Of the pamphlet publications, we recollect only two.—The one was "A Small Help, offered to heads of families," on the religious instruction of their households. It consisted chiefly of questions on the historical parts of Scripture, with some remarks and directions, as to the manner in which his "Small help," might be most advantageously used. The other pamphlet was entitled—"A Vision of Hell." It consisted chiefly of a dialogue between the devils, in the pit of eternal perdition, on the temptations which they had found most successful in ruining immortal souls. This pamphlet was, for several years, exceedingly popular, and passed through several editions.—It was published without the author's name. He left also, several manuscripts, one of which appears to have been prepared for the press. His numerous preparations for the pulpit, with two or three exceptions, are in Weston's short hand. He kept a diary for nearly half a century—It is written in short hand—except a margin containing a monthly account of the weather.

The last illness of Mr. Green was not of long duration. In May, 1790, the influenza was epidemick, and he was affected by it. The symptoms, however, did not seem threatening, and he did not consider himself as in a dangerous illness, till a very short time before his dissolution. He then appeared to be suffering under stupor, and although not incapable of answering rationally to any question that was asked him, he was not disposed to converse. He was at length apprized by his physician and his wife, that he was probably in the article of death, and was asked by her, what were his views

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as to his future well being. He answered—"I have a hope"—and after a short interval added—"and some fear." These, it is believed, were the last words that he uttered. Such was the death-bed scene of this eminent saint. Had he expired, as he fully expected to do, about fifteen years before his actual decease, in the illness of which an account has been given, he would have left the world in the joyful assurance of Christian faith and hope. But it pleased the Sovereign Disposer of death, as well as of life, that this his faithful servant, having once exhibited a triumph over the king of terrors, should at length bow to his stroke in a state of stupor; and with "some fear," mingled with his "hope"—thus giving him, in his departing moments, the allotment of many, perhaps of a majority, of the people of God. Yet, "precious in the sight of the Lord is the death of his saints," whatever variety there may be in the circumstances of their death, or in the measure of their dying consolations.

An attempt was made by the writer, to mark the chief lineaments of his father's character, in the following epitaph, which is inscribed on his monumental stone—

Under this stone are deposited
The remains of the Rev. Jacob Green, A. M.
First pastor of the Hanover church,
Who died, 24th May, A. D. 1790,
Aged 68 years,
Of which, 44 were spent
In the gospel ministry.
He was a man of temper
Even, firm and resolute;
Of affections temperate,
Steady and benevolent;
Of genius solid, inquisitive,
And penetrating;
Of industry active and unwearied;
Of learning, various and accurate;
Of manners, simple and reserved;
Of piety, humble, enlightened,
Fervent and eminent.
As a preacher, he was
Instructive, plain, searching, practical;
As a pastor watchful, laborious;
Ever intent on some plan
For the glory of God,
And the salvation of his flock;
And, by the divine blessing,
Happily and eminently successful.

MENTAL SCIENCE.

Uses and Distinctions of Human Power.

We resume the consideration of two principles, stated in the close of our last article, on power, viz., man's natural ability the measure of his obligation—and moral good and evil belonging exclusively to volition.

These two principles naturally go together, and constitute parts of the same philosophical system.

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The greater portion of those who advocate one, hold the other. We are aware, at present, of very few exceptions. We conceive ourselves fully authorized to consider and treat them as parts of the same scheme, belonging together, and maintained by the advocates of what is sometimes familiarly called new school philosophy.

Let us examine these principles more fully, and see to what they would lead us. They involve the self-determining power of the will, or else they blend together mental exercises essentially distinct, that is, feeling and choice. On this point, however, it is fair to state, there is a diversity of opinion, among those who adopt the general theory. Some affirm, and others deny, the existence of a principle distinct from exercise. Some hold the *exercise* scheme, and others advocate pre-existing faculties, but both agree in denying moral character to any thing, antecedent to free, voluntary exercise. It seems to us that the scheme is fairly stated, in positive terms, thus: All moral character belongs exclusively to exercises of the will—the power, which produces the moral exercises, belongs exclusively to the will—and this power limits and measures moral obligation. Here we have, necessarily included in the scheme, three principles which form the basis of a theological system, whose every part is modified and adjusted to this foundation. To use another figure, they form a prism, by which every truth of theology and mental philosophy is refracted from its original intention. It is not strange, therefore, that we have truths separated, which belong together; and others combined, which have no immediate connexion. But in plain language, let us look at some of the results to which this philosophy will lead. Take the first principle, that guilt attaches exclusively to volition, and then it is inferred that men have no connexion with the "guilt of Adam's first sin," and no "corruption of the whole nature," from which actual transgressions proceed. Thus we have one method of sweeping away original sin and innate depravity: but there is another. Natural ability, according to the second principle, belongs exclusively to man's will, therefore it would be absurd to suppose this self-determining power represented by another. Adam could not be constituted the representative of his race, unless each individual so chose, which is utterly impossible according to the assumed principle. But there is still another method: natural ability, according to the third principle, is the measure of moral obligation, and that is not transferable, therefore, one man cannot be held responsible for another's act or sin. The doctrine of representation in Adam is hence inferred to be inconsistent with the nature of morality and justice. The result from this philosophy is, that men are born free from all sin and corruption. Now we should suppose, according to this doctrine, that when God kills them, as he sometimes does, in this state, they are annihilated with the beasts that perish. We have found no place in God's revelation for rational beings who are neither holy nor sinful. But we have taken only one side of the absurdity, and this last supposition requires to be connected with both. The other side is this, righteousness is as much voluntary as personal, and no more imputable than guilt. Men are, therefore, born neither holy nor sinful; not worthy of happiness or misery; and yet some of them die. Imputation has no place in the theory, because voluntary actions are personal, and nothing else can be moral; and because moral character can be no more transmitted or imputed than

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the acts themselves. These are some of the legitimate results from the principles above stated; from which it will be readily seen, their application must have an influence to neutralize or modify all the doctrines of christianity. But we will not, at present, trace further the absurdities to which the theory would lead us. Although we consider it perfectly lawful to reason from the absurdities of consequences legitimately drawn, to the falsity of the premises, we propose now to examine the premises themselves.

The first position, that all moral character belongs exclusively to exercises of the will, is bad philosophy and worse theology. Examine its philosophy. The will, which is governed by the affections and must receive its entire direction from them, is represented as exclusively virtuous or vicious. It makes the source of action neither good nor bad: in other words, the heart, which controls all the volitions, and directs all man's ability, has no moral character. This is an effect without any adequate cause. Should it be alleged that volitions include all that we call feelings of the heart, or affections, the philosophy would be no better, although the theology might be slightly improved. We have abundantly shown, in former articles, that such a supposition does not accord with fact, and we now repeat, if any man will be guided by facts, inductively examined in his own investigation of the mental phenomena, he cannot fail to reject a theory so absurd.

The second position is equally untenable—it is the old dogma of self-determining power, with a different phraseology of explanation. Now it is a well ascertained and established law of mental operation, that the will is uniformly governed by the pleasure of the heart. The supposition of a self-determining power in the will is, therefore, absurd and impossible. The will cannot act without motive, and that motive must be in the controlling faculty. We use the term motive as defined in a former article, and not for the ultimate object which excites the affection of pleasure.

The third position requires a more particular examination; and we are now prepared to show that man's natural ability is not the measure of his moral obligation. We here request our readers to recollect the illustrations of natural power already given, together with admissions and explanations, which we have made in a former number, concerning all the instrumental agencies and limitations of physical ability. With these in view, we apply the alleged principle to the duty of loving God, to which all admit men are morally obliged. It will stand thus—if men have not natural power to love God, they cannot be under obligations to love him. This is considered by many as strong ground, is asserted with great boldness, and repeated with pertinacious earnestness. But it is one thing to assert and repeat a proposition, and quite another matter to prove it. So it will be found in this case. Let it be remembered that this ability cannot mean self-determining power of the will to love God: man has no such power. It cannot mean a control which the volition of the will might be supposed to have over the affections to change them from hatred to love. The supposition contradicts the law of mental operation. It cannot mean that men love God with any thing, or faculty, purely physical and destitute of moral character. Such a supposition would do violence to every principle of sound philosophy, having any relation to the case, and destroy all distinction between natural and moral power. If we are not deceived, very many philoso-

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phers, whom we oppose, would be unwilling to lose this distinction. But whether they would like to lose it or not, we are not yet prepared to relinquish it; although we may retain it for a different purpose from theirs.

The question still recurs, what does the dogma mean? Does it mean, that unless men have hearts disposed to love God they are not bound to love him? Surely none can advocate such a sentiment; its philosophy would be as bad as its theology is obviously false. Does it mean that unless men have all the faculties of a moral agent they cannot be bound to love their Maker? This would be giving it a meaning true in itself, but it cannot be the meaning of the declaration; because these faculties are not power, nor could all the natural power conceivable constitute man a moral, responsible agent. Man must have a moral faculty, in order to be morally responsible. With that faculty, and with that alone, he loves God, if he ever love him at all. We know that other faculties of mind and body are instrumental in manifesting this love; but love in itself is purely an affection of the heart. Now if a man naturally hates God, does he violate no obligation? We say *naturally*, not with his physical power, but with that temper of heart, with which he was born; and this is what we mean by naturally hating God. We think every man thus violates a sacred obligation, not because he omits to employ little or much physical power in loving God, but because he omits the appropriate exercise of his moral faculty, and exercises it in hostility to his duty and the Lawgiver. Take these statements in another form, and the result will be very plain. Men love God only with the heart, or moral faculty—there is no exercise of natural power at all in the affection—men's natural ability is always under the control of their moral power, and not the moral under the control of physical power. It must, therefore, be clearly evident that natural ability is not the measure of men's moral obligation.

But there is plausibility in the assertion; and since many admit it as true, it may be worth inquiry why it is plausible. On a careful examination, the reasons will appear obvious. The declaration is true in its application to external actions, which always involve the employment of natural ability. Nothing can be more plain. A man must possess the power and instruments indispensable to the accomplishment of any external action, in order to be placed under obligation to do it. Natural power is employed to move the body in all its voluntary motions. Whatever, therefore, men are bound to perform by the bodily instrumentality, must be limited by the physical ability possessed. Here it should not be forgotten that we use the term for that which connects the effort with the volition. A man cannot be obliged to fly, to lift a mountain, or to perform any such external acts as exceed his ability and his means. It is perfectly evident that in all such cases no obligation can exist where there is not power. The applications of this principle being so numerous, as well as true, it is not strange that the principle should be carried out of its proper sphere, and applied to all the relations of obligation. It is no matter of surprise that men, who do not accurately discriminate, should not apprehend the impropriety of applying a principle, true in itself, and in so many legitimate uses, to emotions exclusively moral. Moreover, one use of the will is to direct the understanding to investigate or neglect subjects of thought. A man cannot be under obligation to investigate what it is impossible for his intellect to investigate. Be-

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yond the capacity, obligation cannot bind the intellect. The perversion and blindness of the understanding from its appropriate employment and apprehension, are altogether apart from this statement and admission. The whole intellectual capacity may be criminally perverted and blinded by the influence of the heart. This blindness to the truth and ways of God, though it may take away the natural ability to discern spiritual things, cannot release from obligation. But our meaning and our admission are that, in things which depend on men's intellectual capacity, or on what is often called intellectual acuteness and strength, we have no objection to apply the principle. It is true in this application, and this serves to illustrate the plausibility of its application to feelings of the heart. But we need not linger on this part of the inquiry, since the application of the principle is only plausible. We offer two reasons which set aside the plausibility.

The first reason is, that natural ability is not employed at all in the emotions of love and hatred, pleasure and pain. It cannot, therefore, be said that men have natural power to do what involves no such ability. The second reason is, that the heart, or moral faculty, is the principle of agency and source of action. It is absurd, therefore, to suppose that man's natural power can ever control that of which it is only an instrument. Natural ability is not, therefore, and it cannot be, the measure of man's moral obligation to God. We have only examined the sentiment with reference to loving God, but the same may be said of all the emotions, as penitence, gratitude, &c. It is not necessary that we pursue this part of the discussion any further.

We may here add that moral ability is not the measure of man's obligation. This has not, as far as we know, been advocated; and yet we have often wondered that, in this age, so prolifick in speculations, some men have not risen up to advocate and contend that moral ability is indispensable to man that he should be under obligation to perform moral acts. We think it would be quite as rational and tenable as the other, even if it were applied to man's whole duty. The truth is, power, of any kind, limits responsibleness only instrumentally. It is not a standard nor measure of moral obligation. It is undoubtedly true that men have, by nature, moral power to hate God, not natural power, nor have they moral power to love him, and this proves their crime. We have been the more prolix in the discussion of this topic, because so much plausible deception has been mingled with mental philosophy; and because it seemed necessary, in order to understand the legitimate use of that famous distinction between natural and moral ability.

We recur now to the question, what is the proper use of a distinction which has been so often echoed from the pulpit, and which is so mischievous in its perverted applications? It must readily occur to those who examine the subject with care, that distinctions of power, so undefinable in itself, and so perplexing to all who attempt its investigation, cannot be of the utmost importance, nor have any indispensable use in the plain illustrations of revealed truth. It would seem strange if that revelation which is intended for all men, whether learned or ignorant, should require, in its illustration, the use of distinctions so subtle, and belonging to a subject beyond comprehension. When a man has asked, what is power? and can find no satisfactory answer, we would ask, in turn, if that man can be persuaded there is indispensable necessity, or great utility

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attached to a distinction into natural and moral, of what he can obtain no definition? We think not. Let the advocates for this distinction tell us what power is, then we will discuss the utility of the distinction. Still, we have admitted that there is truth and some legitimate use in the distinction; although not in the connexion and for the purposes contended for by many.

There is one use to the philosopher who undertakes accurately to define the laws of mental operations, and discriminate the character of human actions—To such a purpose, the distinction is useful and important. Although power is not defined, there are certain relations to natural and moral sources and results, which render the distinction necessary. But the most acute and skilful mental philosopher might spend his life in teaching the discriminating fact, without ever inducing the multitude to understand it. He might employ some substitutes for definition, which is often done, and to these apply with some success his distinction. But if those substitutes are not cautiously made, and immediately associated with the relation which suggests the idea of power, they will mislead the metaphysician himself. There cannot, therefore, be very great importance for its use in illustrating gospel truth, and impressing it upon common minds.

There is, however, a popular use of the distinction as it exists in fact, which has some value. It is to assist in estimating, and sometimes in ascertaining, the proper object of praise and blame, that is, the heart and the feelings. Men are conscious that their natural ability, which might otherwise be employed for God's glory and their own greatest good, is controlled and misdirected by a perverted moral power—an ability to do evil, and to bring the whole man under its influence. We repeat, therefore, that we do admit, men are conscious, both of power and of the distinction as it exists in fact, but not as defined and used by many. Men are also often conscious of inability, both natural and moral; and often make the distinction in the common concerns of life. We have heard such facts as the two following, cited, to show the character of these two kinds of inability: Joseph's "brethren hated him and *could not* speak peaceably unto him"—the other is the case of the sailors before they cast Jonah into the sea; "the men rowed hard to bring the ship to the land, but *could not*." The first is cited as a case of moral and the latter of natural inability. We admit their appositeness, but what does the distinction avail in these cases? We answer, to show where the blame centres in one case, and praise in the other. In the first case, the hearts or moral faculties of Joseph's brethren, or if our opponents like, their moral ability, controlled their natural ability, and perverted it to evil, and prevented them from speaking peaceably to him. In the other case humane feelings of the heart, or moral faculty are developed, and they directed the natural ability to a good effort, but the wind and waves prevented the accomplishment of their object. Did not the feelings as entirely control or direct the natural ability, in the latter as in the former case? In the latter case there was no fault, simply because there was no bad feeling. But suppose the sailors had hated Jonah and toiled hard to effect a landing, for the purpose of burning Jonah at the stake, would there not have been crime, although the wind and waves prevented the deed? We make this supposition for the purpose of showing the use of the distinction, in ascertaining and estimating blame. It attaches to the heart because here is the source of action.

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But we ask again, if the case of Joseph's brethren does not set aside the doctrine contended for, by those who affirm that men have natural power to change their hearts, love God, repent, and obey all God's commands? The affirmative of the question is plain, else why should the phrase, "*could not* speak peaceably," be used? If natural ability, by the laws of human action, may govern the feelings, it would not be proper to say they *could not* speak peaceably. We might pursue the analysis of this case much further, but it would bring us again to the result already made plain, that natural power is not the measure of obligation, and show that the most important use of this distinction between natural and moral power and inability, is to aid in estimating the character of the heart. But even here the vagueness of the terms is such, that the thing intended is better secured by other terms. If we do not mistake, there are many who have been in the habit of using and urging the distinction, who are now discontinuing its prominent use. We think the distinction is fast going into disuse. But the errorists of the same school assert, without qualification, that men have power to perform all that God requires of them. This is a legitimate inference from the doctrine that power is the measure of moral obligation. The consequences to be apprehended from this and the like errors, are many and grievous, but we have not room here to pursue them. Suffice it for the present to say, what we seriously believe will soon be realized, that the tendency of that philosophy which disregards the plain interpretation of God's word, and dispenses with the mission of the Holy Spirit, is so rapidly onward, that it will soon have run its race, and landed its reckless adherents in blank infidelity. It is to be hoped, however, that many who are tinctured with the philosophy, but less reckless, will take the alarm, see the error, and retrace their steps back to the sober truth of God's word. They will see that to be guided by this speculative philosophy is to "transgress and abide not in the doctrine of Christ."

We have been diverted a little from the course which we had prescribed for these brief articles, by the consideration that errors on the doctrine and uses of human power are rife in the church. We wished to cast in our mite, in this season of agitation, to settle the great controversy, on the side of truth and regard for the bible, in its plain meaning. Should Providence favour us, we intend hereafter to resume our plan, and bring the radical principles of our mental philosophy to the test of Divine revelation. If it shall be found that those principles will bear the test and abide the trial, we may have confidence in using them, to correct some of the speculations which have a mischievous influence in the church at the present time. F.

From the Evangelical Magazine.

ON THE METHODS BY WHICH PROVIDENCE CHECKS THE ABUSE OF PARDON.

The wisdom of God is apparent in the manner in which he bestows his favours; he imparts them on such grounds, in such circumstances, and in such a manner, as may prevent their being abused by the folly, or by the presumption of man. Thus, even in the works of nature, he distributes his bounties in a manner which impresses us with the majesty, as well as the indulgence of the donor; the meridian sun, while it gladdens and beautifies the face of nature, dazzles and blinds the eye that gazes presumptuously on it: and the

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storms by which the air is purified strike terror by their violence, and sometimes spread desolation in their course.

This wisdom was conspicuous in his dealings with Israel. At the intercession of Moses and Aaron, he did not execute on them the fierceness of his anger, but saved them from the destruction to which they had exposed themselves by their crimes; yet such indications of his displeasure were given as made them stand in awe. Thus, while he consented to remain with the Israelites after their fall into idolatry, the destruction of the thousands that perished at his rebuke showed that he would not be insulted with impunity. Thus, also, when they murmured for flesh, he gave them their request, but sent leanness into their soul. It is with such wisdom that he bestows forgiveness under the gospel. It has been said, that the doctrine of a full and irreversible pardon of sin is calculated to make those less careful to avoid iniquity who imagine they have been blessed with the privilege, and that it emboldens the presumptuous transgressor in his vicious excesses by the hope which it suggests. It would be no difficult matter to vindicate the doctrine from such cavils, by pointing out the motives which it suggests to walk in the fear of God; but I shall in this essay show the various ways by which God testifies his displeasure against the sin which he forgives, and that this blessing is accompanied by feelings, and followed by results adapted to awaken virtuous circumspection.

The pardoned person is often afflicted with sharp remorse. Conscience is one of the original principles of our nature, which disapproves and condemns what is sinful in our conduct. It is altogether independent of the opinion of the world; for it calls us to account for actions unknown to our fellow men, and censures with severity deeds which they deem in no way criminal. This principle is improved in its sensibility, and strengthened in its power, in the redeemed; so that what it once viewed with indulgence, it cannot now endure, and rejects extenuations and apologies which it once admitted. The consciousness of pardon renders its reflections more severe, by the idea of the mercy against which we have sinned. Its charges fill the pardoned with shame and grief in situations the most prosperous, and in affliction they add the lightning and the thunder to the clouds and wind of the storm. It has made them smite their breasts in agony, and water their couch with tears. This is peculiarly the case after atrocious sins, or where persons have lived many years in sin before their moral change. There is a sophistry by which wicked men attempt to soothe an accusing conscience which a penitent will not employ; and there are scenes of indulgence to which they fly for relief in which he cannot mingle. It is from on high the voice alone can come, which speaks joy and gladness to the contrite spirit.

Pardoned persons are frequently harassed with doubts and fears. Sometimes they have the blessed assurance of forgiveness; but such delightful impressions are transient, and are often succeeded by painful anxieties and misgivings. They fear that their assurance was a presumptuous delusion, and objects and events force upon their hearts the horrible conclusion that they are still condemned. With these anxieties the darkest forebodings are associated. They tremble at the idea of the calamities to which the wrath of God may subject them in this world, and are often in bondage through fear of death. Instead of rising to their view under those soft images in

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which triumphant faith clothes it, it is to them the king of terrors; nay, there are seasons in which the fearful looking for of judgment and of fiery indignation fills them with horror, and in which the bright hopes of others only aggravate those gloomy anticipations of their own misery. "I am afflicted," said Heman, "and ready to die: from my youth up, while I suffer thy terrors, I am distracted."

The penitent are sometimes punished in their relations. When a man is chastened here, it is in a place where the heart is tenderly alive, and where every stroke is acutely felt. They have been punished in the death of relations. Thus Nathan said to David: "The Lord hath put away thy sin, thou shalt not die; howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child that is born to thee shall die." How bitter are the tears that drop on the cold cheek of such victims, and how severe the agony which dictates the lamentation, "For thee I ought to have died, my son, my son!" In some cases their relations die without their seeing them, or hearing from their lips the assurance of forgiveness; and to them no opportunity is given of performing those ministrations of sympathy and love, so consoling to those that pay, as well as to those that receive them. Nay, the horrible thought has wrung their spirits, that by their misconduct they have broken the hearts of their friends, and brought down their gray hairs with sorrow to the grave. Ah! how the feelings of the dutiful child are then envied, as the dying parent bears testimony to his kindness and duty, and as he "falls upon his face and weeps over him and kisses him."

Sometimes they are punished in the misconduct of their relations. To vices from which they have been reclaimed, their conversation may be devoted, and all their entreaties and warnings may be repelled, with the most insolent and cruel allusions to the evil of their former doings. Parents reclaimed from the habits of intemperance have had children who were its slaves; and have, whilst they beheld their youth blasted and substance wasted in the excess of riot, and every plan and effort defeated for their respectable settlement in life, reflected in the bitterness of their spirits, that they had taught those to sin whom they could not reform, and that the influence of a father's follies could not be put away by a father's tears.

Sometimes the penitent have been punished by the severity of their relations. It has happened that no tokens of amendment could reconcile the hearts of relations to the returning prodigal, and no entreaties could obtain for them the least pittance of aid, or one expression of pity. In cases where the penitent is treated with compassion and kindness, the idea how little they deserve it wrings the heart, and it is often necessary, from various considerations, to keep them at a distance from the home which they have dishonoured; and instead of their being spoken of in those affectionate terms which call up absent friends to the respect and the love of the young, their names are never mentioned, but with that cold reserve which indicates the wish that it was possible to forget them. "I have closed the door of a father's house against me," is the bitterest reflection of an earthly kind which the heart can make.

The pardoned are often visited also with sickness and disappointments. Infirmities of body and sharp attacks of pain are often the sad remembrancers of deeds of folly, and they have complained like Hezekiah, "He will cut me off with pining sickness; I reckoned

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that as a lion he will break all my bones." They see others healthy and vigorous, mingling in every cheerful scene, and fit for every enterprise; while they are feeble and sore broken, the victims of nervous inquietude and corroding pain. The best laid schemes are disappointed, their most zealous efforts are fruitless, their substance wastes in spite of every precaution of economy, and their business declines in spite of every effort to maintain and extend it. It is indeed agonizing when the anger of God is felt in the pang of disease, and when in worldly calamities this sad reflection is forced on the heart, "Behold the fruit of sin." The scorn and ill-usage of the world are often directed against those who have been renewed to repentance. However worthy their subsequent conduct may prove them to be of general confidence, yet, in consequence of their former deviation, some will think it wise to withhold it. Amidst all their claims to public respect, malignity will detail, with a minuteness which shows that she will not suffer oblivion to cover aught that will make a fellow creature unhappy, the indiscretions of their youth. They see others rising to situations from which they are kept back, and have the mortifying reflection that these might have been their stations of wealth and distinction, if it had not been for their own misconduct. They have seen the spirits of their children broken through a parent's shame, and their prospects blasted, and their morals undervalued, in consequence of the sins and follies of those who gave them birth. This is neither candid nor just; nay, it is in men ungenerous and cruel; but it is, as coming from God, the righteous correction of iniquity.

The last mode which I shall specify in which the pardoned have been chastened is by acute sufferings in death. A peaceful dismission from the world is a great blessing to the dying, and an unspeakable consolation to the attending friends. It is most distressing to behold a beloved friend labouring under agony which we cannot alleviate, and to hear from him groans which we can only answer by the sobs of unavailing pity. Some, as a correction for their faults, are brought down to the grave by severe agony, which allows them not one moment's ease, and which no power of medicine can assuage. In some cases this anguish has been borne far from the sight and the help of friends. They think it would lighten their sufferings if they saw them and felt the power of their pitying looks, and of their voice of consolation; but they must die, with no face of love near them, on which to fix their last look, and no hand of love near them which they might grasp as they were sinking into eternity. It is when tribulation worketh patience, and when the person dying in such circumstances is led to say, "I am now receiving the last stroke of my father's rod, and why should a dying man complain while enduring the punishment of his sins?"

It is easy to trace the reasons why God acts in this manner to those whom he forgives. Were sin to be pardoned wihout any token of God's displeasure against it, it would not be believed that it was so repugnant to his nature, and so offensive to his sight. The narratives of his vengeance on offenders of old would be treated as idle tales, or it would be thought that the rigour of the former dispensation had completely passed away, and that we were now to be treated with unlimited indulgence. Those severities are necessary to show that amidst the grace of the gospel, God will by no means clear the guilty, and that impunity can no more be granted now than before. It is amidst such scenes that

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we feel disposed to exclaim, "Who would not fear thee, O Lord, and glorify thy name? for thou only art holy." It is not the correction of the servant's fault which strikes us most with the master's abhorrence of what is base and vicious; but when he chastens the child of his love, we see in the severity of his strokes how much he detests his faults, and how desirous he is to keep him from evil in future.

God acts in this manner that his people may stand in awe and not sin. An offence which is easily overlooked is readily repeated. Who has not seen this in the behaviour of servants and of children? and if earthly governors show a great degree of lenity to the perpetrators of particular crimes, they will undoubtedly prevail to a very great degree. Were no tokens of divine displeasure to follow their offences, the penitents would become presumptuous and careless; they would not feel so much dread of sin; they would not watch with such vigilance, nor pray with so much fervour, that they might not enter into temptation. It is true that higher and nobler motives are addressed to them in the gospel than these; but religion avails itself of every principle of our moral constitution, and while it appeals to our gratitude and love, it rouses our fears. It brings forth the terrors of the Lord and the wrath of the Lamb, as well as the riches of grace and the gentleness of Christ.

Such dispensations are a solemn warning to the impenitent. When they behold the humble and contrite thus afflicted, they must feel that God will not spare them; that if they receive not their punishment in this world, it is reserved for them in another, and will there seize upon them in the worm that never dies, and in the fire that shall never be quenched. If the offences of the penitent embolden them to sin, the vengeance taken on their inventions counteracts its influence. In many cases they have been led by it to flee from the wrath to come: and when it has not produced a total change, it has checked the fury of their passions, and restrained them from excesses which would have been ruinous to others. These rebukes of Heaven have been mercy to the sufferer, and salvation to those around. The blow is severe, but it drives folly from the heart; and hot is the furnace, but by it the dross is purged away.

It is a comfortable reflection to the penitent, that it is only in this world that they shall have any experience of the frowns of Providence. In the world to come their joy shall be unmixed, and the miseries which they at present suffer will give additional relish to the bliss before them. If their repentance hath its due influence, God will turn again and have compassion on them, and they that sow in tears shall reap in joy. He will not always chide, neither will he keep his anger for ever. The wise and good will rejoice over you as a brand plucked from the burning; your friends will honour you as mourners in Zion; even the men of the world will respect a penitence attended by meekness, humility, and fear; in sickness and sorrow you will find God your refuge and your strength; and in your lowly abode you will find that God will dwell with you. The agonies of a death-bed exert the Saviour's tenderest pity; the hand that wipes away the cold sweat from the face is stretched out in his compassion: and the voice that speaks peace to the trembling heart, works in his power. While he receives the departing spirit, he will fulfil your last wishes, and give his angels charge concerning your graves. "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised

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as a bullock unaccustomed to the yoke; turn thou me and I shall be turned, for thou art the Lord my God. Surely after that I was turned I repented, and after I was instructed I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy on him, saith the Lord."

Let those who are tempted to sin consider, that even though they may obtain forgiveness, sin can promise them no advantage nor enjoyment which is worthy to be sought at such a risk. Even the least of these miseries, by which it is corrected in the pardoned, gives more pain than all the lust of the flesh or the pride of life can yield of enjoyment. The pleasure of the one is uncertain and momentary, the anguish of the other is severe and lasting. Let not those who have been kept from gross sins insult over the fallen. The spirit of Pharisaism is impiety to God and cruelty to man. Had it not been for the restraints of Providence, they might have exceeded in wickedness those whose crimes they talk of with horror. Let them mourn over the evils of their heart, and beseech the Saviour to wash them away in his blood. These sins of the heart will as certainly lead to destruction, if not repented of, as those of the life. And let those who have obtained pardon, but may not have experienced much of that heart-bitterness which has been the result of sin, though forgiven in others, prepare for the days of darkness which will come. Your privilege is peculiar, but it affords no ground for boasting. The best way to secure its continuance is by gratitude, sympathy and circumspection. To the Giver of all good you owe the tribute of gratitude; your afflicted brethren require your sympathy; and, while in this evil world, ye have need of continual caution. And let not those who are enjoying prosperity bless themselves in their hearts, saying, "I shall have peace, though I walk on in the imagination of my heart, adding drunkenness to thirst." Think not that because your sky is clear it will never be darkened; for the anger of the Lord shall smoke against you, and burn even to the lowest hell. Even now there is a curse in your prosperity, more fatal than the wormwood in the cup of sorrow. Forgetful of God, of your duty, and of eternity, you are rushing heedlessly to ruin, and must soon perish without remedy. Behold before you pain that shall never cease, despair that shall never brighten, and wrath to the uttermost; and flee, ere it be too late, from the wrath to come, and to the refuge still open to you in the grace of the Saviour. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?"

H. B.

Review.

In the course of the last year, the Rev. John Scott published, in London, the third volume of his continuation of Milner's Church History. This publication was reviewed in the Christian Observer of December last; and in the appendix to the volume for the year.

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The part which is contained in the appendix we are about to lay before our readers—about one half in our present number; and the remainder, we hope, in our next. We believe that the republication of this portion of a Review, too extended to be inserted at large, will fill this department of our work, for two months, as much to the edification of our readers as any original articles that we might put in its place. It contains an account of the rise and progress of the Protestant Reformation in Geneva, and a summary view of the life and character of Calvin. It vindicates that great Reformer from the aspersions which, for centuries, have been cast on his character; and to us, we confess, the reading of it has been peculiarly gratifying, because it remarkably corresponds with what was written by us for the American edition of Rees's Cyclopedia—See the article Calvin. But *we* are classed, and very justly, with Calvinists; and may be supposed partial to the founder of the sect. This is not admitted by the Christian Observer to be his characteristick. On the contrary, he says expressly, speaking of the Reformers, "We are partisans of none of them; and least of all of the distinguished person [Calvin] whom Mr. Scott presents to our view." *His* favourable account of Calvin, therefore, and the representation he gives of the conduct of the Reformer in regard to Servetus, cannot be supposed to proceed from partial feelings. We acknowledge we were surprised to find the Episcopal Reviewer, when speaking of the trial and death of Servetus, saying without reserve, that "Cranmer, in England, went far greater lengths in this false road than Calvin" We were surprised, not because this assertion is not strictly true, or that we were ignorant of the fact, but at finding the statement coming from a distinguished member of the Church of England. We give him great credit for his frankness and candour in this particular; and would take the opportunity to recommend to other Episcopalians, not to revile Calvin for the death of Servetus; not, at least, without stating, at the same time, that "Cranmer, in England, went far greater lengths in this false road than Calvin."

We shall make no farther remarks on what we publish from the Observer, in our present number; although there are a few points, in which we think he is not exactly accurate—As a whole, we much admire his fairness and candour; his extracts from the history are excellent and highly interesting. But if spared to the coming month, we shall contest some of the Observer's assertions, in regard to the *doctrines* of Calvin; and if we are not greatly in error, shall show that he is so, in at least one point of no inferior importance.

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REVIEW OF SCOTT'S THIRD VOLUME.

We now turn with eagerness to the second division of this volume: we say with eagerness, because we cannot but hail the appearance of an impartial history of one of the greatest and most calumniated names of the Reformed churches. While we admire the grace of God in many of the leaders of the Reformation, we are partizans of none of them, and least of all of the distinguished person whom Mr. Scott presents to our notice. As Christians and Protestants, our code of faith is in the Bible, and not in any human interpretation of it, however in the main sound and excellent. On what is termed the Calvinistic controversy, we have seldom touched but as moderators between good men, who, holding different opinions on it, have not been always sufficiently ready to

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weigh with calmness each other's conscientious difficulties. We have ever considered the grand vital truths of the gospel in the fall of man, and his destitution of every thing spiritually good—in the meritorious cross of our Divine Lord, and justification through faith only in his obedience unto death—in the regenerating and sanctifying operation of the Holy Ghost, and the fruits of faith and love, of holy tempers, words, and works—and in the ascription of our salvation, from first to last, to the merciful will of God our Heavenly Father, and not to our own works or deservings—as independent of the particular manner in which the depths of the Divine councils may appear to different minds to be most scripturally explained. We enter, therefore, on the division before us with unbiassed judgment; and shall proceed to invite the attention of our readers to the state of the Reformation in Geneva, when Calvin appeared—to some of the chief circumstances of his life—to the case of Servetus, which is generally considered as pressing most painfully on his memory—and to the instructive and interesting account of his closing days. Some reflections on particular points of his theology will naturally follow; the whole being intermingled with such remarks on our author's execution of these several branches of his labour as may occur to us.

But we must first offer a single observation on the preliminary inquiry, how it has come to pass that so much interest should have attached itself to the name of Calvin: how it has occurred that, after nearly three centuries, we seem in all the asperity of a recent controversy respecting him: how his name, and theology, and history have acquired such an intense attraction and been the centre of such eager dispute.

The truth we conceive to be, that the time when he appeared, the strong and commanding cast of his talents—the depth of his personal piety—his undaunted courage—the large furniture of learning with which he was stored—his unwearied diligence and ceaseless promptitude in difficulties—his remarkable faculty as a preacher—the amazing extent of his correspondence—his surpassing merit as a commentator on the Scriptures—his firmness and tact as a leader in the free state where his influence was so predominant—the very position of that small republick on the borders of France and at the entrance on Italy—the refuge which it afforded to the persecuted Protestants in that division of Europe—the systematick form which he gave to the newly asserted theology of Luther and Zuingle, and his noble defence of that general scheme of doctrine, which identified it with the Reformation itself, as opposed to the mass of superstition, ignorance, and false worship maintained by the Church and Bishop of Rome; these things account for the elevation to which he has been raised, and account also for the eager controversy which has since disputed many of his positions and doctrines. As respects our own church, the controversy became naturalized among us by the intercourse of the Reformers with each other; the importation of some of the continental ones to our own shores, and the residence of some of our own on the continent during the Marian troubles; and in particular by the correspondence which some of our most eminent ecclesiastics held with Calvin himself, and the deference which they ever paid to his brotherly suggestions. All this will, we hope, become more apparent as we proceed with our remarks, in the order which we have suggested.

We commence with the date of the Reformation in Geneva, when

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Calvin entered on his labours in that city. It is frequently asserted that he was the Reformer of Geneva; and in popular language this is true. But Mr. Scott proves that four years before Calvin came there, or ever thought of making it the place of his residence, the blessed truths of the gospel had begun to make their way in that city. The twenty-second chapter of this volume, which gives an account of the establishment of the Reformation there, from the tendencies towards that event in 1526, to its final triumph and legal recognition in 1535, which latter date was itself a full year before Calvin arrived, is a most interesting and affecting narrative. Here we meet again with Farel. The year 1532 was the era of the effectual introduction of the gospel, chiefly by means of that remarkable man, assisted by Froment, Bouquet, Olivetan, and Viret. Again and again was he banished from the place; but he returned as facilities were presented, or urged others to do so, and in the interval kept alive by his correspondence the sacred cause.

As an illustration of the scenes in which the early annals of the Reformation abound, we will cite one example of conversion under Froment, whom Farel had induced to go to Geneva as a schoolmaster, and who soon drew around him a considerable number of hearers of all ages and of either sex.

"One instance of remarkable conversion, by the joint means of the preaching of Froment and the reading of the Scriptures, is recorded. The priests had spread among the ignorant and superstitious people the idea that the teachers of the new doctrines were no other than magicians, who had hosts of evil spirits at their command to accomplish their purposes. This notion had taken full possession of the mind, among others, of a Genevese lady of the name of Glaudine; so that, regarding Froment as an arch-sorcerer, she resisted all the solicitations of those who would have had her go to hear him. At length, however, she suffered her curiosity and the solicitations of her friends to overcome her fears, and she resolved for once to visit his preaching-room—using the precaution to fortify herself by every preservative against enchantment, such as the Agnus Dei, relics, crossings, and the like. Thus protected she entered the room, and placing herself in front of the preacher, repeatedly traced upon her person the sign of the cross, and ardently commended herself to God and to the care of the saints. On listening to Froment, her first feeling was that of surprise at hearing nothing which savoured of incantation. By the time his discourse was ended, her courage was so much increased that she ventured to speak to him, and to ask if he was satisfied of the truth of what he had delivered? He replied that he was ready to maintain it. She asked, Could he prove it from the gospel? On his answering in the affirmative, she further inquired, with respect to the mass, Was it not founded in Scripture? He assured her that neither the name nor the thing was to be found in the New Testament. She inquired, Was that book from which he had taken his text the New Testament? and, being told that it was, she begged that he would permit her to read it. The loan of the book being granted, she shut herself up in her chamber, and, scarcely allowing herself time to take refreshment, did nothing for some days but read the sacred volume. The more she read, the more were her admiration and the ardour of her soul excited. She wept abundantly: she prayed: she discovered her errors, and renounced her superstitions. At the end of three days she sent for Froment to her house; she conferred with him; and, after having again heard him preach, she avowed her reception of the evangelical doctrine, blessing God most earnestly for having thus enlightened her with the knowledge of his truth. Nor was this all: she gained over her husband, who had been no less bigoted than herself, and others of her relations; and abounded in all the offices of Christian charity and kindness to those who suffered for their religion's sake."—pp. 270—272.

One step succeeded another. The tyranny and ambition of the popish bishop of Geneva—the infamous vices of many of the priests—the treachery of the duke of Savoy—and the opposite councils of the cantons of Berne and Friburg, all contributed to the result; but the main instruments were the Bible translated and circulated, and the great truths of that inspired volume, proclaimed and

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preached with fidelity and zeal by Farel and his brethren. It is curious to observe the instinctive horror of the Scriptures which the partizans of Popery betrayed. The first French version of the New Testament appeared at Geneva in 1533, and was allowed by the council, who also ordered that "only the gospel should be preached, and nothing delivered from the pulpit which could not be proved from Scripture." A mandate from the bishop was then issued,—

"Which he desired to have 'published with the sound of the trumpet,' prohibiting the reading of the Scriptures in the vulgar tongue.' It was followed the beginning of the next year by one from his grand vicar, commanding all persons who possessed copies of the Bible, either in the French or the German tongue, 'to burn them immediately, under pain of excommunication.' But it was now too late to issue such injunctions at Geneva: and the impious order only produced effects the reverse of those which were intended. But well may the historian (Ruchat) demand,' Was ever such a proceeding heard of among the followers of Mohammed or Zoroaster, or under any other profession of religion? It has been reserved exclusively for men calling themselves Christian priests, but who are assuredly wolves in sheep's clothing, to command the books which they themselves acknowledge as sacred—God's merciful gift to mankind to teach them the way to eternal life—to be committed to the flames. Yet such atrocities have been renewed in our own days. [Mr. Scott says in a note, 'and we may add, in our's also.'] Infidels will surely rise up in the judgment against such Christians, and will condemn them." —p. 280.

It was on the first of March, 1534, that Farel was conducted by a numerous body of citizens to the convent of the Franciscans, and in their church for the first time publicly preached the doctrines of the Reformation. The see of Geneva was declared vacant by the Council in the September of that year; a public disputation took place in May, 1535; and the Reformation was established by a public edict the 27th of the following August. The Confession of Faith drawn up by Farel was sanctioned by the Council the next year, from which we must give the following abstract, that it may be seen what foundations the Reformers uniformly laid.

"It was comprised in twenty-one articles. In article 3, the law of God is asserted to be the only rule of life, and exclusively 'to have authority over the conscience:' and the Ten Commandments are given as a summary of it. Art. 4. Man is acknowledged to be by nature 'blinded in his understanding, and full of corruption and perverseness of heart: so that of himself he has no power to attain the true knowledge of God, or to give himself to good works: but on the contrary, if left to himself, he can only continue in ignorance, and be abandoned to all iniquity.' Hence, Art. 5, he can in himself expect nothing but the wrath and curse of God, and must seek out of himself (in another) for salvation—namely, (Art. 6, 7) in Christ. Art. 8: 'By the Spirit of Christ we are regenerated to a new and spiritual nature: that is, the evil concupiscences of our flesh are mortified by his grace, so that they no more reign in us; and on the contrary our will is rendered conformable to that of God, to follow his way, and seek those things which are pleasing to him.' Art. 9: 'This regeneration is (only) so far effected, that, even till we are delivered from this mortal body, there remain always in us great imperfection and infirmity: so that we are ever poor and miserable sinners before God....We have, therefore, always need of the mercy of God for the remission of our faults and offences; and must constantly seek our righteousness in Christ, and not in ourselves, and repose and assure ourselves in him, attributing nothing to our own works.' Art. 10: 'And to the end that all the glory and praise may (as they are due) be given to God, and that we may enjoy true repose and peace of conscience; we understand and confess that we receive all the above recited benefits from God by his mercy and grace alone, without any consideration of our deserts or of the merit of our works,—to which no other reward is due than eternal confusion. Nevertheless our (gracious) God, having, of his goodness, received us to the communion of his Son Jesus Christ, accepts the works which we do in faith as pleasant and agreeable to him; not that they merit this, but that he does not impute to us their imperfection, but recognises only what proceeds from his Spirit.' Art. 11: 'The way of admission opened for us to the enjoyment of so great treasures, and this real bounty of God, is by faith—when in sure affiance and confidence of heart we believe the promises of

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the Gospel, and receive Jesus Christ as he is presented to us by the Father, and described to us by the word of God.'" pp. 311—313.

We may well here pause, to adore the wisdom and grace of God which thus prepared the way for the labours of Calvin, by men perhaps more adapted than himself for that particular work; and which, so far as we can judge, he was incapable of effecting; just as they would have been inadequate to that consolidation and defence of the whole cause of pure religion, which he for nearly thirty years carried on, and then resigned to the able hands of his disciple and fellow-labourer, Beza. Nor can we fail to notice the concurrence of events in the Divine Providence, which enabled this small state to struggle into liberty, from the thraldom of Friburg and the court of Savoy, that it might become the strong hold of truth and the centre of the Protestant cause.

We come now to our notices of Calvin, whose history occupies nearly three hundred pages of this volume—a space, long as it may appear, not in the least too extended. We question if, in the whole eight volumes of ecclesiastical annals of the Milners and Mr. Scott, there is any portion more important, more impartially conducted, more remarkably opportune to the circumstances of the present times than this. We cannot spare a single page, and scarcely a quotation. Nor can we sufficiently admire the calmness, the independence of mind, the clear and penetrating judgment which our author exhibits, and which make us look forward with strong anticipation to his intended account of the English Reformation.

John Cauvin, Chauvin, or, according to the Latin and usual form, Calvin, was born at Noyon, in Picardy, July 10, 1509. He received his early education with the children of a family of rank, and accompanied them to Paris, where the celebrated grammarian Cordery was his teacher. From his youth he was remarkable for gravity, and rather stern rebukes of vice. In 1521, at the age of twelve, he obtained a benefice in the Church of Rome at Noyon; and afterwards, in 1527 and 1529, the parochial cures of Marteville and Pont l'Evêque, where he is related to have delivered discourses to the people, even before his admission into full orders. He afterwards changed his pursuits from theology to the civil law, at the instance of his father, though he still continued to study the Sacred Scriptures with intense eagerness. He published his first work in 1532, at the age of twenty-three—a commentary on Seneca's De Clementia. Soon after this, his father being now dead, he determined to dedicate himself wholly to the service of God, his mind having been gradually more and more directed to this object by his study of the Scriptures, and the acquaintance of several pious men. Accordingly he came to Paris, and began to propagate his sentiments, but was soon compelled to retire from it by the persecution which his zeal excited. This was in November, 1533. He ventured there again the following year; but was again forced to fly by the violence of Francis the First, who was persecuting the Protestants of his own country, whilst, for political purposes, he was seeking to support those in Germany. Calvin, after visiting Strasburg, fixed himself at Basle, and here published, in 1535, at the age of twenty-seven, his most celebrated work, The Institutes of the Christian Religion, without his name, and merely to defend the Protestants against the calumny which would confound them with the wildness and fanaticism of the Anabaptists. The work had then only six chapters; but though it was the labour of his

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life to revise, enlarge, and rearrange it, the last edition, in 1559, containing eighty, all the main positions and doctrines continue precisely the same: the views of predestination, for instance, in the first and last edition are identical; so little truth is there in the insinuation that he did not begin to publish his sentiments on that solemn subject till the year 1557.

In 1536 he visited Italy, and afterwards, for the last time, France. His design, on his return, was to fix himself at Basle or Strasburg; but the war which then raged compelling him to pass through Dauphiny and Savoy, he was obliged, contrary to his inclination, to pass through Geneva. Farel here met him, and urged him to remain; he felt, for a considerable time, little inclination to comply, but at last he yielded to importunity, and in August, 1536, accepted the office of a Professor of Divinity. The state of public morals, however, amongst the population—the ignorance and vice and superstition which remained—the relaxation of civil order, which their long struggle for independence had occasioned—the party spirit and family feuds, not appeased at once by the reception of the Reformation which prevailed—the free constitution of the state, which allowed almost every man a voice—the large number of individuals who had no real religious principle—the tumults excited by the Anabaptists—the chicanery and perseverance of the surrounding Papal states, rendered the situation of Calvin no easy post. A strict discipline in religious concerns, and especially on admission to the Lord's Supper, formed a part of his plan of conduct, and was carried forward in a manner not, perhaps, altogether well adapted to the circumstances of the case. In two years from his arrival at Geneva, he was banished from the republick. His remark on being informed of the decree corresponded with the humility and simplicity of mind with which he undertook his charge: "Had I been the servant of man," he observed, "I must have complained of being ill requited" (he had received no stipend); "but it is well for me that I have served One who never deserts those who devote themselves to him." He was recalled, however, in 1542, in a manner the most honourable to his character; not by any steps taken by himself, but in consequence of confusion prevailing at Geneva, the death or removal of the principal persons concerned in opposing him, and the general conviction of his piety, talents, and integrity. It was a penitent people entreating their injured pastor to return. From 1542 till the period of his death in 1564, Calvin devoted his almost unrivalled powers to the establishment and diffusion of the principles of the Gospel. His published works extended to nine closely printed folios, seven of which are occupied with his invaluable commentaries on most parts of the Old Testament, and the whole of the New, with the exception of the Apocalypse. The last of these commentaries, that on the Book of Joshua, was finished only just before his death. He married in 1540, but left no children. In 1548, and again in 1551, he wrote his letters to the protector Somerset, and Bishops Hooper and Cranmer, —and, after the accession of Elizabeth, those to Cecil and Grindal. The case of Servetus, to which we shall soon refer more at length, occurred in 1553. His health began sensibly to decline in 1557; and it was in 1564, in the fifty-fifth year of his age, that he was gathered to his fathers, and to that heavenly rest in the mansions prepared for him by his Redeemer, which he had so long earnestly desired and pressed forward to, amidst the sins and sorrows of an evil and jarring

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world. His habitual labours, contrasted with the weakness of his health and his habitual infirmities, shows the power of his conscientious conviction of his responsibility for the use of his time and talents, the strength of the grace of God supporting him, and those mighty endowments of mind with which he was blessed.

"An extraordinary account is given of Calvin's labours, from the time of his return to Geneva. 'In every fortnight he preached one entire week'—whether daily or not does not appear. Thrice in every week he delivered divinity lectures: on the Thursdays he presided in the consistory, and on the Fridays in what was called the congregation, a meeting for the collation and exposition of Scripture. Frequently he was called to assist the council with his advice, which his skill in the science of law, combined with his general wisdom and talent, made him very competent to do. His correspondence, also, was very extensive, the fame of his learning and piety causing him to be consulted from all quarters: and he himself complains of the continual interruptions which, as might naturally have been expected, he encountered from the visits of strangers, and from other avocations. Yet his copious commentaries on the Scriptures, and other writings, chiefly in a polished Latin style, are known to be very elaborate and accurate.—Such were the performances of a man, whose constitution was delicate, and his health bad, and who never completed his fifty-fifth year." p. 370.

"'He was naturally of a spare and feeble frame, of a sallow complexion and bilious habit, tending to consumption. He was subject to severe headachs, from which strict abstinence alone afforded him relief. Hence, for more than ten years together, he took only one meal in the day, generally in the evening; and frequently he fasted for thirty-six hours together. His digestion was bad; and his sleep scarcely deserved the name. Five years before his death, he was attacked by a spitting of blood; and, when his long continued intermitting fever left him, that 'host' of disorders to which we have alluded, and which he himself enumerates—asthma, gout, (ascending from his feet to his knees,) stone, gravel, cholic, and a severe hæmorrhoidal affection—began to show themselves, and, as he observed in writing to the physicians, the inaction to which the pains in his legs and feet, together with the complaint which rendered him unable to ride, reduced him, left him no hope of recruiting his strength. He strictly observed the directions of his medical attendants, but otherwise, and when not under their care, he suffered nothing to interrupt his work; preaching often under a headach which would have confined most men to their couch.'" pp. 472, 473.

We pass on to the case of Servetus, of which every one has heard exaggerated statements, and which the infidel rejoices to appeal to. Gibbon hesitates not to declare, "I am more deeply scandalized at the single execution of Servetus, than at the hecatombs which have blazed in the auto-da-fés of Spain and Portugal." He then says, that "Calvin's zeal was summoned by personal malice, and perhaps envy;" that he "accused his adversary before their common enemies, the judges of Vienna; and betrayed, for his destruction, the sacred trust of private correspondence." Mr. Roscoe also, in his Leo X., gravely pronounces that "the annals of persecution cannot furnish a more atrocious instance of bigotry and cruelty, than the burning of Servetus in a Protestant city, and by Protestant priests." The plain fact is, that the subject of toleration was not understood at the period when this mournful event occurred. Men falsely supposed that the Mosaical enactments against the blasphemer bound Christian countries. The judgment as to particular instances of imprisonment, banishment, or death, rested on the nature of the laws in each state, the truth and supposed enormity of the facts alleged, and the impartiality of the trial. Cranmer in England went far greater lengths in this false road than Calvin. The ministers at Berne and Constance acted upon it with respect to the fanatical Anabaptists. Fourteen years after the execution of Servetus, a public proposition was made at Geneva by Gentiles, an Antitrinitarian, to hold a disputation with the orthodox, on the condition that "the party who could not prove their doctrine from

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the word of God, should be put to death as impostors."

The whole of this spirit we need not say how unequivocally we condemn; we are decided and warm advocates for the most unfettered toleration; but we do not the less distinguish between an action performed under a false principle, from obedience to the existing laws, in compliance with what was uniformly considered as a duty of the civil magistrate, at the period when it took place, and which proceeded from no private malice; and the same action, if it had been committed three centuries later, when the extent and obligation of toleration were known, and nothing but personal revenge and a strained interpretation of the laws could dictate the crime.

We boldly affirm, then, with our author, that most, if not all, the peculiar indignation excited in modern times against the individual reformer whose life we are reviewing, is a calumny, an infliction of false punishment for an offence which did not exist in the sense in which it is alleged. For this Servetus was, by the confession of all, a monster of blasphemy; not only venting the most fearful insults against the Saviour, but relying on the seditious libertine faction in Geneva for protection. In this course he persevered from the year 1532, to 1553. Calvin first offered to meet him in Paris, in 1534, in order to reclaim him from his errors; and as late as 1546, corresponded with him for the same purpose. At that time he also solemnly warned him from coming to Geneva, assuring him that the laws would in such a case have their course against him; so thoroughly was the state of the law as to blasphemy then understood. In fact, Servetus was in 1552, imprisoned by the Popish authorities in Vienne, and only escaped the death pronounced against him by flight: he was burned, however, in effigy, with five bales of his books. With this Calvin had no concern, except that a citizen of Lyons residing at Geneva obtained from him by great importunity some of Servetus's letters, which were however never brought forward in evidence. Servetus came next to Geneva, with this sentence out against him; and he was committed to prison at Calvin's instance, according to the existing statutes of the republic, by one of the syndics. A series of articles was extracted from his works, and preferred against him, and as much time allowed him as he required, to retract, explain, or deny them. In short, it would be difficult to point out a case where either the errors and the behaviour of the accused were so aggravated, or all the advantages of a fair hearing so fully granted. Every pains was taken to the very last, and by Calvin himself, in the greatest sincerity, to reclaim him; time without limit was allowed him; all papers and documents were submitted to him, with such books as he desired. And at last his violent and insolent conduct when under examination, and his confidence that he should triumph over his prosecutors, by the aid of the powerful faction then opposed to Calvin, were such, that the learned Chauffepié (whose account Gibbon pronounces the best), says, that he "fell a victim to his own pride and false anticipations."

Nor was this all the alleviation which the case, so far as regards Calvin, receives, when calmly considered. Before sentence was passed, copies of the proceedings were transmitted to the churches of Zuric, Berne, Basle, and Schaffhausen: the replies from which agreed on the fact of Servetus's enormous heresies, and on the duty of using the power committed to them in preventing his doing further mischief to the church. After the sentence had been pass-

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ed, (concerning which Calvin uttered not a sentiment, except as he strove to mitigate the kind of death,) he sent for Calvin two hours before his execution, and begged his pardon.

"Calvin, in reply, told him, that he had never thought of revenging himself on him for any personal injuries; and admonished him 'with all mildness; reminding him that sixteen years before he had endeavoured, even at the risk of his own life, to reclaim him, and that it had not been through his fault that Servetus had not by repentance been restored to the friendship of all religious persons.' After this, Calvin added, he had treated with him in private correspondence, without wishing to draw public attention, to the same purport; and had omitted no office of kindness, till, irritated by his faithful reproofs, Servetus had poured forth a torrent of abuse against him. Calvin then exhorted him to seek forgiveness of God; but, finding his admonitions unavailing, he desisted and withdrew."—pp. 427, 428.

And what were the prevailing sentiments of the best and holiest, the most humane and moderate men, at the time when it occurred? The gentle Melancthon expressed surprise that any objection should be raised. Bucer, Bullinger, Farel, Viret, Peter Martyr, and Beza were of the same mind; nor does it appear that one dissentient voice was raised against the proceeding by any except one personal and avowed foe of our Reformer. No apology was ever deemed necessary; and his bitterest enemies, Bolsec and Maimbourg, bring no charge against him on that head.

We cannot then but consider the case as settled for ever; and we rank Mr. Scott's impartial examination of it, as one of the most important services which he has rendered to the Christian world. The age of Calvin, and the prevalent state of the laws in that age, as it respects toleration, we again condemn as loudly as any of his bitterest calumniators; but to judge fairly of Calvin's personal conduct, we ought to place ourselves in the circumstances of the age in which he lived, before the intolerant notions which the Reformers had imbibed from the persecuting church in which they were educated, were shaken off. It is impossible to justify or palliate the deed; it would be revolting to every feeling of humanity and religion to do so; but Calvin's conduct we believe to have been thoroughly conscientious, and, according to his own full conviction, salutary and Christian. Would it be equitable to visit on Judge Hale, or any other individual, the moral guilt of those inflictions of severity upon supposed witches and wizards, which we now know to have been fearfully barbarous and cruel; but which at the time were considered wise and just, as well as legal visitations? Why then visit upon Calvin what belonged not fairly to the individual, but to the age?

We now hasten to the instructive narrative of the closing days of this eminent man, in which there is a remarkable union of the deepest piety, genuine lowliness of heart, fervent love for the brethren, zeal for the glory of God, and anxiety to improve every moment of existing life, to the welfare of survivors. We know of no case on record of a more distinguished person conducting himself in a more dignified, consistent, and wise manner. It will be more satisfactory to quote rather than abridge: and if our extracts are long, our readers will require no apology at our hands.

"Amid all the sufferings under which he languished for three months, we are told not an impatient word escaped him. Sometimes he would direct his eyes upwards, and simply say, 'How long, O Lord?' a phrase which during his health he had often had on his lips when he received tidings of the calamities of his brethren, or reflected on the oppressions of the church: or he would repeat the words of David, 'I held my peace because Thou didst it:' or those of Isaiah, 'I did mourn as a dove.' And again he was overheard saying, 'Thou bruisest me, O Lord, but it

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amply suffices me that it is Thy hand.'—Still he persisted in dictating and writing as he was able, and, when entreated by his friends to forbear, he replied, 'Would you have my Lord find me idle when he cometh?' What a triumph was here exhibited, not only of mind over matter, but still more of pious zeal over the demands of nature for repose.

"On the 10th of March, his brother ministers coming to him, as they frequently did, found him sitting at the table at which he was accustomed to study. He sat silent for a short time, resting his head on his hand, as his manner was when thinking; and then, with a kind and cheerful countenance, he warmly thanked them for all their attentions to him, and told them he still hoped at a fortnight's end (when the stated time recurred,) to meet them in the consistory, but for the last time; for by that period, said he, 'I think the Lord will manifest his pleasure concerning me, and will probably take me to himself.' He accordingly did attend the consistory on the 23d of March; and when the business was over he observed, that some further continuance seemed to be appointed for him. He then took up a French Testament with notes, which he was correcting, and asked his brethren's opinion on some points. He suffered however for this exertion. On the 27th, having a new regent or tutor to propose for the college, he caused himself to be carried to the senate-house, and being supported by his friends walked into the hall; when uncovering his head he returned thanks to the senate for all the kindness they had shown him, especially during his illness. With a faultering voice he then added: 'I think I have entered this house for the last time:' and took his leave, tears being shed on both sides. On the 2d of April, which was Easter day, he was carried to church, and received the sacrament from the hands of Beza, joining in the hymn with such an expression of jóy in his countenance as attracted the notice of the congregation. On the 25th, he sent for a notary and dictated his will, which he signed, and the next day caused to be read over to Beza and the other ministers, and attested by them in his presence."—pp. 473—475.

"After having thus despatched the business of his will, Calvin sent to inform the syndics and 'all the members of the senate,' that he wished once more to address them in their hall, whither he hoped the next day to be carried for the purpose. They begged him to have regard to what his health would bear, and promised to attend him at his own house. Accordingly they 'all' came to him the next day 'from the senate-house.' After mutual salutations, and an apology on his part for bringing them to wait upon him instead of his waiting upon them, he proceeded to address them to a purport which he had for some time wished to do, but had chosen to defer till he had a sure foresight of his approaching dissolution. He renewed his thanks for the great kindness he had experienced from them, the honours they had conferred on him, and the forbearance they had manifested towards his infirmities, particularly 'his vehemence,' which he confessed had 'sometimes exceeded due bounds.' He was bound to acknowledge, he said, that God had been pleased to employ him in rendering them some service, and in his heart he had been ever devoted to their republic; but he was conscious of his many deficiencies. Where he had failed he hoped they would forgive him, and impute it to his want of ability rather than his want of will to serve them: and he trusted that God had pardoned all his offences. With respect however to his doctrine, he could solemnly declare that he had not taught rashly and uncertainly, but had delivered purely and sincerely the word of God with which he was put in trust. Had he done otherwise, he must have been as much assured of God's anger impending over him, as he now was that his labours as a teacher had not been unacceptable to the Divine Majesty. 'And this,' said he, 'I am the more anxious to testify, because I cannot doubt that Satan, as his practice is, will raise up heady, light-minded, ungodly men to corrupt the sound doctrine which you have heard from me.'"—pp. 478—480.

"Again I pray you to pardon all my infirmities, which I acknowledge and confess before God and his angels, and here before you, my venerable lords.' He prayed Almighty God to shower down upon them more abundantly the gifts of his grace and good providence, and by his Holy Spirit to direct all their consultations to the good of the whole republic. He then shook hands with each of them, and they took their leave of him with tears, 'parting from him as from a common parent.'

"The following day (April 28,) by his desire all the ministers under the jurisdiction of Geneva came to him, and he addressed them to the following effect: 'Stand fast, my brethren, after my decease, in the work on which you have entered, and let not your hearts fail you, for the Lord will preserve this church and republic against all its enemies. Far from you be all discords among yourselves: embrace one another in mutual charity. Think what you owe to this church, in which the Lord hath stationed you, and desert it not. . . . When first I came to this city, the Gospel indeed was preached, but every thing was in disorder—as if Christianity had consisted in nothing else than the overturning of images. Not a

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few wicked men were found in the church, from whom I suffered much shameful treatment; but the Lord our God so strengthened me, even me who am by nature far from bold, (I here speak what is the fact,) that I yielded to none of their attempts. I afterwards returned thither from Strasburg, in obedience to a call which was against my inclination because I thought it tended not to usefulness: for I knew not what the Lord had appointed; and the situation was full of most serious difficulties. But, proceeding in my work, I found at length that the Lord had really blessed my labours. Do you therefore also persist in your vocation: uphold the established order: and see that the people be at the same time retained in obedience to the doctrine delivered to them: for some are yet wicked and contumacious. Things, as you see, are now not ill settled: on which account you will be the more criminal before God if by your neglect they are suffered to go to decay.—I avow that I have lived united with you, brethren, in the strictest bonds of true and sincere affection: and I take my leave of you with the same feelings. If you have at any time found me harsh or peevish under my affliction, I entreat your forgiveness.' He then returned them his warmest thanks for having taken upon them the burden of his duties, while he was unable to discharge them; shook hands with them all; and 'we took leave of him,' says Beza, 'with sad hearts, and by no means with dry eyes.'

"On the second of May, having received a letter from Farel, (now an old man of seventy-five, and in infirm health,) stating that he had determined to come to see him from Neuchatel, he wrote to him the following brief and affectionate reply; 'Farewell, my best and most faithful brother! and, since it is God's pleasure that you should survive me in this world, retain the remembrance of our friendship, which has been useful to the church of God, and the fruits of which await us in heaven. Do not expose yourself to fatigue for my sake. I respire with difficulty, and continually expect my breath to fail me; but it is enough that to Christ I both live and die, who to his people in life and death is gain. Again, farewell with the brethren. Geneva, 2d May, 1564.' The good old man, however, came to Geneva according to his purpose, and, after an interview with his sinking friend returned the next day to Neuchatel.

"'The remainder of his days,' Beza tells us, 'Calvin passed in almost perpetual prayer. His voice indeed was interrupted by the difficulty of his respiration; but his eyes (which to the last retained their brilliancy,) uplifted to heaven, and the expression of his countenance, showed the fervour of his supplications. His doors,' he proceeds, 'must have stood open day and night, if all had been admitted who from sentiments of duty and affection wished to see him; but, as he could not speak to them, he requested they would testify their regard by praying for him rather than by troubling themselves about seeing him. Often also, though he ever showed himself glad to receive me, he intimated a scruple respecting the interruption thus given to my employments: so thrifty was he of time which ought to be spent in the service of the church.' The 19th of May was the day on which the ministers were again to meet on the affairs of the church, and at this time with special reference to the celebration of the sacrament at Whitsuntide. On these occasions he was accustomed to partake of a friendly meal with them: and he would now have the meeting held and supper prepared at his house. When the time came, he caused himself to be removed from his bed to the room in which they were assembled, and thus briefly addressed them: 'I come to you for the last time, never more to sit down with you at table.' He then offered up a short prayer, took a small portion of food, and conversed with them for a little time in a cheerful manner: but before supper was finished, he was obliged to be carried back to his chamber. He looked pleasantly upon his friends as he went out, and said, 'This will not prevent my being present with you in spirit.' He never afterwards left his bed. On the 27th of May, he spoke with less difficulty and in a stronger voice: but this was the last effort of nature. At about eight o'clock in the evening the symptoms of dissolution suddenly came on. Beza, who had recently left him, was sent for, and on hastening to the house found that he had expired. He had departed without even a sigh, and in the full possession of his powers to the last."—pp. 481—484.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

London contains 30 square miles, and on the north side of the Thames, about 140,000 houses, and 850,000 inhabitants; and on the Southwark side, 50,000 houses, and 350,000 inhabitants; of course a total of 190,000 houses, and 1,200,000 inhabitants; besides 50,000 strangers. The Thames is 310 yards over at London-bridge, and 400 yards at Waterloo-bridge.

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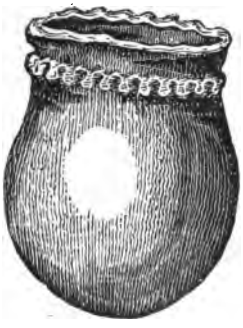

No. 1.

No. 2.

INDIAN ANTIQUITIES.

No. 1 represents an earthen vase, found in digging a cellar, three or four years since, in the town of Wheeling, Virginia. It was first owned by Dr. J. W. Clemens, of that place.

No. 2 represents a bottle made of earthen ware, found in Scott county, Mississippi, twenty feet below the surface of the ground. It is difficult to conjecture to what use this antique bottle was applied. It was most probably used in burial ceremonies, or was in some way connected with superstitious rites. I have seen some ancient Grecian lachrymatories, not very unlike it in figure; and perhaps the aborigines of the west, employed this vessel to gather the tears in honour of the dead. On the upper part of the body of the vessel, there are four representations of the head of some quadruped.

That bottles ornamented with various devices, were sometimes used by our aborigines, for idolatrous purposes, is quite certain, from the one found at Natchez, and now in the cabinet of the American Antiquarian Society, and also from the three-headed bottle, discovered in a mound, on the Cumberland river. These heads are supposed by Mr. Atwater, to represent the three principal idols of India, Brahma, Vishnoo, and Siva. He, therefore, is of opinion, that the authors of our ancient works in the west, originated in Hindostan. These works, we know, are located near our principal rivers. "To the consecrated streams of Hindostan, devotees assembled from all parts of the empire, to worship their gods, and to purify themselves by bathing in their sacred waters. In this country, the sacred places of the aborigines were uniformly on the bank of some river, and who knows, but that the Muskingum, the Scioto, the Miami, the Ohio, the Cumberland, and the Mississippi, were once deemed as sacred, and their banks as thickly settled, and as well cultivated, as are now the Indus, the Ganges, and the Burrampooter." J. G.

Both of these fine relics of ancient art are now in the Lambdin Museum at Pittsburg, Pa.

A particular description of these vases, with some remarks on American antiquities, by Jacob Green, M. D., may be seen in the Cabinet of Natural History, Vol. I. p. 197.

Necessity for Atmospheric Pressure.—From experiments made by a barometer, it has been satisfactorily ascertained that the atmosphere presses with a weight of about fifteen pounds on every square inch of the earth's surface, and consequently its pressure upon the body of a middle-sized man is about 14 tons. But immense as is this weight which we carry about upon our shoulders, it is absolutely necessary to human existence. Were it removed, the elastic fluid contained in the finer vessels of men and animals would burst themselves and extinguish life. It is a well attested fact, that persons ascending high mountains, or rising to great elevations in balloons, suffer much from the swelling of their limbs, and violent pains in their heads, stomachs, &c. Acosta, in his relation of a journey among the mountains of Peru, states, that "he and his companions were surprised with such extreme pains of straining and vomiting, not without casting up of blood too, and with so violent a distemper, that they would undoubtedly have died had they remained two or three hours longer in that elevated situation;" and Count Cambeccari, and his companions, who, in 1783, ascended to a great height in a balloon; "found their hands and feet so swelled that it was necessary for a surgeon to make incisions in the skin." These effects are easily accounted for. The atmosphere, near the earth, is much heavier than at a considerable eleva-

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tion. The blood is constantly struggling to expand, and in the cases abovementioned, the persons ascended to so great a height that the atmospheric pressure was insufficient to counterbalance the pressure of the fluids of the body. When we think of the immense weight which every man supports, and take into view the means provided by an All-wise Creator to prevent fatal consequences,—when we reflect upon the properties of the atmosphere we breathe, and with which we are surrounded, and realize that for the Almighty to extract only one of its constituent parts, would be death to the human species,—how forcibly comes home to us the declarations of holy writ, "in Him we live, and move, and have our being." "In His hand is the soul of every thing living, and the breath of all mankind."

Immensity of Creation.—Some astronomers have computed that there are no less than 75,000,000 of suns in this universe.—The fixed stars are all suns, having, like our sun, numerous planets revolving round them. The Solar System, or that to which we belong, has about 30 planets, primary and secondary, belonging to it.—The circular field of space which it occupies, is in diameter *three thousand six hundred millions* of miles, and that which it controls much greater.—That sun which is nearest neighbour to ours is called Sirius, distant from our sun about twenty-two billions of miles. Now, if all the fixed stars are as distant from each other as Sirius is from our sun; or if our solar system be the average magnitude of all the systems of the 75 millions of suns, what imagination can grasp the immensity of creation! Every sun of the 75 millions, controls a field of space about 10,000,000,000 miles in diameter. Who can survey a plantation containing 75 millions of circular fields, each 10 billions of miles in diameter!—Such, however, is one of the plantations of Him—"who has measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance;" he who "sitting upon the orbit of the earth, stretches out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

Human Nutrition.—At the Academy of Sciences in Paris, a letter was lately read from M. Roulin, a young physician of eminent ability, in which he vindicated the nutritive properties of gelatine, and pointed out the absolute necessity of salt entering into the regimen of animals upon whom the effect of different elementary substances was to be tried.

As a proof of the manner in which animal strength may be supported, he related the remarkable fact, that in travelling through some forests in Columbia, in 1825, he and his guides, being entirely without provisions, were compelled to eat five pair of sandals, (made of untanned leather, softened by the damp) and a deer skin apron, which they roasted and masticated. In the latter operation, two hours were occupied in getting through the part of the sole of a sandal. This singular aliment supported their strength, and though the journey which was to have lasted only two days, occupied fourteen, they arrived at its termination in good health. They occasionally eat the core of the palm trees, but found that it sustained their strength much less than a piece of the roasted leather.

A Storm of Mud.—The following account of a natural phenomenon is from the Cosmopolitan, a paper published in Buenos Ayres, dated on the 15th ult.

"On Saturday last, between one and two o'clock, a dense black cloud was observed approaching from the westward. The haste and apparent terror of street passengers at the time, indicated to us the nature of the coming storm, and we turned to behold an object most terrifically sublime. The cloud at first resembled black smoke rolling onwards with indescribable rapidity, driving before it flocks of affrighted birds, screaming in terror at seeming approaching destruction.—In a moment it was over our heads—the sun was hid from us—we were in darkness—utter darkness. We stood before an open window, but, for the space of nearly a minute, could not perceive that it was one. Then was heard a loud peal of thunder, which was immediately succeeded by a shower of "mud," thick mud,—"and there was light"—the dark veil which enveloped us had been rent, a part falling to the earth, mingled with water. On the reappearance of light, surrounding objects presented themselves in a different colour. The fronts of the houses, which, but a moment before, appeared to our view white as snow, now wore a dingy robe.

"But it would be idle to attempt to give an accurate description of this 'dust cloud.' We can only say that its appearance was awful indeed, and would, perhaps, in any other country, cause dire alarm.

"We conversed yesterday with a gentleman just from San Pedro, who states that in the neighbourhood of that place there has lately been a plentiful supply of rain, and that the lakes are well filled; the cattle, however, had all strayed from the estancias, during the drought, in pursuit of water; but the owners entertained a hope that part of them would return."

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Religious Intelligence.

Not long since, the Protestants of France determined to take their part in the glorious work of evangelizing the heathen world. And on the return of Dr. Philip to South Africa,—whence he had gone to Britain to plead the cause of the oppressed Hottentots, and where he did plead it with success—the French missionaries accompanied him, as their patron and director. The following letter is a report from one of these missionaries to the society in Paris, that had sent him out. A French Protestant missionary report, to a French Protestant missionary society, is an interesting novelty, even in this age of missions. This has been with us one inducement to lay it before our readers. But beside this, it gives the most recent account that we have seen, of the progress of the whole mission in South Africa—one of the most important in the world—and an interesting exhibition of the manners of the people, and the nature of the country where the missionaries are employed. We shall give the whole report, although it will occupy a good deal of our space; but we do not know how to fill it better. The French letter, or report, was translated for the supplement to the last volume of the Evangelical Magazine, from which we take it.

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MR. LEMUR'S JOURNAL.

Translated from the French, by a Friend of the Editor.

Bethelsdorp, April 19, 1830.

Gentlemen, and honoured Brethren in Jesus Christ our Lord,—In the Journal of our brother Rolland, forwarded to you some weeks since, he gave some account of the missionary institutions we had visited, and of the observations we had made during our journey from the Paarl to Bethelsdorp; he there told you that we proposed accompanying Dr. Philip to Caffraria, and that if Providence should open to us in that country a door for the preaching of the gospel, we should request your consent to establish there a missionary station. Since he wrote, we have visited part of Caffraria, and have now returned to Bethelsdorp. I purpose to explain to you, in the close of my journal, the motives which have induced that return; but previous to giving the details of our journey, I shall venture to make some few general remarks on the country we have just visited.

The Caffre, or Amakosa tribe, now inhabits that portion of land which lies between the rivers Batha and Keiskama. Not long since they extended to the Fish River; but now all the country on that side the Keiskama is occupied by the colonists. The natural beauties of Caffraria are very great: its soil is peculiarly fertile, and it is watered by an abundance of small streams. Its population, according to a minute calculation made by the missionaries, consists of 100,000 souls, and is, consequently, much larger than that of the colony. It would be difficult to convey to you an idea of the feelings with which we, for the first time, saw ourselves surrounded by a crowd of savages. The children are absolutely naked; the men wear a large carass, which, suspended from the shoulders, reaches to the knees, and of which they avail themselves as a carpet when they wish to recline. The dress of the women is rather more complicated; it consists of an apron, formed of skin, and fastened a little below the waist, and a cloak, which descends much lower than that of the men, and to which, as an ornament, they fasten between the shoulders another skin, about a foot long, covered with several rows of buttons, which train on the ground, and give to their appearance an air of dignity. An antelope's skin generally composes their head-dress, part of which is curiously covered with grains of verroterie, and arranged in the form of a turban. Instead of this they sometimes wear a handkerchief, in the form of a crown; but they prefer the turban. Both sexes adorn themselves with necklaces of verroterie, and ear-rings, made of a still coarser grain. This serves also for money. The men never go out unarmed; they carry their assegais, which appear similar to those used by the ancients, and which they dart to a great distance. Each warrior has seven of these weapons, besides which he is armed with a stick, very large at one end, which is called kerri. It was in this costume that they approached us; but, far from appearing formidable, they had an air of confidence, benevolence, and simplicity, that is not always found even among civilized

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nations. The whole country being open to them, they often change their residence: their flocks frequently induce these emigrations; for when water or pasturage fails in one place, they must seek it elsewhere. It is owing to this that we saw so many huts empty, where we expected to have found inhabitants. In general their kraals are composed of from twelve to fifteen huts, built in the form of hives; the largest are fifteen feet in diameter and eight or ten in height. The whole building is supported by stakes of wood; the fire burns in the centre, and the smoke escapes by the door.

When we visited them, they received us very cordially. Our dress attracted their attention but little; what struck them most was the colour of our skin: they drew their hands over their own faces, and then pointing at ours, they talked to each other with an amazing volubility, and laughed aloud. The women brought their children to us to receive presents; we gave them buttons, when they immediately took a little basket, which they use as a basin, and after having filled it with milk, offered it to us.

The Caffres keep their milk in a leathern bag, which they stretch on the ground, and keep continually supplied, so that it immediately contracts a sour taste. The first time we tasted it, we thought it extremely disagreeable, but very soon became accustomed to it. Milk, meat, maize, and a sort of grain that the women cultivate, form almost the whole of their nourishment: they are very robust, and as the country is very fertile, and they have much cattle, they pass the greater proportion of their time in idleness.

Although to those wearied of the corruption and excess which predominate in polished society, this savage life may assume a pleasing aspect, yet we must not suffer it to deceive us: with this simplicity of nature great vices are mingled. After all, the Caffres are sensual, and must be so, since all their hopes are limited to this life. When we hear of a country where the knowledge of the true God has not shone, and where the principles of Christianity are unknown, we may at once confidently conclude that nothing, either spiritual or divine, will be found among the people who inhabit it, and that, in spite of natural law, immorality will be found predominant. We must not, therefore, be astonished that polygamy has been established among the Caffres. Geika, who died last year, had six wives; all the chiefs whom we have seen have three or four, and the others take as many as they please. It is by no means an unusual thing to see families abandoning those of their relatives who appear near death, in a wood, thus exposing them to become the inevitable prey of wild beasts. They have such a horror of death, that, when any one has died, all the inhabitants of the kraal quit their habitations, reduce to ashes the hut of the deceased, and all belonging to him, and remove to another situation. They give the rights of sepulture to the chiefs alone, and even then take such precautions, that scarcely any one knows the place of burial. The belief in enchantments exercises a fatal influence throughout the country. Every one knows that they attribute a great part of their sicknesses to the malice of sorcerers; but it is often only a pretence to rid themselves of an individual whom they hate, or whose flocks they desire. When a chief envies the riches of a neighbour, he sends for the fundis or doctor. They then assemble all the inhabitants of the neighbouring kraals, and, at the end of some dances and certain ceremonies, the fundis points out the guilty person, and the unhappy man is condemned to suffer death by burning, while his accusers divide his riches among themselves. Notwithstanding, the missionaries told us that these abuses already have become more rare, and that when the Caffres have resolved on an auto-da-fé of this sort, they are very careful to conceal their design from the missionaries, who thus often do not hear of the evil till it is too late to apply a remedy. But, thanks to the mercy of God, soon these horrors will no longer exist; already the light of the gospel has shown brightly through the country: the missionary stations are as cities set on mountains, whence light issues in all directions: many chiefs have embraced the gospel, and conduct themselves as true Christians; a great number of others regularly attend on divine worship, and strongly approve the instructions of the missionaries, although they confess that they themselves have not yet the happiness of being Christians. The work of the Lord has not, then, been in vain, since in Caffraria we find many churches, composed of a considerable number of the faithful, who have the same faith, the same hopes, and the same love to Jesus Christ as European Christians. Persuaded that you follow us with your remembrances, and receive the smallest details that we communicate as a father receives news of his children who are in a foreign land, I shall proceed to give you an extract of my journal.

The 13th of March we left Graham's Town, with Dr. Philip and Mr. Read, who had accompanied us from Bethelsdorp with the intention of visiting the missionary stations. Mr. Munro, missionary at Graham's Town, and Mr. Yeoland, a very pious military man, with whom we had lodged, conducted us to Herman's kraal. The roads being very bad, this day's travelling was very difficult, and what rendered it still more so, the country was very moun-

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tainous, and generally covered with woods some feet high, among which there are more aloes than in any other part of the colony. As the Doctor wished to preach the next day to the troops at Fortwilshire, we were obliged to walk all night, and on Sunday morning we arrived at the fort. Captain Frend, commander of the garrison, showed us much kindness, and during the whole time that we remained at Fortwilshire we received various marks of friendship from his family, and from many other officers who had travelled in France. The fort is situated near the Keiskama, and the government maintains there a military detachment to guard the frontiers. There was service in the chapel morning and evening, and Dr. Philip officiated at both services. In the afternoon a young officer invited us to assist in a Sunday-school which he himself conducted, and we were delighted with the zeal he displayed in the education of these children, who, without this, would be deprived of all means of instruction. The heat to day was excessive; we had erected our tent on the borders of the Keiskama, and as the river only separated us from Caffraria, we were visited by a great number of Caffres. A few women approached our tent; they all had little cane baskets, filled with curdled milk, upon their heads, for the Caffre women are accustomed to carry every kind of burden in this manner, and they do it with so much address, that they seldom have occasion to support it with the hand, which contributes to give them a light and graceful demeanour. Our Hottentots begged their milk, and gave them meat in exchange, with which they seemed well satisfied; one of the youngest especially talked with an astonishing volubility, and struck her breast with both her hands, to testify to the others her joy. Nothing could be more simple and playful than their expressions; their dress was the same as that I have described above: some had, beside, a row of copper rings, which reached round the arm from the wrist to the elbow. I endeavoured to talk to them; but as I had no interpreter, I was obliged to relinquish the attempt. They seemed interested in all we did; they imitated our walk and gestures, and talked to each other with much warmth; and they eat a very coarse white root, of a sweet taste, which they passed from one to the other. As our Hottentots dined before them without offering them any thing, they began to upbraid them in their language, exclaiming with a loud voice, "Wolof! wolof! (O wolfs! wolfs!)" By means of an interpreter, Mr. Read, in the evening, had domestic worship in the tent, where many Caffres assembled, while we were at the chapel. All night I was occupied by the scene we had witnessed during the day, and sometimes I could hardly convince myself that it was not a dream and illusion.

The 15th, a chief, named Botma, came to visit us. His height was gigantic, and all the parts of his body so well proportioned, that he might have formed a model for a statuary. His clothing consisted of one piece of stuff, without a seam; he wore on his arm a bracelet of bones, a distinctive mark of the chiefs, and his air and manner were indicative of gloom and melancholy. We asked him how it was that all the other chiefs had missionaries while he had none. He replied, that he had always desired to have one, but that he and his people were wanderers, and had no abode to offer. We then asked him how many warriors he had. "I do not know," replied he; "but if I had a missionary, he would write them, and then I should soon know the number." However, he began to count on his fingers by an interpreter; for each person whom the interpreter named the chief extended a finger, and when he had counted ten, he struck his hands one against the other and began again. This calculation lasted an hour, and then he found that he had 410 men under his command. In the evening we had domestic worship as before. It was performed in Dutch, and a Hottentot, who knew the Caffre language, translated the explanation of the word of God and the prayers.

On the 16th we went to visit a kraal, situated about a league from Fortwilshire, on colonial territory. Before arriving there we met five men on horseback, riding at full speed; we saluted them, but they proceeded without turning their heads. A little further on, three men, of immense stature, were seated at the door of their hut: one of them was staining his body with a sort of ochre, while the others were occupied with their assegais. Stooping down to look into their hut, I saw seven children, more beautiful than any I have ever before met with; and the first thought that struck me in remarking them was, that of the Christian ladies at Paris. "If they were here," said I to myself, "with what delight would they undertake the education of this interesting family!" Having asked where the chief lived, they conducted us to his kraal, where we found him surrounded by about thirty men, all as strong as Hercules, but, like Saul, the chief surpassed all the others in stature. They immediately asked for presents, and especially tobacco. The chief showed his cloak, which was nearly worn out, to Dr. Philip, intimating that he had need of another garment. "In England," said he, "there are so many chiefs; write to them to send me their old clothes." We then asked them to show us how they conducted their wars; when one of them took a buckler of skin, which covered the whole

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body, and went through all their military evolutions.

The 17th of March was the fair-day at Fortwilshire, and we had never before seen so many Caffres together; there were 1500. We saw them descending the mountains, carrying on their heads the articles they had to sell; some had horns and ox hides, and others mats and baskets. Some had travelled a distance of 100 leagues from the very limits of Caffraria, carrying on their head an enormous ox hide, which they wished to exchange for some buttons. We again saw the chief with whom we had met the preceding evening, and who now paid us a visit attended by all his people. He wore a European dress, fastened around the waist by a shabby girdle; his attendants walked behind him, in three ranks, in great order, and their cloaks resembled those of the ancient Romans, as represented in our poems.

Some hours after the fair began. All the Caffres placed themselves in ranks, with their merchandise before them; and in order to prevent the confusion which might have been occasioned by so large a multitude, the sale of each article was in turn announced by the sound of a trumpet. The colonists were extremely anxious to obtain the Caffre commodities, and gave in exchange little hatchets, knives, and buttons; for, with the exception of a very few Caffres, who lived on the frontier, these people attach no value to colonial money. The women were most desirous for handkerchiefs, which they arrange as head-dresses in a very graceful manner; and we remarked, that the coarser the material, the more value they attached to it, as they imagined it would last the longer. Captain Frend had provided us with a soldier to guard our carriages, lest any thing should be stolen from them; but all was conducted with the greatest order, and we witnessed none of those disgraceful contests which so often take place in large European fairs. The same fair occurs every week, and there are never less than 1200 Caffres present.

In the evening we were visited by Botma and the old chief Eno, the same that received Dr. Van der Kemp, when he was about to commence a mission in Caffraria. They passed the night in our tent, attended by their principal men. In seeing these men so interesting in their infantine simplicity, but so entirely sensual, and anxious only to satisfy their carnal desires, I was obliged to retire and pour out my heart in secret before the Lord; they appeared to me like children descended from illustrious ancestors, but who were ignorant of their origin. Oh, that they might learn to know their Creator, and the incomprehensible love which he has had for them! I perceived in this moment the grandeur and importance of the message with which God had charged us to them, and I felt astonished that we could enjoy a moment's rest while they continued at a distance from God.

After I returned to the tent, one of us read a portion of Scripture; an old Caffre translated the passage with much feeling, and during the prayer they were all much affected.

On the 18th we left Fortwilshire, accompanied by Capt. Frend, governor of the fortress. Scarcely had we crossed the Keiskama, when the country assumed a totally different aspect. While in the colony, we had no sooner descended one hill, than another immediately presented itself before us, while all was scorched by the rays of the sun; but here we discovered at a distance the most beautiful plains, and numberless little valleys crowned with verdure. In the colony the summit of the mountains is almost always covered by rocks, which rise perpendicularly, and which often resemble a wall falling to ruins; but here the highest mountains that we saw were covered with trees, which spread a sweet freshness through the whole country. There the accacias are very numerous, and often planted at regular distances, as the apple trees in Normandy. But, as we advanced, we gradually lost the traces of beaten paths, and were obliged to open new ones for ourselves through the trees; we soon perceived Caffres advancing from behind the wood, armed with their assegais; most of them were entirely naked, and a great many followed us to ask presents. The word they employed for this object was "basila," which they continually repeated in the most graceful manner. In the evening we stopped near a stream to pass the night. Mr. Brownlee and his interpreter, the son of Tchatelion, having heard of our arrival, had come to meet us, and the latter preached to his countrymen, who assembled in great numbers in our tent.

On the 19th we set out in the morning to reach the station of Mr. Brownlee. As our course had been directed towards the east yesterday, we now proceeded to the north, towards the source of the Keiskama, when we traversed vast plains covered with flocks. It rained to-day, and we were surprised to see the Caffres cast off their cloaks. The missionary, Brownlee, pointed out to us a mountain, where, some time since, a Caffree, accused of sorcery, had been put to death; after having fastened this unhappy man in his hut, they burnt his body with red hot stones, and in this state he was exposed to the rays of the sun, in a place where there were a number of ants; and it was only after having suffered these horrible torments that they took away his life.

22d March. We remained some days with the missionaries Brownlee and Keyser. The village they have commenced has yet no name; it is situated near the

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river Buffalo. Besides the dwellings of the missionaries, there are many houses built by the natives, some huts, and a school which serves for a church: unhappily very few children attend the school. Yesterday, being Sunday, seventy people attended divine service, and on leaving the church we saw all, great and small, retire to some distance behind the wood, to engage in secret prayer. One must have been more than insensible to behold such a scene without emotion, especially in a country where, but a few years ago, the people had never heard of God. Yet we must not conclude from this circumstance that all have received a deep impression of the truths of the gospel; for, since the death of the missionary Williams, the habit of prayer has become very general through a great part of Caffraria. In the evening there was a catechetical exercise, when the missionary questioned the Caffres as to what they had heard in the morning; many replied with great facility; but as it was in their own language, we could not judge of the justness of their answers. Missionary Brownlee has translated the Gospels of St. Matthew and St. Mark, and the first Epistle of St. John. Except these they have only manuscript translations, which are used in the churches. Tchatelion, a young chief to whom Van der Kemp gave a good education, has been very useful in this important work.

There is in the work of Dr. Philip on South Africa a hymn, composed by a Caffre, and which many of the inhabitants of this place know by heart, and often sing together. The air has something in it so simple and yet so solemn, that it drew tears from me the first time we heard it in the church. This need not surprise you, for they themselves were so absorbed in this sacred exercise, that they seemed to have entirely forgotten this world. We attempted to sing this hymn, having obtained the music of it, but it no longer possessed their touching melody.

23d. The chief Tchatelion, who lives in the station, came to see us this morning; he is a very intelligent old man. Some years since he seemed to take much pleasure in following the instructions of the missionaries; but since the Caffres have been at peace with the Europeans, and that consequently the latter have more frequented Caffraria, their example has exercised a fatal influence over him, and he now raises a number of objections. "If your religion is true," said he, "why do the white people behave as they do? If the gospel comes indeed from God, why has he so long delayed to send it to us? You say that there is a devil, and that God is Almighty, why, then, does not God destroy him, and hinder him from injuring men?" We spoke to him of the immortality of the soul, and of the final judgment; he then asked whether, in the other world, we should bear the same name that we do in this. This question was embarrassing; but we replied to him that the names of the elect were written in the book of life. "Are the names of all men written there?" he asked. "No," we replied, "those of the good only; but those of the wicked are written in the book of condemnation." The conversation lasted some time on the same subject. This old man passes his whole time in making pipes; he is very fond of praise, and when his friends wish for one of his pipes, they begin to extol the exploits of his youth and the nobility of his origin; he then never fails to make them a present.

Before quitting the station of Mr. Brownlee, I visited one of the sons of the old chief Tchatelion, who has long laboured under an incurable malady. During the short time we spent at this place, we had several opportunities of seeing him, and he listened with much attention to all we said to him regarding the salvation of his soul. In the commencement of his sickness, when he felt the approaches of death, he became sensible of the necessity of instruction, and of submitting his heart to Jesus Christ; he had long been convinced of the divinity of the gospel, and as his example was likely to exert a great influence over others, he left his own dwelling, that he might live near the missionaries. When I went to bid him farewell, I found him seated on a mat, which served him for a bed; his wife and a servant being with him. A large fire was burning in the middle of the hut, which filled it with smoke; his pale and interesting figure inspired me with an inexpressible compassion, and I could have wished to remain with him, to repeat to him unceasingly those promises which Jesus Christ has made to those who believe and repent. I entreated him to place his confidence in God, and to seek forgiveness of his sins through the cross of the Saviour. When I was about to leave, he warmly pressed my hand, fixed his eyes upon me for a long time, and assured me, by means of his interpreter, that he reposed all his hope in Christ. In the afternoon we set out for Mount Coke, situated three leagues from the river Buffalo, where we then were. This station was founded four years ago, by the Wesleyans. We there found a very handsome house, a school, and a considerable space of well-cultivated ground. When we arrived, the missionary, Shrewsbury, mentioned to us the Eole, a French wreck, which was cast, about a year ago, on the shores of Caffraria; for he then occupied a station some distance hence, and those of the crew who survived the wreck lodged at his house. In the account which some of them have since published, they speak with much gratitude of the kindness shown to them by the missionaries on this occasion.

While we were at Mount Coke, Mr.

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Shrewsbury pointed out to us a Caffre covered with scars. This unhappy man himself told us, that having been accused of sorcery by the raimnakee, all the inhabitants of his kraal caused him to undergo the most cruel tortures, and condemned him to be burnt. There is nothing new under the sun; for, not long since, we had in France laws which sentenced sorcerers to the flames. This young man being very robust, was happy enough to escape their hands, and hastened to place himself under the protection of the missionaries at Mount Coke. His accusers enriched themselves with his flocks, and, as he dares not again appear among them, he is ignorant as to the fate of his wife and children. This man one day confessed to Mr. Shrewsbury that he had formerly, in concert with many others, inflicted a similar treatment on an inhabitant of the same kraal, and had shared in the distribution of the spoils. Such an account cast sadness into our hearts, and we found that the work already effected by the missionaries in Caffraria, compared with what remained to be done, was really nothing. On this evening, Dr. Philip offered a prayer so fervent, and which so forcibly expressed all the feelings which we experienced, that no one could restrain his emotion; it seemed to us that God had granted our prayer, and that Caffraria was about to be changed into a land of peace and light.

On the 24th we went to Wesleyville, about five leagues from Mount Coke. After having travelled the whole day, through a country where nothing but huts and savages were visible, without a single trace of civilization, we were agreeably surprised to find a complete village in the bosom of Caffraria. Forty men and women came out to welcome us on our arrival. In the evening we went to the chapel; the service was very solemn and instructive. The missionary prayed in the Caffre language, and each petition was repeated in a simple and touching tone by the whole assembly. This form of worship, which a little resembles that of the church of England and of the Moravians, has appeared to us to have this advantage, that each one takes in it a more active part, receives in his memory without difficulty the fundamental truths of religion. In this manner more than one Caffre, who has often repeated in public these words, "Lord have mercy upon us," has learned to pray to God in the secret of his heart. We had a very interesting instance of this the following day at the missionary Young's. The wife of a chief, lately converted to Christianity, prayed with several others in a room which joined ours, and besought God, in her simple language, to disengage her heart from the love of ochre and paint. As the women are accustomed to smear their bodies with a sort of red earth, which is not less desired among the Caffres than paint and perfume are in Europe, this petition was very significant.

At this station a great number of poor people have been received as members of the church, and a still larger number have been baptized. Among the latter is a young chief named Kama. The day after our arrival he came to visit us with another chief of the district: both were clothed in European costume. This dress gave them such an air of dignity, that they might have been taken rather for French officers than Caffres. Mr. Young made them dine with us; and while we were at table their wives came to see us, and to receive from us a present. Kama, who has been baptized, has only one wife, and the religion of Jesus Christ exercises too great an influence over his heart for him to think of taking any more. Pato has, indeed, taken the European costume, but his heart is not changed; his conduct is still heathen, and forms a striking contrast with that of the young and interesting Kama. Among the wives of Pato there is one of a superior rank to the others, and descended from the tribe of the Tambookies. It is from this tribe that the Caffre chiefs take their wives when they wish to ennoble their descendants; and, for the same reason, the Tambookies take their wives from the Caffres.

On the 26th of March we stopped on the banks of a stream between Wesleyville and Mount Coke, near which we found a kraal: soon after we were surrounded by all the neighbouring inhabitants. As there were a great number of children, Mr. Read placed them in a circle round him, and began to instruct them on the new system of infant schools. The children repeated the English with great ease, and were much delighted to imitate all the actions of their master. After this exercise, which had much interested their parents, Dr. Philip spoke to them on the importance of education, and exhorted them to send their children to the school at the neighbouring station. We happened to have a book, which contained a number of engravings, and which we showed to them, and the pictures of Caffres, represented in their costumes, of assegais, and different things relating to their habits, astonished them exceedingly. We then made them understand that this book told us what passed among them, and that if they were instructed they would be able to make similar ones regarding the manners of the white people. Before quitting this interesting tribe, Tchatelion, the disciple of Van der Kemp, of whom I have spoken, read them a chapter from the gospels, and addressed them in a discourse, to which they listened with the deepest attention; and when a prayer was offered, they all prostrated themselves with their faces on the ground, after the manner of the Orientals. (*To be continued.*)

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View of Publick Affairs.

EUROPE.

Advices from Britain and France, are as recent as the 31st of March from the former, and the 3d of April from the latter. While nearly the whole of Europe is more or less agitated, nothing of prime importance has transpired during the past month.

In BRITAIN, the publick mind is still chiefly occupied by two subjects—the Reform Bill, and the Cholera. The Reform Bill was ordered to its third reading in the Commons, on Thursday, March 22d, by a majority of 116 votes, in a house of 594 members. Last year the majority was 109, there being 581 present. It passed the house finally on the next day. On Monday, 26th, the members of the House of Commons, led by Lord John Russell and Lord Althorpe, entered the House of Lords, and presented the Reform Bill to the Lord Chancellor. On motion of Earl Grey the Bill was read a first time, and was ordered, after considerable debate, to be read a second time on Thursday, April 5th. It has since been adjourned to the 8th of that month. It appears that certain lords, in debate, expressed their purpose not to vote for the rejection of the Bill, on the second reading, as they did last year; but to favour its going to a committee of the house for discussion. They however declared themselves still hostile to some leading features of the Bill, as too democratick. On the whole, it appears, that the passage of the Bill in the House of Lords, is very questionable, except with modifications to which the Commons will probably not consent. It is still stated, that the king and ministry are determined on creating, if necessary, a sufficient number of new lords to ensure the passage of the Bill. The existing nobility are highly indignant at the suggestion of this measure; and we find it hinted in a London paper, that they will, perhaps, affect a tolerance of the Bill till the final vote, and then reject it decisively. We doubt this. Such a course would not only increase the popular odium against them, which is already very strong; but the new lords would, in this event, be certainly sent into their house, and the Bill be got up again in a new session of Parliament.

The Cholera, it appears, notwithstanding the levity with which it was treated a month ago, was prevalent, and exceedingly fatal, in London. In six days 326 new cases had appeared, and more than half of them had proved fatal. There had been in all, between seven and eight thousand cases in England, and a large proportion of them had terminated in death. This awful calamity had also invaded both Scotland and Ireland—in the former, it had appeared in Edinburgh and Glasgow, and in the latter, at Dublin and Belfast. The prospect seemed to be, that it was likely to extend throughout the United Kingdom—with different degrees of violence in different places, but with no certainty of entire exemption in any. The intemperate and the necessitous poor are its favourite victims. There was great agitation still in Ireland, chiefly produced by the demand and refusal of tithes. Some measures of compromise were in prospect, which it was hoped would have a favourable influence.

FRANCE was tranquil at the date of the last advices. There had been a serious disturbance at Grenoble, which had been subdued by a military force, and for which the military authorities had received publick approbation. A treaty had lately been concluded with Belgium, which it was hoped would have a favourable influence in terminating the controversy between that State and Holland. A French military force had entered Ancona, one of the provinces of the Pope's territories in Italy, which had given grievous offence to his holiness; but the French troops maintained their position. France has, for some time, been extremely jealous of the undue influence of Austria, in what are called the States of the Church; and this lodgement of troops in Ancona, appears to be intended to check some of the military movements of Austria. It has been apprehended that the conflicting views of these rival powers, in regard to Italy, would lead to war; but of this there seems to be no great probability at present.

The Cholera was prevailing in Paris, and so many of the members of the Chamber of Deputies had left their post, that it was difficult to obtain a quorum to do business. Arrangements were making to relieve and take care of the poor; but dissatisfaction had been excited among them by evil disposed persons, which produced a disturbance that called for the interposition of a military force to restore order. On the 2d of April, the date of the last account, an official report stated that in the preceding twenty-four hours, there had been 252 new cases and 100 deaths. The disease appears to have spread much more rapidly in Paris than in London. In several other towns and cities, in different parts of the kingdom, this fearful malady was also said to have occurred; but there was no official statement in relation to any city but the capital.

SPAIN and PORTUGAL remain in *statu quo*. Don Pedro was collecting and marshalling his forces for the invasion of Portugal at Terceira; and some expectation was entertained that the whole of the Azore or western islands would be brought to make their

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submission to Donna Maria. Even the island of Madeira was believed to be likely to acknowledge the young queen as the lawful sovereign. But all this is uncertain; and we fear Don Pedro's prospect of placing his daughter on the throne of Portugal is not flattering; although the troops at his disposal are well disciplined and devoted men; but their numbers are small in comparison with those to which they will be opposed.

NAPLES.—It appears that the king of Naples has agreed to indemnify fully the merchants of our country, for the spoliations wantonly committed on their commerce, on the coasts of his kingdom in the time of Murat, and by his order. It is said that at first, the present king utterly refused to treat on the subject; but on being given to understand, that after a specified period of ten days, his refusal would be considered as final, and that he must abide the consequences, he consented to treat, and to make full restitution. It is well that fear sometimes prevails in favour of equity, when honesty is disregarded.

HOLLAND and BELGIUM.—Since we began to write, we have seen announced the arrival of a vessel which left the Texel on the 5th of April, bringing intelligence that the king of Holland is inflexibly determined not to accede to the 24 articles of the London Conference; and that the people not only will bear him out in this, but that he would lose the attachment of his subjects, if he adopted a different course. The issue remains to be seen.

PRUSSIA.—Our countryman, Dr. Howe, has been closely incarcerated at Berlin, by an order of the court. We hope it will appear that the whole occurrence has taken place from misapprehension; yet even so, we think the Prussian authorities have acted precipitately and unwarrantably. Dr. Howe has been imprisoned and treated with great rigour, under the impression that he had entered Prussia to foster discontent, and promote insurrection—at least with a view to sow the seeds of these evils. Whereas it is positively affirmed, and we believe truly, that his sole errand was to bear the benevolent donations of his countrymen, and of the friends of the Poles in France, to those revolutionists who were suffering all the evils of poverty, want and degradation, in a country to which they had fled as to a neutral state. It seems to us that if such be the fact, it would have appeared to be so, had he been examined with candour before he was confined. Prussia has acted a cruel and unfair part toward Poland, in the whole of the late revolution. It is stated that strong representations have been made by the French authorities, to those of Berlin, in regard to the treatment which Dr. Howe has met with; and that the Prussian ambassador at Paris has been satisfied that his mission was purely charitable and benevolent, and has given information to this effect to his court. His release therefore may be expected; but his benevolent views may, notwithstanding, be in a measure disappointed.

From GREECE we have heard nothing new, during the last month.

TURKEY.—It appears that the Turkish sultan is taking vigorous measures, to repress the expected attack of the Pacha of Egypt, on his territories in Palestine and Syria. We have, however, seen but little of the details, and must wait for additional information. Mahmoud is certainly an extraordinary sultan. He has not only established a printing press, and caused a newspaper to be published, in two or three languages, at Constantinople, but is patronizing Lancasterian and other schools, in several places, and favouring improvements of various kinds—calculated, as seems to us, to undermine, eventually, both the power and the faith which he has received from his Ottoman ancestors. We have no reason to believe that such is his intention, or expectation. He calculates, we suppose, on an exactly different result. But if strict Mohamedism and general science can flourish together, we certainly have miscalculated.

From AUSTRIA and RUSSIA we have nothing to report.

ASIA.

It appears that in October last, a tremendous hurricane, accompanied by torrents of rain, thunder, lightning, and an earthquake was experienced, in the vicinity of Calcutta. The destruction of property was immense, and of life considerable. It is also stated that in the upper provinces of India, the natives are restive and discontented under the British government, and that popular insurrections are to be apprehended. The cholera still continues its destructive influence in various parts of the entire Asiatic continent. In some provinces of Persia, the cholera and the plague are stated to have carried off more than two-thirds of the population. In the province of Ghilhan, it is said that out of a population of 300,000, only 60,000 men and 44,000 women remained.—The British, it seems, as well as our country, have a quarrel with the Malays. A Calcutta paper of the 24th December last, states, that two British ships of war were on the eve of sailing from Madras, with a considerable body of troops, attended by a train of guns, for the purpose of establishing the British power among the chieftains of the Malay peninsula.—A letter from Canton of the 19th Dec. ult. says:—

"We have here the British ship Challenger, of 28 guns, with despatches from the Governor-General to the Viceroy of Canton, who has appointed a time and place for the Kongheep to meet Captain Freemantle, and to receive the despatches, the Admiral

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is on his way from India, with all the ships he can collect,—every one asks—what for? None can tell, unless it be to give us all trouble; the negotiations may be spun out until answers are received to the despatches sent last August to England. I cannot suppose it possible that the Company will quarrel with the Chinese, having but two years to live—they may keep us in hot water for some months, and all end in smoke."

An inundation in the neighbourhood of Canton has produced great desolation; and still more disastrous effects have been experienced in the Manilla islands from a terrific tornado and storm of rain.

AFRICA affords no news for our present number.

AMERICA.

BUENOS AYRES.—A pretty serious affair has taken place between the authorities of this republick and the commander of the Lexington sloop of war, Captain Duncan, of the United States navy.—The Falkland Islands belong nominally to the British, but have not, recently at least, been occupied, nor, we think, formally claimed by that power. Their location renders them important as a place to which the whaling and sealing vessels of every country may resort for refreshments, and a temporary stay; and for this purpose they have been used by our fishing vessels, as well as by those of Britain. Lately, however, the republick of Buenos Ayres has cancelled a public debt due to a Mr. Vernet, by making over to him what they call a colony at those islands. His agent residing on the principal island, at the port of La Soledad, embargoed three American vessels, or in effect captured them, for having taken seals contrary to the orders of the government of Buenos Ayres. Our Consul at that place remonstrated, but obtained from the government no satisfactory answer. On this, Captain Duncan sailed from Buenos Ayres to the pretended colony, took forcible possession of the establishment, released the American vessels, destroyed a cannon and some powder, and brought off and left at Monte Video the most of the colonists, confining six (it is said, in irons) who had been chiefly concerned in embargoing, or capturing the American vessels. This has been highly resented by the Buenos Ayrean government. The functions of our Consul at that port have been suspended, two proclamations or publications have been issued, and an appeal is to be made to our government for satisfaction. Captain Duncan and the Consul have not yet told their story. It will no doubt be a different one from that of Buenos Ayres; and the result remains to be seen.

MEXICO.—It appears by the following recent communications, apparently worthy of credit, that we are in danger of a serious controversy with this republick, as well as with that of Buenos Ayres. "The ministry is much enraged against foreigners, and Mr. Alaman (Secretary of State) has stated to the foreign representatives, that the army is aware that strangers have taken up arms in favour of Santa Anna, and this, he says, has so exasperated them, that, in case they gain the city, Vera Cruz, the government will not be accountable for the destruction of lives and property. The presumption is that the troops are promised a Saqueo—permission to plunder. As it is not a fact that foreigners had assumed arms, and accordingly probable that the government was only seeking to vindicate, by the assertion, the proposed pillage, it is obvious that the persons and property of American citizens at Vera Cruz would be exposed to great danger in the event of a successful attack by the besieging army. Dates from the capital of Mexico are to the 2d of April, and every thing was in a state of agitation, and apparently approaching to a civil war. The states of Guadalajara, Zacatecas, and Tamaulipas openly supported the declaration of Vera Cruz." At the date of the last accounts, the governmental army of Mexico, consisting of about 3000 men, was stationed, and had been so for some time, within half a league of Vera Cruz, which was defended by Santa Anna with an army of about 1800 men. An attack had for some time been expected.—When will there be an end to the intestine wars of these recent republics? Not, we fear, till there is more knowledge and more virtue among the people.

UNITED STATES.—We seem to have a speck of war on our own horizon. It appears that the Sac and Fox tribes of Indians, under their noted leader Black Hawk, have invaded the State of Illinois, in violation, the governor affirms, of the treaty made last summer. General Atkinson, who commands the United States troops in that region, has advertised the governor that the frontier of his state is "in *great danger*," and a spirited call has, by the governor, been addressed to the militia of the state, who were to rendezvous at Bairdstown on the 22d ult. We still hope that bloodshed will not ensue, but the prospect of avoiding it is rather unfavourable.

Our Congress have given us but little in the past month that is proper for our pages; for we take no part in congressional or political quarrels, except to lament them. Yet we must solemnly protest against club law, whether in or out of Congress—and pistol law is no better. The appropriation bill has passed, and the bank committee have made a divided report, which is now before the House of Representatives; or rather the report of the majority is there, and the minority are preparing their statement.

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THE

CHRISTIAN ADVOCATE.

JUNE, 1832.

Religious Communications.

In place of a catechetical lecture, which our engagements for the past month have not permitted us to prepare, we insert, as the first article in our present number, the following pastoral letter from the General Assembly of our church, issued at the sessions which have just been closed.

PASTORAL LETTER.

The General Assembly of the Presbyterian Church in the United States, to the Ministers and Churches under their care—

DEARLY BELOVED BRETHREN—

You will perceive by the narrative of the state of religion which we this year publish, that the God of all grace has been pleased, during the last year, to pour out more copiously of his blessed Spirit on the people of our denomination in this land, than perhaps in any period of equal extent, in former times. For this signal and ineffable benefit, we desire that you may unite with us in ascribing humble and fervent thanksgivings to Him from whom we have received this transcendent mercy, and "from whom cometh down every good and every perfect gift."

And suffer us to remind you, dear brethren, that one of the best and most acceptable expressions of gratitude to God for the unspeakable favour we have received, is, to be exceedingly careful not to abuse it. It is of more importance than we know how to express, that we should, together with much prayer for direction and aid from on high, use all our influence and put forth our best efforts, to preserve the glorious revivals of religion with which we have been blessed, from all that may mar their beauty and prevent their extension; and where any thing of an injurious tendency has already taken place, that we should labour to correct the evil as speedily as possible.

Let it not be supposed, however, that we would willingly say any thing that might encourage or countenance those who condemn all revivals of religion—condemn them because they may be attended by some errors and irregularities, which, it is readily admitted, ought to be deplored and avoided. Far, very far, be this from us. Those who cherish an aversion to revivals of religion, because they are accompanied by imperfections and are liable to abuse, should recollect that there is nothing with which the human powers and passions have to do, whatever be its general excellence, that is not open to the same objection. In revivals of religion in which there are confessedly some things to be lamented—as there was in the abuse of

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the miraculous gift of tongues in the primitive church of Corinth—there may still be numerous and sound conversions of sinners unto God: and "what is the chaff to the wheat, saith the Lord?" There remain in our land, and in our beloved church, many congregations, in which formality and a Laodicean spirit are mournfully prevalent. Little reason have they to felicitate themselves, that they are free from all the extravagancies which they censure in others, and which it is not denied do exist in certain places, and to a limited extent. Let them rather remember, that a congregation in which many souls are born into the kingdom of God, although some false pretensions to piety and some censurable practices appear, is, on the whole, in a state infinitely preferable to that of a congregation in which hundreds are going quietly down to eternal perdition, and in which the wise virgins are slumbering and sleeping with the foolish. Let congregations of this latter description be exhorted to rouse themselves from their spiritual lethargy, make use of the means and efforts which God is wont to bless, and cry mightily to him, that they may partake in those gracious visitations with which others are so remarkably blessed and distinguished—partake of them, purified from all that is justly offensive either to God or man.

Having thus endeavoured to guard against a misconstruction of our purpose, we desire, with parental solicitude and affection, to caution and warn the ministers and churches of our communion, against some of the most common errors and improprieties, to which revivals of religion are exposed, and from which, we grieve to say, some of the congregations within our bounds cannot plead an entire exemption.

1. In a time of the revival of religion let it be remembered, that, while all proper means are to be used to deepen and cherish serious impressions, and to awaken and alarm the sinfully secure, *an undue excitement should be carefully avoided.* Here is the fruitful source to which may be traced nearly all the abuses which so often mar, and deform, and bring into disrepute, the work of God, when sinners are awakened in clusters, and led to inquire with great anxiety what they must do to be saved. If instead of distinguishing between deep, and genuine, and salutary convictions of sin, and the mere effusions of animal passions and nervous sensibility, the latter are encouraged and stimulated, as leading to a desirable issue, the most baneful effects are likely to ensue—effects, multiform in appearance and character, but in all, deplorable and pernicious. Therefore,

2. We advise, that with tenderness, but yet with unshaken firmness, *all bodily agitations and noisy outcries*, especially in worshipping assemblies, be discouraged, and as far as possible prevented. Inculcate the truth that every appearance of this description is a weakness, or an error, which, so far from promising any thing beneficial, is likely to lead to the most disastrous results—so far from deserving to be cherished and applauded, is to be discountenanced and deprecated, and as speedily as may consist with Christian kindness and forbearance, entirely suppressed.

3. Guard against every species of *indecorum in social worship*—such, particularly, as is manifestly apparent, when several individuals pray, or exhort, or converse, at the same time. This is an irregularity pointedly rebuked and forbidden by the apostle Paul, in the xiv. chapter of his first epistle to the Corinthians; and his summary and repeated injunction is, "Let all things be done to edi-

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fying—Let all things be done decently and in order." But besides the particular irregularity specified, we would dissuade our brethren in the ministry and the eldership of our churches, from introducing or countenancing any practice in their publick religious assemblies which savours of ostentation, or which may have a tendency to ulterior evils, that they would themselves deprecate and seek to avoid. We designedly leave this as a general but important monition; the application of which to particular instances or cases, our brethen must judge of for themselves.

4. There may be, in a revival of religion, *an excess of social meetings and exercises.* That such meetings should be frequent in the time of a revival, we not only admit but recommend. Yet it ought not to be forgotten, that they may be carried to a hurtful extreme; and such an extreme they certainly reach, when they encroach, to any considerable extent, on the ordinary duties of life; or when they leave very little time to the thoughtful and inquiring for private meditation, self reflection and examination, secret prayer, reading the Holy Scriptures, and other books of instruction, direction, and serious exhortation, which, as they have opportunity, they ought to peruse.

5. *Meetings of pious women by themselves,* for conversation and prayer, whenever they can conveniently be held, we entirely approve. But let not the inspired prohibitions of the great apostle of the Gentiles, as found in his epistles to the Corinthians and to Timothy, be violated. To teach and exhort, or to lead in prayer, in public and promiscuous assemblies, is clearly forbidden to women in the Holy Oracles.

6. *Let not the settled order of churches be disturbed.* Let official elders be respected, and in the absence of pastors or other authorized ministers of the gospel, let the elders, or deacons, or other Christians of standing and experience, rather than young converts, take the lead in the social exercises of religion.

7. *Listen to no self-sent or irregular preachers,* whatever may be their pretensions to knowledge, piety, and zeal.

8. Let no doctrine, inconsistent with the sacred scriptures as explained and summarily taught in *the doctrinal standards of our church,* be promulged and favoured in any of our churches. That the word of God, contained in the Old and New Testaments, is the only infallible rule of faith and practice, is a sacred principle which we steadfastly maintain. But when almost every description of persons who profess any regard to Christianity, are ready to declare their adherence to the same principle, it becomes indispensable for Christians who would walk together in the peace, and order, and comfort of the gospel, to state in what manner they understand the great truths of Divine revelation. This has been done by our church, in our Confession of Faith and Catechisms; and he who teaches any doctrine plainly and palpably inconsistent with the evident meaning of these excellent formularies, should be regarded by Presbyterians as an *errorist,* whom they ought not to encourage, but to discountenance, reject, and avoid.

9. *Let not apparent converts be hurried into the church,* and brought to the table of the Lord, without a careful examination, nor ordinarily without a suitable period of probation, by which the reality of their religion may be better judged of than it can be by any sudden indications, however plausible.

Nothing is more directly calculated to injure ultimately the cause of God and the credit of our holy

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religion, than *urging or permitting individuals to make a publick profession of religion*, as soon as they have experienced some serious impressions, and flatter themselves that they have been renewed in the temper of their minds. All experience shows that such persons often and speedily dishonour their profession, and not unfrequently become open apostates, and sometimes avowed infidels. We know and admit; that after all possible care which the churches can take, instances of deception will occur; for it is the prerogative of God only to search the heart. But to use all proper means to preserve the purity of the church, and save religion from reproach, is a sacred duty, incumbent on all church officers; and it is a duty which, when faithfully performed, will, to a great extent, secure its object—the church will rarely be disgraced by self-deceived hypocrites, and eventual apostates. As well might men pretend that no care should be taken to preserve their health, because disease cannot always and certainly be avoided, as that no care should be taken to preserve a sound state of the visible church, because its members and its ministers do in some instances, and in despite of all precaution, become profligates and a publick scandal. Let the church do its duty, and leave the event to God.

10. Finally—let no *measures for the promotion of religious revivals* be adopted, which are not sanctioned by some example, or precept, or fair and sober inference, drawn from the word of God. This is a safe general rule, applicable to numerous particular cases, which we have neither time nor inclination to specify. Some variety of opinion will exist, and may lawfully and properly be indulged, in regard to the measures which are best calculated to produce revivals, and to conduct them, where they exist, to a happy result. But we earnestly counsel, that for every measure contemplated, a warrant be carefully and impartially sought in God's unerring word. If such a warrant can be fairly made out, let the measure be adopted; but otherwise, let it be promptly abandoned; for it must be remembered that the Bible contains not only a *safe*, but a *complete* rule of duty.

Thus, beloved brethren, we have raised our warning voice, to caution you against certain things, by which those displays of God's special grace which we denominate *revivals of religion*, may be clouded and counteracted; and the incalculable benefits which might otherwise be derived from them, may be finally and irretrievably lost. Let us receive instruction from past times—let us for a moment turn away our attention from all that is now passing in our country, to what was witnessed in the days of the celebrated evangelist Whitefield, and at a still later period, in the southwestern parts of our land.

In both these instances, there was certainly a most powerful and promising religious awakening; and for a time the happiest effects were experienced. Numerous conversions of a solid and lasting character took place, and many and most desirable additions were made to the church of Christ. But through the subtility of Satan, and the inflamed and misguided passions of men, doctrines were at length taught and measures adopted—with a view, as it was loudly proclaimed, to promote and extend the revivals—which were speedily followed by the most disastrous consequences. The Holy Spirit was grieved away; excesses which shocked all sober minds succeeded; every form of fanaticism and religious error appeared; soon the passions, which had been raised to their highest tone, subsided into apathy, and carelessness in regard to all religion; a season of the most lamentable

spiritual declension and deadness followed; infidels multiplied, and infidelity proclaimed its triumphs; revivals of religion were reproached and ridiculed, and a deep prejudice against them was excited and fostered, which, in some places and in many minds, has not yet been removed.

It is, dear brethren, to prevent the recurrence of such evils as these, that with great solicitude for your welfare, we entreat you to be on your guard. Think not that vigilance, caution, and prayer, in relation to the abuse of revivals, is superfluous. Hear, on this subject, the eminent and justly venerated President Edwards. He remarks, that in a time of revival, the chief exertions of the great adversary will be likely to be made with the friends and promoters of the work, to drive them into such excesses and extravagances as shall ruin its credit, and ultimately bring all religion into disgrace. And in this his success will be rendered the more probable, if he can first persuade such persons, that they are in no danger on that side. It was "while men slept," that the enemy came and "sowed tares:" not while they were in a state of indifference, but while they were not watching against his devices. It is not while men are in a state of indifference, that the false conversions, represented by the tares, are brought in; but while men are asleep in a far different sense—while their passions are in such a state of excitement as blinds their minds to the danger. Then the great deceiver can work to the best advantage, both in promoting false conversions, and in leading into dangerous extremes those who are zealous promoters of the work.

Such is the monitory language, of at once the most powerful defender of revivals of religion, and the ablest corrector of their abuses, which our country has ever seen. Let us hear and regard his voice, uttered as it is in concert with the voices of men the most distinguished for wisdom, piety, and prudence, from the period of the protestant reformation to the present hour. Doing thus, and looking earnestly to our covenant-keeping God to crown our endeavours with success, it is scarcely too much to hope, that revivals of religion will spread throughout our whole land; and that their heavenly influence and lustre will continue and increase, till they mingle with the noon-tide splendour of the millenial day.

Signed by order of the Assembly,

JAMES HOGE, *Moderator.*

June 1, 1832.

For the Christian Advocate.

MEANS OF CONFIRMING A WEAK FAITH.

Having in a preceding number contemplated some of the evidences of a weak faith, we will now consider some of the means by which such a faith may be confirmed.

Meditation on God—on what he is in himself, and on what he is to us, is fitted to produce this effect. He is Almighty; the Being who weighs the mountains in scales, and the hills in a balance; who taketh up the isles as a very little thing; who sustains by his Almighty arm, the whole burden of creation. He is all wise: looks with an intuitive survey through all the works of his hands, always has his eye intent upon the best purposes, and is able with infinite ease to devise the best means for their accomplishment. He is all gracious; spreads the tokens of his bounty through the whole creation, and delights to pour joy and blessing into the bosoms of his creatures, and has compassion even for the wretched and unthankful, and perishing. And

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what is he to the Christian? He is a Creator, having given him his existence, and with it all his powers of action and enjoyment. He is a Preserver; upholding him from day to day by his beneficial hand, and crowning him with goodness, and causing his cup to run over with blessings. More than all, he is a Redeemer! has undertaken the benevolent work of ransoming him from all the miseries of the second death, and conducting him to glory, and honour, and immortality. And is there nothing in all this, Christian, to strengthen your languid faith? Can you hesitate to confide in a Being who is all this in himself, and all this to you? Rather are you not ashamed, are you not distressed, that with so much in the character and relations of God, to inspire you with a strong and vigorous faith, you should even for a moment, have yielded to distrust.

The same effect will be likely to be produced by suitable meditations on the *providence of God.* For that providence, Christian, is nothing less than his continual, allwise, and benevolent agency; an agency which extends to all your interests for time and eternity. It is not that general and partial oversight of his works, which some would denominate *providence,* but which really reflects upon the character of God, and even disrobes him of his perfection; but it is an agency in the highest degree particular—that reaches you in all exigences and all circumstances; and that reaches with the same minute regard, the case of every being in the universe. Are you asleep at midnight on your pillow? The providence of God reaches you there. Are you journeying in a land of strangers? The same providence reaches you there. Are you in circumstances of danger and difficulty? or are you pressed down with a weight of affliction on the bed of illness, or at the grave of a friend, or in the agony of death? In all these various circumstances, the providence of God still reaches you, and if you are a Christian, as we here take for granted that you are, it is in the best sense a merciful providence; a providence which is employed, and which is pledged to bring you safe through every scene of trial, to a world of glory. Think of this, Christian, and let it serve to invigorate your faith. God governs the world. He governs it in wisdom, and goodness, and mercy. Say then—"All my interests for time and eternity, are subject to his control, and are safe in his keeping. I will trust him therefore; yea, I will trust him though he slay me."

Meditation on the promises of God—is fitted to lead to the same happy result. True, indeed, God has not promised to any Christian, that he shall share largely in the riches, or honours, or emoluments of the world: he has not ever given him a pledge that the fires of martyrdom shall not kindle around him, or that he shall not bow his head to the block, and take his departure for heaven, while he is bathed in his own blood. But he *has* promised what is far better, that all things shall work together for his good; that though he may lead him by a path which he knows not, yet he will conduct him safely and certainly to a house not made with hands, eternal in the heavens. And the perfection of his nature is pledged for the accomplishment of these promises: though heaven and earth should pass away, his faithfulness can never fail. And may not the Christian rely with confidence on such promises as these? Is there not every thing to strengthen his faith in the consideration that whatever his present circumstances may be, the richest blessings in the universe, the blessings of a complete and eternal redemp-

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tion, are secured to him by the promise—the oath of the ever-living Jehovah.

Another means of strengthening the faith of Christians, is *meditating on the dealings of God with others, and with themselves.* Look at Abraham, and Jacob, and Joseph, and Moses, and see them going out at the simple command of God, without knowing in what circumstances they were to be placed, sometimes knowing, however, that the most fearful perils awaited them, and that nothing but the miraculous agency of God, would be adequate to their preservation. But they obeyed; and what was the consequence? Why, the consequence was, that the arm of the Almighty was revealed in some unexpected manner, for their safety; and the difficulties and dangers which seemed to threaten them, were gradually cleared away; and they saw the fact illustrated in the bright light of their own joyful experience, that it was a good thing to trust and obey the Lord. Nor has this been the experience of patriarchs alone. In every age, there have been those who, guided by their convictions of the will of God, have cheerfully encountered trials of the most appalling nature, and have found Jehovah faithful to his promises, in administering such an amount of present consolation as has rendered the trials themselves almost an enviable portion; and if they have died in them, he has granted them in death a foretaste of all the glory that should follow. And in the more ordinary dealings of God with his people, how often have we found that one dispensation was explanatory of another; that events which have seemed marked by the greatest severity at the time of their occurrence, have been shown by subsequent events, to have been among the most merciful visitations of a merciful God. And may I not go farther, and say, that every Christian who attentively reviews his life, will find something of the same kind in his own experience; will be able to recall circumstances which once seemed only disastrous, and involving consequences perhaps fatal to his comfort for a long period, which yet have proved to be the seed from which both himself and others have reaped a rich harvest of enjoyment and usefulness. Well, then, Christian, if God actually has protected his people when they have been brought into straightened circumstances, if he has even appeared for thyself—from seeming evil, still educing good; delivering thee out of trouble, or causing it to work for thee the peaceable fruits of righteousness, then why canst thou not trust him in every condition? Why canst thou not believe, if thou art always faithful in the discharge of duty, that his hand will always be upon thee for good? And thus believing, thou surely hast nothing to fear, though the earth should be removed, and though the mountains should be carried into the midst of the sea.

The last of the means I shall notice for confirming a weak faith, is *reading the word of God and prayer.* In the Bible, we have the record of all God's dealings with his people in the past, and here we have the great plan of his providence in respect to the future; and here, also, we have the promises he has left for the support and consolation of his children in all ages. The study of the Bible, then, has a direct tendency to invigorate the Christian's faith, inasmuch as it brings his mind in direct contact with the record of what God has done for his people on the one hand, and of what he has promised to do on the other.

Prayer, also, is a most direct and efficient means for the accomplishment of the same end. It is our duty, humbly to supplicate the God of grace for every spiritual

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blessing that we need; and what blessing do we need more, than a strong and lively faith? We have a right, then, to expect that our faith will be increased, as a direct answer to prayer. But there is also a tendency in the very exercise of prayer, to the attainment of the blessing. He who lives much in a devotional atmosphere, and accustoms himself to frequent communion with God, will find his faith growing stronger, as a matter of course: the more he prays, the more simple, and humble, and affectionate will be the confidence which he reposes in God, as the God of Providence, as well as the God of Grace.

Let me now suggest two or three considerations, to illustrate the *importance* of obtaining a stronger faith.

It is important as a *means of consolation in the hour of trial.* There are none but have afflictions of some kind or other before them, under which they will need powerful support. It requires not the spirit of prophecy, to predict this; it requires nothing more than a knowledge of the fact, that our lot for the present is in this vale of tears. I cannot tell in respect to any individual, whether there is before him sickness, or bereavement, or poverty, or affliction in some other form; but of the fact that affliction in *some* form is before him, I may speak with confidence; because none of all the dwellers on the earth are exempt. Well, then, fellow mortal, whither do you look for support under your afflictions? To the gospel, you say; but of the support which the gospel furnishes, rely on it, a weak faith will never enable you to avail yourself. You must believe in the great truths of the gospel, with a conviction so strong, that they shall have in your mind the full weight of realities; your confidence in God's promises, must be a powerful and abiding principle of action, or it will never sustain you while your heart is throbbing and smarting under the rod of the Almighty. Cultivate a stronger faith, then, as you would be saved from sinking in the day of your trouble.

That a weak faith should be confirmed is also essential to *a profitable improvement of the dispensations of Providence.* Let the hand of God be laid upon you in affliction as often as it may, even though your life should be an uninterrupted scene of adversity, it would do you no good—nay, it would only serve to increase your insensibility, unless you should receive your afflictions in the exercise of a humble confidence in God. You must realize from whose hand they come, and for what end they are sent, and your need of God's spirit to give them their legitimate effect on your heart. But without such an impression—in other words, without a humble and lively faith, you will never be able to say in receiving your trials, that it is good for you to be afflicted: You will never be able to realize that they are working out for you an exceeding and eternal weight of glory.

And finally, it is important that a weak faith should be confirmed as *a means of glorifying God.* What honour does the exercise of a strong faith put upon the perfections and government of God, in scenes of adversity! Behold that Christian whose earthly friends are dying around him, or perhaps have been dying till the last one is gone; and see how calm and cheerful he is, because he stays himself upon God! What practical testimony does he render to the wisdom and goodness, grace and faithfulness of that Redeemer who is chastening him with one hand, and pouring the oil of gladness into his soul with the other! And not only is a strong faith in itself a means of

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glorifying God, but it accomplishes the same end in the humility, the self-denial, in every virtue and every grace, the growth of which it is its tendency to promote. Would you desire then, Christian, to glorify God to the extent of your power, to glorify him by causing the light of a pure example to shine around you, to glorify him by exhibiting a spirit of humble resignation and Christian cheerfulness amid your various trials, to glorify him by exhibiting the almighty and sustaining influence of his grace in the hour of death—by showing how a Christian can die, and how a Christian ought to die. then be not contented to live with a weak and trembling faith: be not contented till you can cast your whole soul upon God, and stay yourself in any circumstances on the strong arm of your Redeemer.

The reader of the following lines, will doubtless remember, that the author of Pilgrim's Progress, had a daughter born blind. His grief on her account is spoken of by one of his biographers, as excessive. Some portion of the lines will be better understood, by calling to mind the fact, that his keeper occasionally indulged him in interviews with his family, on condition of his return by an appointed hour.

For the Christian Advocate.

BUNYAN'S LAMENT FOR HIS BLIND MARY.

Oh! I have left a poor blind one,
A hapless child, that never knew
The rising from the setting sun,
Or morning from the evening dew.

When maidens nimbly speed their way,
To pull the rose, or emerald leaf,
She spends in night the summer's day,
Nor tottering begs a scanty sheaf.

She hears her mother's wheel go round,
Till night has hushed its noisy hum;
Then, at each passing footstep's sound,
She lifts her staff—"has Father come?"

At eve, the shepherd quits his sheep,
At eve, his scythe the mower leaves;
The harvest man has ceased to reap,
And homeward bends, with copious sheaves.

No yellow sheaf, nor golden grain,
I homeward bear; nor vernal flower,
Nor ruby grape; but seek my chain,
E'er watchmen cry the midnight hour.

Let pity once my misery feel,
Let justice set the guiltless free;
Then shall this hand, now wreath'd in steel,
Like velvet to my Mary be.

To smooth her staff, and guide her feet,
Or often wheel her lowly chair,
When fruitage bands together meet—
All this shall prove a Father's care.

To strip from nutted fruit its shell,
Unchain the grapes in vineyards found,
And tune her reed, that she may tell
Her vintage joys to all around.

Ah! more: 'twill lift to faith's desire,
That ladder which the patriarch saw,
Now more replete with steps of fire,
Whence heavenward feet new swiftness draw.

Its top is in yon clouds of blue,
On which I see night's stately queen,
That leads her vesper stars in view,
The earth and orange sun between.

How many moons, in twelve long years,
Have waxed, and waned, and suns have set,
Then rose again; but still with tears,
These links at morn and eve are wet.

B.

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THE AUTUMN EVENING.

By the Rev. Mr. Peabody, of Springfield, Massachusetts.

Behold the Western evening light!
It melts in evening gloom;
So calmly Christians sink away,
Descending to the tomb.

The winds breathe low; the withering leaf
Scarce whispers from the tree;
So gently glows the parting breath,
When good men cease to be.

How beautifull on all the hills
The crimson light is shed!
'Tis like the peace the Christian gives
To mourners round his bed.

How mildly on the wandering cloud
The sunset beam is cast!
'Tis like the memory left behind,
When loved ones breathe their last.

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And now above the dews of night,
The yellow star appears;
So faith springs in the heart of those
Whose eyes are dimmed with tears.

But soon the morning's happier light,
Its glory shall restore;
And eye-lids that are sealed in death
Shall wake to close no more.

Miscellaneous.

THE MORAL OF RURAL LIFE.

IN ESSAYS.

Ego laudo ruris amœni
Rivos, et musco circumlita saxa nemusque.

To the Editor of the Christian Advocate.

The following essays were written more than seven years ago. They have been recently condensed, with a view to their appearance in your useful pages. The time which has elapsed since they were written, would not have been mentioned, had it not been for the recent publication of "Howitt's Book of the Seasons." Without making this disclosure, it might be supposed that the hint of my essays was taken from that pleasing work.

These essays are not intended to be strictly theological. The writer sees much to commend in "Burder's Village Sermons," and he has given his humble influence towards sending them far and wide. But it is obvious, that except their title and their plainness, they have nothing in them better suited to the country, than to the city. It is impossible that the writer can feel any thing but veneration for Burder, when, within a very few steps of his abode, he daily reads his usefulness, in the example of an humble but pious cottager, an emigrant from near Coventry, England.

If the writer then be asked to express in few words the object at which he aimed, in composing these essays, he answers, to apply a mere outline of revealed religion to polished rural life. It has long been a subject of regret, that in Thomson's Seasons we often meet with the devotion of nature, but seldom with that of Christianity.

B.

Christianity in its General Application.

ESSAY I.

"I am made all things to all men."

The apostolick declaration here expressed, has not entirely escaped animadversion. But it means nothing more, than an innocent accomodation of himself, on the part of its author, to the various circumstances in which he was placed. He did not urge the same reasoning on a Gentile, which he urged on a Jew. He employed different ways of exhibiting truth at Ephesus, Athens, and Jerusalem. He did not approach unlettered men, by the same methods which he used in gaining influence over men devoted to intellectual pursuits.

If the determination to be made all things to all men needed defence, we might liken the course of conduct to which it gives rise to the conduct of the painter, who turns an inquiring look on each countenance he depicts. He affixes to each individual, the drapery characteristick of his rank and his occupations. No one censures him for placing a sceptre in the hand of a king, or a crook in the hand of a shepherd. He would not pourtray the hermit in a city, nor the miser in the act of relieving human woe. We look for a different effort of the pencil, when it arranges the perspective of herds roving deep in the meadows, and when it shows the waves of an agi-

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tated sea. It may softly steal the charms of some greenwood recess, but it must at times make the canvass vocal with the shock of arms.

The accommodation of himself to the prejudices of men, here spoken of by Paul, is an accommodation frequently used at the present time. But in using it, many are influenced by motives supremely selfish. They employ it as the means of personal elevation, expecting thereby to be borne along, as on a triumphal car, to the consummation of all their schemes. The apostle, however, made it subserve the best of purposes; for an entire consecration of himself to the good of his species, was a thought never absent from his mind. For this state of feeling, the apostle was indebted to Christianity. There is a contrast between Judaism and Christianity. The one was intended for a nation, the other aspires to unlimited influence. If then there was a difference in these systems, we may suppose there was a difference in the conduct of Paul, whilst influenced by each of these systems. This contrast has been made plain by Lord Lyttleton, of Hagley Park; by Hannah More, of Burley Wood; and by Fletcher, of Madeley. Under Judaism Paul was ready to put the furnace of persecution into a glow, that he might consume the followers of the Saviour. But under the latter system, he was willing to employ the softest persuasion, or the terrors of rebuke, the staff of the shepherd, or the rod of an indignant apostle, if by any means he could gain Jews or Gentiles. He appeared, alike in the garden of philosophy or in the marble palace of the Cæsars, the humble, but the dignified advocate of Christianity.

After these preliminary views, it becomes a question, whether the same obligations which Paul felt, rest on the ministry of this day, to apply Christianity to the varied circles of society, and to the varied pursuits of men. To this question there can be but one answer, and that is, Christianity is the same now as in the days of Paul. Centuries have left upon it no additional seal of sanctity, and hoary time has worn no traces of decay on those channels through which inspiration is conveyed to man. There is the same diversity of ministerial gifts as in the days of Paul, by the agency of which the Christian system may be enforced. Though these endowments are not extraordinary, they are supplied from a common source. Men of imagination cannot plead that the scriptures are a wilderness, the solitude of which is never disturbed by the ode of some pensive exile, or by the anthem of some descending choir of angels. Nor can men of eloquence plead that all the living expounders of the scriptures are destitute of exterior recommendations. Some ministers have talents suited to action. Some can persuade and others can command. Some can fill the chair of science, or still the assemblies of a metropolis, whilst others would rather linger among the green lanes of the country. But a girdle of consecration may be cast around such varied gifts.

There is a diversity, not only in ministerial talents but in ministerial duties. Every thing is appropriate in its season. "Let me go, said the angel to the wrestling patriarch, for the day breaketh;" and to this or that duty may we say, let me go, for scenes of usefulness are brightening in some other quarter. The sick man is beckoning us to his chamber. The dying Christian has reclined on the velvet pillow of faith, and he speaks in life, nothing half so sweet as he proclaims in death. Pope, in the grotto of Twickenham, has recorded his dying notes, and the minister cannot

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be less vigilant than the poet. The deceased, too, must be wrapt under the turf; the poor relieved, the desponding cherished, and the lawless admonished. The office of a moral shepherd in the climes of the west, is like that of the sun-burnt shepherd in the climes of the east. The latter sought the refreshing fountain; he went after the flock when it strayed beyond the purlieus of the pasture; and when the meadow was consumed by drought, he searched for fresh knolls of verdure amidst sylvan shades, or on the mountain's slopes:—

"Where round the lofty rock's majestic brow,
Luxuriant foliage twines, and flow'rets blow;
Amidst the clifts, unnumber'd shrubs appear,
Or murm'ring riv'lets soothe the shepherd's ear.
Whilst aromatic herbs perfume the gale,
And vines and olives crown the fertile vale."

But if there be a diversity in ministerial duties, there is also a diversity in the pursuits of those whom the ministry address. Burns, in his vision of Coila, vindicates the office of the poet; an office held sacred before the flood had subverted the original frame-work of the world. Montgomery has shown a poet, chanting in lofty numbers on an antediluvian lyre. Men are apt to follow the bent of their genius.

Some till the earth, others plough the deep. Some engage in war, others delight in commerce. Some ply the steeps of science, others rove along the primrose path of letters. Plato and Epicurus sheltered themselves under the grove of philosophy. Horace sought amusement from his Sabine farm. Virgil would have relinquished all his possessions, for some hermitage more peaceful than his domains could supply. But Napoleon sought happiness in traversing the sands of the Nile, or in essaying to build a green-house for his empire amid the snows of the north.

Christianity, if inspired, must be a system intended for all countries and all pursuits. The earth is cantoned out, and put into the possession of distinct tribes. If all the clans of the world were to send each a representative to a general council, we may suppose that such a council would present many points of discrepancy. But were they all to take back the Christian system to their respective tribes, they would take back a system suited to man in all his pursuits. The purity of its morals has extorted an unwilling testimony, even from its opposers; whether it be suited to men in a degraded condition, is no longer a dubious question. This question can be easily answered among the huts of Greenland, or among the savannahs of the West Indies; you may find an answer in rounding the capes of Africa;* we may read largely of the influence of Christianity in the books of Moravian ministers, and there are no earthly volumes more delightful to the pious mind.

But whilst men pursue various callings, it is equally clear that they are placed in various ranks. All understand the antithetical distribution of men into princes and peasants, beggars and kings. We are commanded to pray for all in authority, which injunction seems to look as if Christianity intended eventually to control the passions of kings. The apostle sometimes stood before those who wore the imperial purple; but how quickly could he veil his intellectual greatness, and appear before some poverty-stricken habitation, an embodied image of Christian lowliness. There is scarcely any view of the ministerial office so apposite, as to consider it in the light of a moral martyrdom; we mean not the martyrdom of the stake. The chains of persecution have been melted, link by link, in the glow of

* See Campbell's Travels in South Africa.

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civil liberty. But the insidious smile of approbation, the caress of friendship, the unction of flattery, and the swelling note of admiration, demand painful self-denials; but whether men flatter or oppose, the minister must cultivate the spirit of universal love. Charity survives the decay of every artificial accomplishment, animated by such a spirit, the minister can go abroad upon his high commission, and find a lodge in the glade of the wilderness, or become a guest in the mansions of crested opulence. We cast valuable things into precious urns, and he casts into the urn of his affections that chaplet of endless existence, which he descries on the temples of every man he beholds.

But the spirit of the age,* imposes some obligation on the ministry, to extend the influence of Christianity over the different pursuits of men. Many of the fairest portions of the earth lie under the sway of superstition. There are islands where the people build alabaster altars, and then crimson them with blood from the veins of their children. But there has been a new gush of missionary enterprise among Christians. Whilst the arts are replenishing the world with their comforts, Christian benevolence is simultaneously pouring from her horn its mellow fruits, or at least planting those germs which will soon stock the earth with moral plenty. We are aware that this benevolence has, in its effects, been compared to the adventures of the crusaders. The time has been when all Europe was in motion, to recover from the Saracen the sepulchre of our Lord. For this purpose kings emptied their coffers, and empires poured forth their exasperated legions. These events have been traced by the historian Mills, and celebrated in the verse of Tasso. But even the embellishments of the muse, cannot hide the points of difference between the spirit of the crusades and the spirit of this age. There is a difference of origin, for the one was the effect of superstition. There is a difference in the means, the one marshalling the pomp of kingdoms. There is a difference in their object, the one aiming at the conquest of Palestine, the other at the conquest of the world. There is a difference in success, the one was soon driven back from an empty sepulchre, whilst the other has stripped whole islands of their gods.*

But there are other reasons, which render this general application of Christianity necessary; reasons before which every other consideration vanishes away. Is it not natural to lose the remembrance of the moss-crowned dwelling, when we look upon some castle lifting up its magnificent turrets? Might not the discoverer of America have been less astonished at the island he first saw, when his keen eye was rolling in amazement over a measureless continent? Look, then, at the solemn circumstances in which men are placed. By nature, we are fallen away from the holiness of Heaven. We are under a law, and there is no way of getting clear of the penalties of this law, but by a cordial reception of Christianity. This Christianity must be immediately embraced, or its blessings may be immediately forfeited. When Ledyard was asked, at what time he would be ready to go on African discovery, he answered—to-morrow. But when we urge the reception of Christianity on men, they must answer, we will embrace it to-day. Whilst they procrastinate, death is build-

* The writer has no allusion to new discoveries in Theology.

* See accounts of the missions to the Sandwich Islands. A pleasing picture of the effects of missions may also be found in Steward's voyage to the South Seas.

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ing their tombs, and when they lie down in them they cease to dream. The key of the sepulchre lies useless by the side of the mouldering arm. The heavens may smile in gladness, but their blue spots are unnoticed in the grave. Spring may renew the foliage of the willow, or autumn may cover the earth with yellow leaves, but to them who sleep in death, the rise of a kingdom is no more than the vernal birth of a flower, and the decay of an empire, no more than the autumnal fall of a leaf. Thunder is no more heard in the grave, than the sheep bell at the evening hour—

"The storm that wrecks the winter's sky,
No more disturbs their deep repose
Than summer evening's latest sigh
That shuts the rose."

But look away from the grave* to that eternity in which men will speedily be involved, and we need not wonder that the apostle should have been wrought upon by affection for the multitudes he addressed. We may suppose, for a moment, that the existence of all men is to end with their natural life; then would there be no necessity, comparatively, for the extension of the Christian system. Then might the apostle have continued with propriety at the feet of his Jewish master, and wrought sedulously in the mine of Hebrew Learning. He might have continued to be the favourite of the tribe of Benjamin, or the idol of an unbelieving nation. But Christianity had so influenced him as to fill his heart with exuberant tenderness to men, simply because men were immortal. Under this influence, in defiance of the vengeance of kings, he shed the tints of holiness, taken from objects within the veil on high, over the vast spaces of the Roman empire. That empire then comprehended the northern shores of Africa; it encircled the waves of the Persian gulf and the Caspian sea: it coursed through the snows of Scandinavia, and clasped in its gigantic arms the pillars of Hercules. To one and the same metropolis, on the Tiber, the Druid sent forward his sylvan hatchet, the Lydian collected his offering from the sands of Pactolus, and the Jew from the bed of the Jordan: and last but not least, Athens entwined her olive wreath around the brows of the Cæsars. But it is clear that Christianity introduced rapid changes into the religious systems of the empire.* In the time of Pliny, the temples of Paganism were emptied of worshippers, and in introducing these changes, Paul had no slight agency. His affections were not what Byron calls a fountain watering the desert. He has those among his successors in the ministry, even at this day, who are willing to copy his example. They watch for souls in the far off wilderness, while the clarion of renown is sounding aloud the ascension of others to the hill of fame. These men are happy, though they have given up the lucrative employments of life. Men take pains, with a view to gain inferior objects. The miner is buried for years from the sight of his fellow men, the mariner visits all climes, and the Indian hunts whole moons together in search of game. Why then should the ministry plead exemption from toils? Why this anxiety about the place where we labour, rather than about the fidelity with which we labour? all this, too, when the nightfall of death is precipitating itself upon the people.

Having indulged in these gene-

* We know of no better didactic poem than the Grave, by Blair, of Athelstaneford. It is severely handled by the translator of Lowth's Lectures on Hebrew Poetry. Were criticism our object, it would be easy to show that the animadversions of the translator are groundless.

* See Gibbon's History, and Bishop Watson's Reply.

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ral views, we shall state definitely, what this rule requires of the ministry. It requires the consecration of intellectual gifts to the good of the human species. A man who has become eminent may find some difficulty in occasionally laying aside his learning, that he may be useful to the ignorant. Any one can see that it would be more difficult in a man of commanding intellect, like Bishop Horseley,* to comply with this rule, than for a man of the comparatively moderate abilities by which Bishop Wilson was distinguished. He who could call Sir Joseph Banks a mere amateur in science, must have had no common view of his own understanding. But however large the attainments of a minister, it is his duty to devote these attainments to usefulness. There is no person more worthy to be shunned than the advocate of Christianity who becomes stately from applause. On the contrary, there is no object more worthy of veneration than the minister whose studies are all consecrated to the good of men. Such a minister was Watts, of whom it was said, that he hurried, with all his attainments, to the service of the sanctuary.†

This rule requires the ministry to be watchful over their conduct. They ought to adopt any course of action which is likely to draw men to give attention to their eternal interests. We mean, certainly, any conduct which does not involve in it the absence of principle. Far be it from us to approve the determination of those ministers, who, from incorrect views of this rule, join in the revels of the licentious, in the song of festivity, in the pleasures of the chace, and in the sports of the field. Such make themselves all things to all men, that they may lose all and gain none. But that minister accomodates himself to this injunction who daily watches over his words and actions, in his intercourse with society. Anxiety is seen in his countenance, and he is always giving attention to the welfare of the people. He stands on an elevation, but he is kind to all, condescending to all, for his Saviour's sake. There is a fountain in Egypt always cool at noon, but warm at midnight. If partial coldness pass over his heart amid the cares of the day, you may hear him confessing it at the midnight hour. Of such a man you may demand any thing, save that which implies moral dereliction.

This rule ought, at least to some good degree, to subdue the prejudices of the ministry.* They are subject to like passions with other men. In their intercouse with society, they meet with diversity of opinion, and have often to encounter conflicting sentiments. The church is divided into many branches. We would not inculcate that latitudinarianism for which our times are distinguished. If we love any thing, it is that part of the church in which we were born. Still, the heart of the minister must love all, if he would gain some. There is a flush on his af-

* Warburton was a man of strong intellect, but he advises Doddridge to write no more practical works. His words are —"The learned claim you."

† The reader may find a model for a minister, either in the memoirs of Professor Francke, of Halle, or in the life of Oberlin, pastor of the Ban de la Roche.

* Some ministers surrender their prejudices too easily. Robertson became the correspondent of infidels. But nothing better could be expected of the man who writes, in one of his letters, that he would prefer giving up the ministry, that he might exclusively devote himself to historical literature. Swift must have looked like a stray sheep in the pulpit. Sterne was fond of the race-field. Alas, poor Yorick! Maturin said that his sermons sold badly, and therefore he wrote novels that would sell. H. Martyn, L. Richmond, and Wolfe, surrendered prejudices, but not their prejudices against vice.

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fections, wider than that which spreads itself over an evening sky. He may not be a follower of Wesley, but Wesley left the footprints of his zeal on our southern sands. He may not be a follower of Luther, but Luther dismembered the compact realms of the Pope. He may not be a follower of Cranmer, but the fires which consumed him are always gleaming on the page of England's eventful story. He may not be a follower of Calvin, but the Genevese reformer influenced all the cabinets of Europe, and Mont Blanc is not more lofty in nature than was his genius in morals.

The people may be broken into denominations, but Bishop Burnet, after journeying on the continent, said, that among them all, he found good and pious men of different sects of Christians. We cannot feel any thing but what is expressed in the sentiment of the poet:—

"Distinct as the billows, but one as the sea."

This apostolick rule requires of the ministry to aim at the salvation of all men. We may find an illustration of its influence, in that zeal which prompts many to undertake perilous missionary labours. Difficult these labours certainly must be, but when Vasco de Gama doubled the Cape of Good Hope, he was rewarded by the fragrant spices of India. Happy men! they overtake the Arab on his oasis. They meet the Persian in his citron grove.* They bend in company with the Jew, over the tomb of their Master, and say, "He is not here, he is risen." They plant the missionary tent on Tabor and Carmel. They leave their sail on the Niger, and their weary feet are sandalled beside the waves of the Nile, Thus making themselves all things to all men, such intrepid advocates of Christianity will soon distribute the commands and consolations of religion through all departments of society, and through all the zones of the earth.

* The writer can sincerely recommend to the reader a little work, entitled Hints on Missions, by James Douglas, Esq. He is not prepared to acquiesce in all the views of that distinguished author, but the literary reader will be gratified by the novel and ingenious discussions of his work. These Hints are not to be less valued, because they come from a layman. Addison, Boyle, and Beattie, declined the clerical office, because, as laymen, their testimony in favour of Christianity, might appear more disinterested.

For the Christian Advocate.

SOME THOUGHTS ON THE SUBJECT OF ATONEMENT.

The notion of an atonement for sin in the abstract, or that Christ's obedience unto death was not vicarious, but a general and indefinite exhibition of the righteousness of God, is wholly inadmissible. Because—

1. It is irreconcilable with the plain and reiterated testimonies of scripture.

2. It removes no difficulties, alleged to belong to the contrary scheme, but increases them in number and magnitude.

1. It is irreconcilable with scripture, which teaches variously and explicitly, that Christ's obedience unto death was vicarious. This the whole system of sacrifice plainly taught, and was designed to teach. We take it as admitted, that sacrifice was of divine institution, and designed to prefigure the death of Christ. "Without shedding of blood is no remission;" and the benefit had special respect to the person, or persons, for whom the offering was made. Every pious offerer connected with his sacrifice the confession of his sins, and thus obtained the remission which his sacrifice was the instituted means of obtaining. Substi-

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tution and death for death were obviously represented, in a manner intelligible, and strongly emphatical. None but the guilty offered, and on their behalf was the offering made. If not vicarious, why this special designation? why required of them on account of their sins, and with a particular confession of their sins? The prophetick scriptures on this point, speak in perfect accordance with what the whole sacrificial system exhibited. Messiah "was wounded for our transgressions, and bruised for our iniquities"—"he made his soul an offering for sin"—"the Lord laid on him the iniquities of us all." And in accordance with these statements is the application made of them by Christ and his apostles. His "body was broken for us"—"his blood shed for many for the remission of sins"—"we have redemption through his blood." His blood is recognized as the meritorious cause of that redemption. "He once suffered for sins, the just for the unjust." Sins were the direct procuring cause of his sufferings; and in the room and stead of the unjust did he suffer.

2. This scheme of indefinite atonement removes no difficulties attending the contrary scheme, but increases them in number and magnitude.

It is agreed on all hands, that there is a departure from the regular course of strict justice,* which would have been the execution of the threatened penalty on sinners themselves. The question then is, what view of this matter is most in accordance with scripture language on this subject, and supposes the least deviation from the regular and undiverted course of justice? We hesitate not to answer—It is that which considers Christ's obedience unto death as strictly and truly vicarious. In this case a person, *sui juris*, who has "power to lay down his life, and power to take it up again," voluntarily submits to bear the punishment deserved by man; and justice so far yields, as to admit this voluntary substitution. This admission is all that differs from strict justice. In the obedience and death of the substitute, the law is magnified and made honourable, and vindictive justice has its full penal effect. The threatened curse is in full measure executed, and the sinner's debt is paid to the uttermost farthing. The believer who pleads this atonement is justified by a righteousness perfectly commensurate with law and justice. There has been rendered for him, by the admission and consent of justice, the full measure of obedience and suffering which were due: so that God is just both when he pardons, and when he bestows on the believer eternal life, as the reward of perfect righteousness; and justification is in fact what the very term denotes—an *adjudging* of a moral agent to the full rewards of righteousness, in consideration of the demands of that law being fully satisfied, under which he was placed. Christ is to him "the end of law for righteousness." Neither does his escape from punishment, nor his possession of eternal life, rob the law of God; but "grace reigns through righteousness unto eternal life by

* We are not prepared to admit that there is any *defect* of strict justice, when *a full equivalent* is readily accepted by an offended or injured party, in place of the *precise penalty* incurred. There may be the exercise of benevolence by the offended party, while the full demands of justice are rigorously exacted. And such was the fact in the redemption by Christ. If the acceptance of *a full equivalent*, in place of the infliction of the *identical penalty*, be thought and called "a departure from the regular course of strict justice," we are not disposed to contend; although we see not how it can be correctly said that there is any *departure* from strict justice, when all the demands of justice are strictly made, and strictly satisfied.

EDITOR.

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Jesus Christ our Lord." Thus "God is just, and the justifier of him that believeth in Jesus." As we before said, the only departure from strict and regular justice, is in admitting that an innocent person, who was fully competent to the work, should voluntarily be "made under the law, to redeem them that were under the law," by doing and dying for them.

Let us now examine the other views of this subject, which considers Christ's obedience unto death, as in no wise vicarious—That his sufferings were not the punishment of sin, nor the fulfilment of law, nor a satisfaction to justice; but an abstract exhibition of God's hatred of sin—Not of man's sin, nor of the sins of any creatures, but of sin under a general and abstract view. That in virtue of this exhibition having been made, God might, consistently with the honour of his moral government, bestow pardon and eternal life on whom he would. This scheme involves in it a wide and manifest departure from justice, in two respects.

1. Christ, a perfectly holy being, bears "death, the wages of sin," though no sin was, *in any way*, charged upon him. He did not suffer because guilty, nor voluntarily for the guilty. He was not under any law, yet he suffers and dies, just as a transgressor of law deserves to suffer and die. Justice, it is said, could not admit that, even with his free and full consent, the punishment of man's iniquities should be laid upon him. Yet that same justice, it seems, can admit the sufferings and death of Christ, without any special relation to law, justice, or sin. Is not this a far wider departure from justice than the admission of the voluntary vicarious sufferings of Christ? In the latter case, we see sufferings and death as the penalty of the violated law; in the former such relation is not only unseen, but is explicitly denied to exist. Besides, I am wholly unable to see how such a dispensation exhibits God's hatred of sin. Had Christ been a sinner, or had his sufferings been, in any way, the punishment of sin, then the exhibition would have been intelligible and distinct: but as the case is supposed, I see no testimony of God's hatred of sin; for in the subject of those awful sufferings, there was no sin, personal or imputed. The sufferings were not the penalty of any law violated; they were not a satisfaction to justice in any way offended. It would appear to me more natural and easy to view it as an exhibition of hatred to perfect holiness. Intelligent creatures, who witnessed his sufferings and death, might reasonably inquire—why those awfully severe inflictions? And were it answered—to show God's hatred of sin: the question would return—what sin? his own sin?—no: then what sin? Sin in general, is the answer. But what connexion or relation, it may still be asked, is there between his sufferings and sin in general? I can see no special connexion or relation whatever. His sufferings are not admitted to be the penalty of any law violated; nor the punishment of any sins which have been committed any where under the government of God. He was holy, and was not in a vicarious way related to any sinner, nor answerable for their offences. Yet "it pleased the Lord to bruise him, and put him to grief." Surely in these disconnected, unrelated, and unmerited sufferings of perfect innocence, we see any thing else than an awful testimony against sin.

As I pass along, I see a father chastise his son with great severity. My first impression is, that he must have committed some grievous offence. On inquiry, I find that he has in no way offended. It now occurs to me as possi-

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ble, that he may have generously consented to bear what was deserved by some one, whom he affectionately loves, and who is less able than he, to endure the merited chastisement. But I am assured that this too is not the fact. I feel perplexed, and the proceeding is to me the more unaccountable, because I know the father to be eminently affectionate, wise, and prudent. The explanation, at last, is given. The father designs this as a display of his deep abhorrence of profane and licentious conduct. He intends to make manifest to all around, by this severity, that he feels an irreconcilable detestation of such conduct. Now, while I admire the design, I cannot but think that the means are very strange and irrelevant; and that special kindness to his son, and express disapprobation of the guilty, would have exhibited his state of feeling more intelligibly, and with more monitory effect.

In this view of the sufferings of Christ, there is a departure from justice, incomparably wider than in his sufferings regarded as strictly vicarious.

2. The same thing is true as respects the justification of those who believe. A sinner who has in ten thousand instances violated the law, and never perfectly obeyed it in any instance, is not only pardoned, but justified, and entitled to eternal glory. "It is, therefore," says one writer, "a real departure from the regular course of justice, and such a departure from it, as leaves the claims of the law on the persons justified, forever unsatisfied." With what propriety, I ask, can this be called justification? It is a case with which justice has nothing to do. God may be gracious in saving sinners, but he is not just: nor does he in this view justify any believer in Christ. Justification can take place only on one of two reasons, either perfect innocence, or the demands of the law being otherwise fully satisfied: neither of which reasons are supposed to exist in this case.

As to the question, which scheme departs farthest from justice? there can be no doubt. The scheme we oppose expressly admits that in the justification of a sinner, justice and law have none of their demands. His sins have not been expiated by the obedience of Christ; he is not made legally righteous. There is in this case a total abandonment of the claims of justice and righteousness: and in contradiction to them, the sinner enjoys not only impunity, but the most exalted rewards of righteousness, even eternal glory. This scheme of abstract atonement it is supposed so accounts for the salvation of a sinner, as that his "pardon is absolute, and an act of mere grace; and of grace on the part of God the Father, as well as on that of God the Son." But we think, if it be an objection to the grace of the other scheme that it supposes satisfaction made to Divine justice, the same objection lies against this scheme also, when fully examined. An atonement, it is admitted, has been made; and that if the salvation of man had not been designed, it would not have been made. But, moreover, it was made with special reference to the sinner's salvation; every sinner is justified in consideration of it, and not until he has acknowledged the wisdom and necessity, and pleaded the benefit of that atonement. Justification, then, in this case, is not in all respects an act of mere grace, but involves a regard to an atonement made, as manifestly as when Christ's death is considered as strictly vicarious.

Farther—the justification of sinners, it seems to be thought, is not of grace, if Christ paid for them the demands of the law. Why not? Though it be in its general

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character a dispensation of justice, it is to man *wholly of grace.* There is grace, on God's part, in admitting a substitution, and accepting the sinner on his pleading that vicarious satisfaction. In the plan of redemption, God the Father maintains the rights of the divine government and authority; and I see no objection to the grace of man's salvation, though the Mediator paid the uttermost farthing, whilst the benefits of his mediation are given to man most gratuitously. The divine plan secures a perfect satisfaction to the law. It is a mattter wholly between the glorious persons of the Trinity. And having made a wise and holy adjustment, with a view to the salvation of sinners, they bestow it on man according to the riches of divine grace. The Scripture speaks of grace, not so much with respect to the motives or measures of God's acts in themselves, as in their effect on men.

The special application of the effects of atonement, is as much a matter of sovereign pleasure, and distinguishing grace, on the vicarious plan, as on the other. An atonement for sin in general, it is said, leaves it as a matter of sovereign pleasure to whom it shall be applied. True; but God's purpose ascertained to whom this application would be made. This purpose also ordained the death of Christ, and ascertained to whom *that* application should be made. In either way, the sovereign freedom and grace of salvation is the same.

The scheme of abstract atonement, therefore, removes no difficulties alleged to belong to the contrary scheme; but increases them in magnitude and number. M.

MENTAL SCIENCE.

Radical Principles brought to the test of Revelation.

Truth is worthy of being sought, examined, and treasured as precious and imperishable. But it has often been said, no certainty can be gained in mental science. Attainments in this department are only theories, which may or may not be true: these theories are built on mere speculation, contradictory, unsettled, and changing as often as the fashions of the times. Now in sober earnestness, we believe the above representation has more of truth than of caricature or prejudice, in its application to the multiplied theories for explaining mental phenomena which have prevailed for ages. Even since Bacon furnished the key to knowledge, and taught men how to explore the recesses of philosophy, this department has been left mostly in the hands of speculative theorists. It is not now entirely rescued from the mysticism and dogmatism of theoretick speculation; and we fear it is not likely soon to be so rescued. There is ground for strong prejudice, not against the science itself, but against the manner in which multitudes have written and spoken on the subject; and against the unwarranted application of the speculations.

Every man who now undertakes to write or speak on the subject, is met by this prejudice, and will be considered by many judicious and good men as enamoured of deceptive and uncertain speculation. We propose now to disabuse ourselves of such an imputation; and we think this can be done in two ways —by a fair and candid examination of the method which we have pursued, and which we have called *inductive*—and secondly, by bringing the radical principles of our articles to the test of divine revelation. If we do not greatly mistake, both these ways will bring us to the same result, and conduct us to the truth.

The first method will ascertain the facts as they exist, together with their character and relations, which must be true. If this method

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be properly understood and followed, there can be no doubt of what is fully ascertained. The only difficulty that can be found in this method, occurs in the process of examination. It is confessedly difficult to adhere rigidly and throughout to the inductive method. In a subject so abstracted in its nature from material things, which claim so much of our attention and contribute almost solely to form our habits, an honest mind may mistake some part of the process and substitute theory for fact; this being done in the examination of radical principles, the whole result may be vitiated. For we maintain that facts, truly estimated, constitute the whole science: consequently if some are mistaken or falsely estimated, it will be analogous in the end to the results produced in arithmetical calculations, when a false value is applied to some of the numbers employed. But difficulties are not to be esteemed impossibilities. We think this whole subject may be so examined as to dispel all reasonable doubts, and bring us to a satisfactory conclusion. It has been our object in the preceding articles to examine facts as they are found, without regard to theory. If we have succeeded in our object, it is unnecessary to reconsider the inductive test in this place. We call upon all those who are accustomed to examine their own minds, to bring the radical principles of these essays to the inductive test, and we fearlessly abide the result. If we have made a mistake in any fact, or in the estimation of any fact, we shall be glad to correct it, and ascertain the whole truth. We pass over this method for the present, and proceed to bring the radical principles, which we think sufficiently ascertained for the purpose, to the scriptural test.

We have said, an honest mind may err in the inductive process, therefore, let the principles of our philosophy be brought to the standard of divine revelation. But even in this process there is a liability to error, against which we should be specially guarded. There is a strong propensity in men to interpret the holy scriptures by *theory*, and not on philological principles. This method will prove any dogma, however absurd, provided it correspond with the theory. By using a theory which gives a peculiar shade and meaning to all those passages of the scripture which recognise the phenomena and principles of human action, that particular theory will be established, however absurd in itself. Great care should therefore be taken, first to ascertain the meaning of such passages as develope the laws of human action and faculties of mind, from the legitimate rules of interpretation. This difficulty will be readily appreciated by the careful and conscientious interpreter of revelation.

We mention one other ground of liability to err: taking detached portions of the scriptures, without due regard to the scope and intention of the writer, the *usus loquendi*, and all appropriate methods of ascertaining the mind of the spirit. But if we can ascertain the true meaning and intention of the Holy Spirit, and find the principles and laws of the human mind recognised in the bible, we shall have a sure test by which to estimate any given principles of mental philosophy. We shall endeavour to take such a course in the present examination. In doing this it is not necessary, nor will our limits permit us, to attempt the interpretation of all those portions of the scriptures which refer to the radical principles of mental science, or which may be supposed to recognise the elements of true philosophy. It will at once be perceived that such an extended examination would furnish a volume instead of a brief essay. That on which we intend particularly to insist is,

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that all the radical principles of mental philosophy which can stand, must be brought to the test of the scriptures, fairly and philologically interpreted. And while we insist on this, we shall adduce a few examples to illustrate the principle. A few cases, if they be fair specimens, may as truly and satisfactorily prove the doctrine, as to go over the whole ground and attempt to collect all those passages which recognise the facts in this science. Some of those facts are so obviously on the face of the whole bible, that it is scarcely necessary to mention them at all. This is one feature of divine revelation which adapts it so precisely to the wants and condition of men.

We have said that "all the high and holy communications of revelation are made to man, and principally respect his mind. The character of man's immortal spirit is there described; its present obligations are defined, and its future prospects indicated." In the application of this doctrine, we may be sure that the facts, which constitute the basis of all correct mental philosophy, will be found in the infallible revelation. We are not sure that the facts will be found together, and arranged in systematick form. It was not the intention of God's revelation to teach men a system of mental philosophy, but all the facts which are the elements of the science must be directly or incidentally recognized. Were it not so, the document would be imperfect in its adaptation to men's condition, and fail to accomplish the object for which it was given.

We have also said that "all men are governed in their interpretation of many things in the bible, by some principles of mental science, which they have adopted. This is matter of necessity, inasmuch as many directions refer men to their own consciousness of mental phenomena." This we still affirm, and therefore insist, that all the radical principles of mental philosophy so employed, in order to be safe, must accord with facts, and be tried by other portions of revelation, which distinctly recognise the facts as they actually exist. Otherwise theory may be substituted for fact, and speculation for dictates of the Holy Ghost. But we need not here pursue this topick, because we have already stated the doctrine in our remarks on the proper method of investigating this branch of philosophy. The reader will find those remarks, as they are connected with some other important principles in vol. IX., pages 125 to 131.

We now proceed to the examination proposed, which is the principal object of this article. Here it may be proper to collect the *radical principles* of our essays, and state them briefly in connexion, that we may distinctly perceive what are to be examined. So far as will be necessary for our present purpose, the following enumeration will be sufficient.

Mind is a simple, immaterial, spiritual substance, cognizable by its exercises. This mind has three distinct faculties, which we call understanding, heart, and will; and to which we ascribe all mental phenomena according to their appropriate classification—the doctrine of motive and of ultimate and subordinate objects—the doctrine of freedom and of power—and the doctrine of responsibility.

When this enumeration shall have been brought to the test, and found to correspond with the infallible standard, whatever parts of the system remain will be readily seen and proved.

The *radical principle*, with which we commence, is, that the human mind is a *simple, immaterial, spiritual substance.* If this be not true, the very subject of all our

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investigations has been mistaken; and all our inquiries are worse than lost. If this will not bear the test of revealed truth, we shall have occasion to proceed no further. But on this principle we encounter very little opposition from any believer in divine revelation. The doctrine in its length and breadth, is so conspicuous on the pages of that infallible word, that there is almost an entire agreement among all who receive the document as inspired. Still, it may be well to examine the alleged principle, and compare it with a few passages selected from a great multitude. If we have proved any thing on this topick, we have ascertained that mind is the permanent subject of those numerous and diversified phenomena, of which we are conscious, and which differ in their nature and laws from all that pertains to matter. This permanent spiritual substance we call *mind, soul,* or *spirit.* The scriptures, in the common translation, use the same terms, and add one most important item of intelligence concerning its destiny: it is *immortal.*

The Hebrews employed three terms with great frequency to denote this incorporeal part of man. Those terms, it is true, have various other significations, but it is not possible to doubt, that they are often used for the purpose here alleged. And we consider it unnecessary to attempt any protracted inquiry into the radical meaning of those terms. A few passages containing each of the terms, will be entirely sufficient to furnish an undoubted test in the present case.

The first word alluded to above, is נפש, which is employed in Gen. ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living *soul.*" With reference to this Hebrew word, it may be proper to say that the sacred writers have used it to denote *respiration, a living creature, and the animal economy;* but neither of these can be intended in application to the soul of Adam. We might cite multitudes of other passages where the immaterial soul of man is intended, but a few will suffice. Take Gen. xxxv. 18. "And it came to pass, as her [that is, Rachel's] *soul* was in departing," &c. We know that it has been said this *soul* intends her breath, but if she had an immortal spirit, it is certainly most natural and most rational to suppose that the historian intended to refer us to its departure. The same term is used in 1 Kings xvii. 21, 22. When Elijah prayed, "let this child's *soul* come into him again;" and the recorded answer to his prayer is—"the *soul* of the child came into him again." Can any one doubt that this Hebrew term here refers to the living, immaterial spirit of the widow's child? We think the circumstances of the history render its meaning exceedly plain. Take one specimen of God's command to Israel, from Deut. xi. 13—"to love the Lord your God, and to serve him with all your heart, and with all your *soul.*" This must mean something in men not corporeal; and if so, it includes all that belongs to their spirit. Take another passage from the prophet Isaiah, chap. lv. 3. "Incline your ear, and come unto me: hear, and your *soul* shall live." We consider this decisive in its reference to the immortal spirit. We cite only one example more, and that is from Ezek. xviii., 4. "Behold, all *souls* are mine; as the *soul* of the father, so also the *soul* of the son is mine: the *soul* that sinneth it shall die." The testimony of these passages, and of multitudes more, is conclusive that the Hebrews used the term above mentioned to designate an immaterial, spiritual principle in man.

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The next Hebrew word above alluded to, is נפש, which primarily signifies breath, but is applied in its secondary meaning to the incorporeal spirit. Job asks, chap. xxvi. 4—"Whose *spirit* came from thee?" It is a question which Job puts to Bildad, in the cutting reply which he makes to the allegations of his friend. Solomon has used the same term, Prov. xx. 27, with application to the soul of man; "The *spirit* of man is the candle of the Lord." But there is a passage in Isah. lvii. 16, which is very decisive. "For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the *souls* which I have made." This solemn declaration of Jehovah concerning the *souls* which he had made, must have reference to the incorporeal spirit, and decides the meaning of the term as here used. It can have no other application consistent with the scope and design of the preceding and subsequent verses.

The remaining Hebrew word is רוח which has nearly the same signification as the first, and is translated breath, wind, air, and spirit. It is very often used to denote the immaterial soul of man. We cite a few of the many. The prayer of Moses and Aaron is worthy of notice, Num. xvi. 22. "And they fell upon their faces, and said, O God, the God of the *spirits* of all flesh, shall one man sin, and wilt thou be wroth with all the congregation." Moses used the same form of expression, "God of the *spirits* of all flesh," as is recorded in Num. xxvii. 16. In the thirty-first Psalm, verse 5, we have the words of David, "into thine hand I commit my *spirit*." To the same purpose is the sentiment of Solomon, Eccl. xii. 7—"The *spirit* shall return unto God who gave it." In the prophecy of Ezekiel, chap. xi. 5—"Thus saith the Lord—I know the things that come into your *mind*, every one of them." Evidently this *mind* is the *spirit* of man recognised in the other passages by the same Hebrew word, and which in Zach. xii. 1, it is said, "the Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the *spirit* of man within him." These passages are sufficient to show a prevalent meaning in the use of those terms in the Old Testament—a meaning which need not be mistaken, and which cannot, without violence to the plain import, be applied to any thing else than the immaterial soul of man. Can any man read attentively these and hundreds of other similar passages, without perceiving that such a spirit is ascribed to man, and that it constitutes by far the noblest part of his being? We think not. But we have yet to examine some passages of the New Testament, where we find the same principles recognised.

The Greeks used several terms to designate this immortal and incorporeal principle. More commonly two are used in the New Testament, viz. πνευμα and ψυχη, but νους and διανοια are sometimes used. These words are not invariably used in the same sense, nor are they precisely synonymous in their meaning. What we affirm is, that the sacred writers have used all these terms to denote the same thing. We have not room to discuss the various meanings of πνευμα, nor is it necessary, since the principle which we allege is so conspicuous throughout the New Testament. It is doubtless true, that πνευμα, like the Hebrew word for which it is used in the Septuagint, means breath, air, and wind. But it may be doubted whether the New Testament writers ever use it for wind. It is rendered wind in but a single passage, John iii. 8, and the correctness of that translation is questionable. However that may be, it is perfectly certain that the

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New Testament writers applied this word to something belonging to man, and something distinct from the body which it inhabits. It was this πνευμα which Jesus yielded up and commended to the hands of his Father, Luke xxiii. 46. It was the same which the martyr Stephen besought the Lord Jesus to receive, Acts vii. 59. It is the same which knows the things of man, as stated in Paul's interrogatory to the Corinthians, 1 Cor. ii. 11. It is that in which we are commanded to glorify God as well as our bodies, 1 Cor. vi. 20. It is the same which is described as completing the first man Adam, 1 Cor. xv. 45. But quotations might be extended to very great length. All the New Testament writers use this term for an immaterial and immortal soul,

The other word, ψυχη, is frequently used by the same writers in the same sense as πνευμα, but is more commonly applied to life. We had marked seven or eight different shades of meaning, in the one hundred and four times which it occurs in the New Testament. But it would extend this article to unreasonable length to give them here. We cite a few passages to show one of its common meanings, Matth. x. 28—"Fear not them which kill the body, but are not able to kill the *soul;* bat rather fear him who is able to destroy both *soul* and body in hell." To the same purpose as it respects the meaning of ψυχη, is Matth. xvi. 26. "For what is a man profited, if he shall gain the whole world and lose his own *soul;* or what shall a man give in exchange for his *soul.*" See also in Luke xii. 20—"This night thy *soul* shall be required of thee." In Acts xiv. 2, *mind* is used in the translation—"But the unbelieving Jews stirred up the Gentiles and made their *minds* evil-affected against the brethren." See also Phil. i. 27, and Heb. xii. 3. In Heb. x. 39, it is said of believers, we are "of them that believe to the saving of the *soul.*" In James v. 20—"he who converteth a sinner from the error of his way, shall save a *soul* from death." We mention but one passage more, found in the first epistle of Pet. iv. 19. "Wherefore, let them that suffer according to the will of God, commit the keeping of their *souls* to him in well doing as unto a faithful Creator." An examination of these passages, to say nothing of many others which occur, are sufficient, not only to show a common meaning of the term, but to prove the doctrine, so fully ascertained from the Old Testament, of a spiritual existence, antecedent to all its acts, and distinct from its exercises.

For the Greek words νους and διανοια which are sometimes figuratively used for *mind* or *soul,* we refer the reader to some of the passages where they may be found. Rom. i. 28, also vii. 23 and xii. 2; Eph. iv. 17, 23; 1 Tim. vi. 5, and 2 Tim. iii. 8. In these passages, if we mistake not, νους will be found to indicate man's immaterial soul. The following passages may furnish a specimen of the same meaning attached to the use of διανοια, Eph. ii. 3—"fulfilling the desires of the flesh and of the *mind,*" Col. i. 21—"Alienated and enemies in your *mind.*" See also Heb. viii. 10, also x. 16; 1 Pet. i. 13; 2 Pet. iii. 1. To all these many other passages both from the Old and New Testament might be added, which teach in plain terms that man has a soul or mind incorporeal, a simple, spiritual substance. This is a first principle in our philosophy, and which bears the test of divine revelation. We have spent more time on this topic, than was perhaps necessary to prove the truth of the doctrine. But as it lies at the foundation, it seemed proper to give a somewhat connected view of the revealed fact.

The next radical principle to be

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examined is, that the mind possesses *three distinct faculties*, which we call *understanding*, *heart*, and *will*. But this, with the other principles, will constitute the subject of a future number. F.

Review.

REVIEW OF SCOTT'S THIRD VOLUME.

Concluded from page 231.

We proceed to offer some concluding reflections, and they shall be brief, on particular points in the character and theology of Calvin. We of course allude to his doctrines relating to the predestination and election of Almighty God. These are the chief grounds of odium against his theology, for which we at once frankly avow that some cause was given. He carried his metaphysical deductions from Scripture beyond the statements of the inspired oracles; he employed the word reprobate in a sense in which it does not occur in the Bible; he alluded too frequently to the secret will and purposes of God, and spoke of men in that point of view so as sometimes to seem to contradict the general tenor of Scripture, and the universal practice of the inspired teachers; and he framed too boldly a system, which was drawn, as he conceived, from Scripture principles, but certainly not found explicitly in the sacred volume.

The consequence of this admixture of over-statement was, that a controversial air was given to Protestantism; that the Lutheran churches were by degrees cooled in their communion with those of Switzerland, and the separation occasioned by the Sacramental question was widened. And, what is worse, the first encouragement was given to all those subsequent systems and courses of preaching, which, going far beyond Calvin, and omitting the sound and practical views, which, in his theology, corrected his opinions on predestination—paved the way for the Calvanistick controversy, and for that decline in vital religion and really Scriptural truth which overstatements invariably occasion. Arminianism, Semi-Pelagianism, cold-hearted orthodoxy without spiritual life, and the acerbity of theological debate throughout the Reformed churches, were in no small measure the consequences of Calvin's incautious language.

But after this admission, let it still be remembered, that his doctrines upon the deep and difficult subject of the Divine purposes, were, upon the whole, no peculiarities of his; that they were not his main subject; and that on nearly all the additional points which have been called Calvanism in later times, he took the opposite side to that which his supposed followers occupied. We will briefly corroborate these statements.

With regard to the first, it is remarkable, as Mr. Scott justly observes, that we pass through more than half of the twenty-eight years of Calvin's ministry without even hearing of the question of predestination. His sentiments were before the world on that subject, and he never varied respecting it; but no controversy arose upon it among Protestants. Calvin, though he reduced the tenets he held on this head to a more regular system, and sometimes carried them, as we have remarked, to a faulty excess, yet invented none: he has said nothing which St. Augustine had not said eleven hundred years before he was born. And what is more important, he rather softened

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than aggravated what had previously been taught by Luther, Melancthon, Zuingle, and others in the earlier period of the Reformation. As that blessed work proceeded, the other churches sunk back, and Geneva went somewhat beyond them, without being considered as furnishing the least ground of variance between them. To the last, Calvin venerated and loved Melancthon, and used to call him "The Divine;" and it was not till 1552 that he published his work on Predestination.

We entirely concur with Mr. Scott's observation on this point, and especially on the fault of imputing motives to pious and devout men who take different views of this profound question. Let the facts be allowed, that man is capable of nothing spiritually good by himself, and that it is God who worketh in him to will and to do of his good pleasure, and the doctrines of the Divine purposes, in whatever way they are explained, or if they are even wholly abstained from in public discourses, will not disturb Christian unity. We have not room for the passage to which we allude, pp. 47—49; but we must cite two remarks of much moment. The first is in the second volume of the Continuation, p. 218. "It can hardly have failed to be observed how very undefined, how popular, and almost entirely practical, are all those passages which have been adduced either by Dr. Milnor or myself, from this great Reformer's (Luther) writings on the subject of the predestination of men to eternal life. In fact, both he and Melancthon but sparingly apply the doctrine to the great and awful subject of human salvation, to which, in modern times, we are apt almost exclusively to apply it; the term Predestination seems, in the apprehension of numbers, synonymous, or nearly synonymous, with election or its opposite; though it is obvious that the former term has an unlimited extent, while the latter is confined to one particular subject. And it is in the wide view, rather than the restricted one, that both Luther and Melancthon seem chiefly to contemplate the doctrine."

The other passage is in the volume before us. It relates to the interpretation of particular texts of Scripture. The text is the much controverted one, Romans vii.; but the remark is peculiarly applicable to the passages which speak of the Divine purposes.

"It is to be regretted that those who have strongly taken opposite sides of the question respecting this important passage of Scripture, should so often have overlooked the obvious fact, that, according to the general view which they take of the meaning and application of the whole will be the interpretation which they respectively put on particular phrases or sentences. He who understands the passage at large to describe the experience of the true and even advanced Christian, qualifies his exposition of the clauses "carnal, sold under sin"—"the good that I would, I do not; but the evil which I would not, that do I," &c. so as to render them compatible with that interpretation. He, on the other hand, who reduces the passage to little more than a description of the protests of conscience against prevailing depraved inclination, must at least equally lower down the meaning of the sentences, "I delight in the law of God after the inner man"—"the evil which I would not, that do I"—"now then it is no more I that do it, but sin that dwelleth in me," &c. to make them at all agree with such an interpretation. Let each party apply to the other's general interpretation his own exposition of particular parts, and he will find it easy to fix upon his opponent charges of absurdity, and even impiety, which by no means really belong to him." pp. 207, 208.

So much for the doctrines themselves, as propounded by Calvin. The proportionate space which they occupy in his theology should next be noted in order to form an impartial view of the case. For instead of these deep questions filling the volumes of Calvin, there is little comparatively on the subject in them. Even in the Institutes they

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occupy only about a twentieth part of the work. The longest chapters are on Prayer and the Moral Law. Out of eight hundred pages, scarcely more than fifty are allotted to this mysterious topick; and not only so, but all the other doctrines, precepts, and warnings of Scripture, hold their proportionate position in his instructions; a position more prominent, more extensive, more influential, than the one to which so much objection is raised. Read his learned and most able Commentaries from one end of the seven folios to the other—you find the most luminous and conscientious exposition of the Holy Scriptures—a penetration which solves almost all difficulties—an honesty and good sense which seize on the main point—a fairness and impartiality which seem to know no system. After three centuries, the Commentaries of John Calvin remain unrivalled. The doctrine of predestination was not his great subject; it was not that which mainly engaged his powers, much less that on which he exclusively dwelt.

Our third remark was, that on almost all the additional points which have been called Calvinism in later times he took the opposite side to that which his supposed followers occupy. We can only enumerate; we cannot quote. Calvin held *the universality of redemption*, and expressly avowed his belief of it, as if carefully to prevent any mistake as to his opinion, in his will. Four times within a few lines does he on one occasion assert the universality of the promises and offers of the Gospel. On *free will*, he is far more moderate than Luther or Melancthon in their early writings. He did not hold the doctrine of the imputation of Adam's sin to all his posterity; he maintained the authority and obligations of the moral law as the rule of life: he enforced the necessity of evidences of faith being appealed to; though, in opposition to the Popish doctrine of perpetual doubt as to the acceptance, he sometimes seemed to confound the assurance with the essence of faith; he scruples not to use the word *condition* as indispensable to acceptance with God; he allows the term *co-operation*, on the part of man, after grace received. On final perseverance, he is so moderate, that he

> "speaks of the 'special call,' 'when by the inward illumination of the Spirit, God causes the word preached to sink into the heart,' as 'for the most part vouchsafed only to the fathful;' but sometimes communicated to those who, on account of their ingratitude, are afterwards forsaken and struck with greater blindness.'" p. 578.

These points practically modify, and guard, to an extraordinary degree, his doctrine of the Divine purposes; and we mention them in justice to a great name, of which a wrong estimate has been very generally formed.

We should have been glad, if our space allowed, of adding various other extracts; but we must content ourselves with referring, without citation, to the letters to our Reformers in England, pp. 387, 464, 469; the passages illustrating Calvin's views of baptism, pp. 251, 305, 312, 423, 415, 466, 468, 551, 592, 594; and those which detect the mischiefs occasioned by new doctrines, and an unsteady changeable mind, which are well deserving of notice, at pp. 95, 97, 158, 162, 172, 251, 272, 347, 355, 362, 364, 377, 379, 382, 453, 456, 459, 469, 480, 505.

We might, in justice to the author, add numerous passages illustrative of the soundness of mind, the moderation in doubtful points, and the impartiality which he has displayed throughout his work. We can afford space only for a brief specimen. The following are of the highest order. The propo-

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sitions relate to the profound question of the Divine predestination.

"God controls all things, yet without being the author of evil; surely Scripture proclaims this, and reason must assent to it. Yet man acts from choice without constraint, and is therefore accountable; both consciousness and Scripture, and the common sense of mankind assure us of this. And beyond these two propositions we shall not advance far in our present state. Let us hold them both fast, 'not suffering what we do know to be disturbed by what we do not know.*'" p. 226.

We have not room to quote; but we must refer to two places in which our author copes with the gigantic Hooker, and proves that misinformation had cast some prejudice into the judgment of that candid and perspicacious divine, (p. 366, &c., and p. 450, &c.) He was, however, one of the most zealous eulogists of Calvin, much as he objected to the Geneva system of discipline.

We are mistaken if our readers will not thank us for the following remarks:

"Each of the three great branches of the Reformation, at an early period, suffered a check, which, to the apprehension of contemporaries must have threatened its destruction. Such was the case in Switzerland by the victories obtained by the Roman Catholics over the Reformed (1531): in Germany, by a similar cause, followed by the suppression of the League of Smalkald, and the introduction of the Interim (1547), and in England by the death of the good king Edward, and the succession of the bigotted and bloody Mary (1553.) Yet in each case the fears of its friends, and the hopes of its enemies, were alike disappointed. In each case the church was taught that 'her help cometh from the Lord,' and that he 'will not forsake his people,' but in the time of exigency will appear for their deliverance: that 'the wrath of man shall praise him, and the remainder of wrath'—all that would go beyond his purposes—'will he restrain.' In each case, what might have been thought destruction, proved to be only correction; it was pruning and not excision; and promoted, not prevented, the production of good fruit, to the glory of God, and the benefit of mankind." pp. 118, 119.

We conclude our extracts with our author's concise, but masterly comparison of the great leaders of the Reformation.

"We will conclude this review of Calvin's character, and this portion of our history, with a few remarks on him as compared with some of his great contemporaries, leaders in the work of Reformation. Five persons of this description have more particularly engaged our attention, and we have now traced, even to their close, the histories of Luther and Melancthon, of Zuingle, and Œcolampadius, and Calvin. These five persons may perhaps be admitted into one class, which, as far as Germany and Switzerland are concerned, must be exclusively their own: though among them, whether we regard the mental powers which they exerted, or the effect of their labours, we must acknowledge a 'first three,' unto which the others have 'not attained.' In Calvin we trace not indeed the chivalrous heroism of the great Saxon reformer; nor the sometimes 'too adventurous' elevation of the father of the Swiss reformation; nor, certainly, the genius and the tenderness of Melancthon; nor 'the meekness of wisdom' which peculiarly adorned Œcolampadius. But in some other important qualities he excelled them all. Perhaps in learning he was superior to any one of them: in sound and correct judgment, formed upon a comprehensive and dispassionate consideration of all the points involved in a great question, I should certainly conclude him to have been so. Firm as Luther, without his impetuosity, he avoided all the embarrassments which arose from the scrupulous anxiety of Melancthon. Inferior to none, superior to most of them in sagacity and penetration, he was more a man of system and order in all things, whether relating to doctrine, to discipline, or to his compositions as an author, than any other of their number. The first among them we may perhaps pronounce, in sheer intellect; he fell short of more than one of them in the powers of imagination, and of all of them in warmth of heart. Hence, while he commands our veneration, he does not equally attract our affection." pp. 491, 492.

Two reflections press on upon

* "It is truly a golden sentence of Dr. Paley's, in his Natural Theology, the wide application of which I recommend to all my younger readers to study—'True fortitude of understanding consists in not suffering what we do know to be disturbed by what we do not know.' It contains 'the seed' of answers not only to the great mass of infidel objections, but to almost every perversion of Christian, if not also of philosophical truth."

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our minds in rising from the study of this truly valuable volume.

The first is *the great importance of genuine ecclesiastical history*—the history of good and great men: of their times, their services, their principles; the errors into which they fell, or against which they contended; their holy temper and frame of heart; their temptations, their struggles with enemies within and without the spiritual church; their blessed and triumphant deaths. If it were only from the pleasure which interesting narratives inspire, and the common instruction they convey, the study would be delightful. But the development of the Divine mercy in carrying on the work of salvation—the exposure of the artifices and snares of Satan—the vindication of the great and good from the calumnies of the day in which they lived—the illustration of the main commanding doctrines of vital Christianity, as the grand means of blessing mankind—the confirmation of our faith when we see the same Gospel, and the same doctrines, and the same efficacy of grace, and the same objections of the wicked, and the same perversions of the unstable prevail, are additional sources of benefit. The vindication of Melancthon in the last volume of our author, and of Zuingle and Calvin in this, is of eminent service to the cause of Scriptural truth. How much is there to edify in this study of ecclesiastical annals, thus impartially conducted; how much to quicken, how much to humble, how much to instruct, how much to keep one *stable and moderate*, and to guard against the extravagancies into which so many run on every side. We more than ever value that which has stood the test of ages. In reading the history of such men as are presented to us in these volumes, we see how much more is really required for the decision of important questions than modern smattering self-sufficiency ever imagines. We rise above the times in which we happen to be cast, and the fashion of the day, and imbibe the scriptural, broad, universal, permanent, beatifying truths, which the saints in all ages have in substance held, and which alone God blesses to the awakening, the consoling, and the saving of mankind.

Our second reflection was, *the admirable succession of eminent men whom God is pleased to raise up for different services in his church.* Calvin was only one; but what a man, take him for all in all! Abating a little for a severity which undoubtedly ran through his character, and for that overstatement of a particular doctrine to which we have adverted, what a majestic mind did he display; what vigour of thought, what genuine force of intellect; what a commanding, leading spirit of deeply rooted piety; what self-denial; what superiority to petty ends, what wisdom, almost oracular, in his counsels; what noble, dignified, and simple disinterestedness under poverty; what love to the Saviour and for the souls of men. We quite agree with Mr. Scott, that he was not like Melancthon and Œcolampadius, one of those attractive loveable characters which seduce an historian to pourtray them in the most favourable light. But neither Melancthon nor Œcolampadius, no, nor Luther, could have done what Calvin, at the particular moment of his labours, and in the peculiar sphere in which he moved, and, we may add, in the period at which the Reformation had arrived, achieved. Each filled his assigned post. From Luther's noble magnanimity we would detract nothing; from Melancthon's learned sweetness, and Œcolampadius's mild perseverance, and Zuingle's heroic boldness, we would detract nothing; rather we

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would recognise and admire that succession of men of various powers and endowments prepared for the different scenes of service to which they were brought. Two things were common to them all —a profound reverence for the Holy Scriptures soundly interpreted, and deep personal piety. They had all emerged from the darkness and uncertainty of human traditions into the light and authority of the word of God; they had all tasted of the bitter cup of superstition, idolatry, and torment of conscience, which the antichristian harlot had put to their lips, and had found peace in the arms and grace of Jesus Christ, the one and only Sacrifice for sin, and the one and only Mediator between God and man. To them Protestantism was the holy Book, and the Holy Spirit applying it profoundly to their own hearts. The cause they opposed was human error and opinion, and Papal formality and superstition. They rested on God and his inspired word and the holiness it taught; and they resisted sin and vice, whether under the guise of Popery, or in the more plausible form of a pretended Protestantism.

May God raise up such men in our own day; and the Gospel will flourish yet again; error and folly will be put to shame; missions and Bible Societies will be more largely diffused; the Christian church will be purified from its secular spirit, from torpid orthodoxy and fanatical excesses; and God our Saviour will be known, trusted, loved, and adored, from the rising to the setting sun.

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The Reviewer Reviewed.

We have in our last number expressed our opinion of the general fairness and candour of the foregoing review. Indeed, if we had not entertained this opinion of its character, we should not have admitted it into our pages. But we have also said, that we should "contest some of the Observer's assertions, in regard to the *doctrines* of Calvin, and that if we were not greatly in error, should show that he is so, in at least one point of no inferior importance." We proceed to redeem our pledge.

We think that the "reflections on particular points in the character and theology of Calvin," which are contained in the first two paragraphs of that part of the review which appears in our present number, are not well founded. Nay, it seems to us, that the reviewer, after making his statement in the paragraphs referred to, immediately adds what invalidates the whole.

1. He states explicitly, that the doctrines of Calvin, which he had just been censuring, "upon the deep and difficult subject of the Divine purposes were, upon the whole, no peculiarities of his." Again—"Calvin, though he reduced the truths he held on this head to a more regular system, and sometimes carried them, as we have remarked, to a faulty extreme, yet he invented none; he has said nothing which St. Augustine had not said eleven hundred years before he was born. And what is more important, he rather softened than aggravated what had previously been taught by Luther, Melancthon, Zuingle, and others, in the earlier period of the reformation." Again—"On *free will*, he is far more moderate than Luther and Melancthon in their early writings."

2. He was not the cause of division among Protestants. How could he be so? when, says the reviewer, "It is remarkable, as Mr. Scott justly observes, that we pass through more than half of the twenty-eight years of Calvin's ministry, without ever hearing of the question of predestination. His sentiments were before the world

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on that subject, and he never varied respecting it: but no controversy arose upon it among Protestants"—"As that blessed work [the reformation] proceeded, the other churches sunk back, and Geneva went somewhat beyond them, without being considered as furnishing the least ground of variance between them. To the last Calvin venerated and loved Melancthon, and used to call him 'The Divine,' and it was not till 1552 that he published his work on predestination."

3. He was not the blameable originator of those exceptionable extremes, which, since his time, have been denominated Calvinism. For what says the reviewer on this point? "On nearly all the additional points which have been called Calvinism in later times, he took the opposite side to that which his supposed followers occupied." This statement the reviewer afterwards confirms, by a specification of particulars, in which Calvin differed distinctly and avowedly, from those who have since usurped his name, to sanction their indefensible tenets.

4. Calvin did not, in his writings, dwell chiefly, or at great length, on the subject of the Divine decrees. "For," says the reviewer, "instead of these deep questions filling the volumes of Calvin, there is little comparatively on the subject in them. Even in the Institutes, they occupy only about a twentieth part of the work." Again —"The doctrine of predestination was not his great subject; it was not that which mainly engaged his powers, much less that on which he exclusively dwelt."

4. The reviewer says, in the first paragraph in our present number, "He carried his metaphysical deductions from Scripture beyond the statements of the inspired oracles; he employed the word reprobate in a sense in which it does not occur in the Bible, he alluded too frequently to the secret will and purposes of God, and spoke of men in that point of view so as sometimes to seem to contradict the general tenor of Scripture, and the universal practice of the inspired teachers; and he framed too boldly a system which was drawn, as he conceived, from Scriptural principles, but certainly not found explicitly in the sacred volume." Now let candour say, if this is reconcileable with the following: "Read," says the reviewer, "Read his able and most learned Commentaries from one end of the seven folios to the other—you find the most luminous exposition of the Holy Scriptures—a penetration that solves almost all difficulties—an honest and good sense that seizes on the main point—a fairness and impartiality which seem to know no system. After three centuries, the Commentaries of John Calvin remain unrivalled." We think it must either be maintained that Calvin in his Institutes pointedly contradicted his own Commentaries on the Holy Scriptures, or that there is a palpable inconsistency in the two preceding and contrasted statements of the reviewer. But we have no recollection of having heard or read, that even the enemies of Calvin have charged his other works with being in conflict or at variance with his Commentaries. If there ever was an uninspired human mind, in which truth, and especially theological truth, was completely and consistently systematized (whether the system was right or wrong, is not now the question), that mind was John Calvin's. We must think, therefore, that good and candid men—lovers of the great and fundamental truths of revelation, and yet not willing to be esteemed Calvinists—and such the principal writers for the Christian Observer appear to us to be—will find

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that the inconsistency is in themselves, and not in Calvin, when they take, as they do, a great part of his system and applaud it highly, and yet reject and censure another part; we mean a part on which he placed any considerable stress, and regarded as an integral part of the whole. We plead, not for Calvin's infallibility, but for his consistency—his consistency in the great features of his system. We are not prepared to swear in the words of Calvin, nor in those of any uninspired man. We think him erroneous in some of his opinions in regard to the Christian Sabbath; and we could mention what we consider as minor errors in other instances. But take his *doctrinal system of theology*, in its essential or important parts, and we verily believe that you must take the whole, with only an allowance for slips and oversights, or charge yourself, and not Calvin, with being inconsistent.

But we have not yet touched the "one point of no inferior importance," mentioned in our last number, in which we think the Observer altogether in error; and but for which indeed, we should have suffered all the rest to pass unnoticed. It is contained in the following unqualified assertion. "He [Calvin] did not hold the doctrine of the imputation of Adam's sin to all his posterity." It does not clearly appear whether this allegation is derived from the work of Mr. Scott, or whether the reviewer makes it on his own authority—we suppose the former. We regret that we have not been able to consult Mr. Scott himself, not having heard that a single copy of his last volume has reached this country. The assertion, moreover, it should be observed, is introduced as relieving Calvin from some objections that have been made to his system. But we are persuaded Calvin himself, if he could have been consulted, would have said —*non tali auxilio nec defensoribus istis.* We think we shall show abundantly and incontrovertibly from his writings, that he did hold and teach "the doctrine of the imputation of Adam's sin to all his posterity." But this our space compels us to delay till the coming month.

Literary and Philosophical Intelligence, etc.

THE BURNING SPRING.

Floyd County, Ky. April 25, 1832.

Dear Sir,—In the prosecution of my Sunday-school agency I yesterday reached this place, in the immediate vicinity of which is the celebrated *Burning Spring*, and truly it is a curiosity. On approaching it I heard its boiling, with a noise similar to that of a fifty gallon kettle over a hot fire. It is situated near the shore of a small creek, which winds its way through a deep valley between the mountains, and near the road side. There is a hole in the ground about three or four feet deep, and about the same in diameter, which, after a rain, is filled to the top with water that is kept perpetually and briskly boiling, by the gas which issues from a narrow space between two rocks at the bottom. This water is always kept muddy, but never runs over, except by an extra quantity of rain.

After viewing it for a few minutes, a lighted taper was applied to the ascending gas, and instantly the whole surface of the water was covered with a bluish red flame, three feet high, emitting a smell similar to that of burning alcohol, and with an intense heat. Thus it continued to burn for one hour while I remained, and I left it on fire.

This blaze, on a dark night, I am informed, illumes the whole valley and circumadjacent hills, and never goes out, except by the effort of man, or the descending shower.

If nothing interferes to extinguish the flame, it continues to burn until the water becomes heated, and finally evaporates, when the issuing gas, burning with more intense heat, consumes whatever combus-

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tible substance may have been thrown into the water; and even the collected mud at the sides of the hole is pulverised with heat, as at the mouth of a furnace.

Were this gas suitably confined and directed, I have no doubt it might be used to some valuable purpose, either to drive a steam engine or illumine a city; but no use is made of it, nor does the owner of the land seem to regard it with interest, or as any curiosity.

Whence this gas issues, or what produces it, I leave to the conjectures and experiments of the learned, being confident that it is the most singular and curious phenomenon I have ever seen.

Colonization Society.—The American Colonization Society is now supported with very great liberality in many parts of the south. A letter has been received from Natches, from which the following is an extract: "We have raised funds for the transportation of the free blacks residing among us to Liberia. One gentleman has raised on his subscription paper, upwards of six thousand dollars, in less than a fortnight." Among the donations acknowledged in the last number of the African Repository, we also notice two of $500 each, from two gentlemen in Augusta, Georgia.

North Western Expedition.—Dr. Houghton, of Fredonia, (Chau. Co.) who last season accompanied an expedition through Lake Superior, and to the sources of the Mississippi river, in the capacity of U. S. surgeon and naturalist, again left that place on the 2d ult. to join a second expedition under the immediate direction of H. R. Schoolcraft, U. S. Indian Agent, at the Sault Ste. Marie. It is contemplated to visit the sources of Nelson's and M'Kenzie's river, and the Rainy Lakes; the Lake of the Woods, and Lake Winnepeg will probably be visited in the outward route, after which the expedition will visit Red River, Red Lake, and Otter Tail Lake, and by the river des Corbeau the Mississippi will be entered and descended as far as the falls of St. Anthony. The primary object of fitting out this expedition, upon the part of our government, is to check, if possible, the state of open hostility now existing among the north-western tribes of Indians. We understand that the expedition of last year effected that object in a considerable degree among those bands which were visited, and we trust that of this year will not effect less.

Connecticut State Prison.—The Connecticut State Prison, during the past year, has yielded to the state, after paying every expense incurred for the support and management of the establishment, $8,713 52; of which the sum of $6,500 has been paid into the state treasury. The whole number of prisoners on the first day of April, 1832, was 192, of whom 18 were females. The prisoners in general are robust and healthy; two deaths only have occurred during the past year.

Cod Fishery.—The Barnstable Journal gives a statement of the Cod Fishery in that district for the year 1831, from which it appears that licenses were granted to 188 vessels, averaging 58 tons each. These vessels were manned by about 1500 men and boys, averaging eight persons to each. The gross proceeds from the fishery is estimated at $319,060; averaging about $120 a share to those employed, after deducting the proportion of the owners of the vessels and incidental expenses.

Ojibeway Language.—Rev. Mr. Boutwell, missionary to the Ojibeway Indians, has the following remark:—

"The language is more flexible and less difficult of acquisition than I imagined, considering the length of many of its words; e. g. (sins), mut-che-izh-zhewa-biz-ze-win-nun. There are often thirty letters in a word. I have written out more than two thousand forms of one verb, and suppose I have not found all yet, viz. the verb *to hear*. There is one form when connected with an animate object, and another of inanimate; one for affirmation, and another for negation; causation animate, and causation indefinite: reciprocal and reflex," &c.

Death from Charcoal.—Yesterday forenoon, Mr. George W. Coombs was at work in the well of Mr. Wm. T. Spear, Prince street, about 35 feet from the surface, and Mr. Wm. Elm about eight below him, both in the employ of Mr. Isaac Scott, laying lead pipe, and using a furnace with charcoal, for soldering. Coombs complained of faintness, and Elm went up to assist him; but in passing the furnace he was likewise taken faint, yet succeeded in reaching the top, and calling assistance. Before it arrived, however, Mr. C. had fallen to the bottom. He was drawn up, and two physicians attended immediately, but life was extinct. Mr. Coombs was about 25 years of age, and has left a wife and child. It was the opinion of the physicians, that the fumes of the charcoal caused his death.

Brown University.—The Hon. Nicholas Brown, of Providence, with great liberality, has resolved to erect at his own expense, another college edifice of brick, to embrace a Chapel, Library, Philosophical Hall, Lecture Rooms, &c., as we learn from the Rhode Island papers. It is to be three stories high, and a basement 86 feet long, and 42 wide. It will be placed in the front yard of the College, on the south side. A subscription has also been com-

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menced, for raising twenty-five thousand dollars—to constitute a permanent fund—the proceeds to be annually appropriated to the purchase of books for the library, and of philosophical and chemical apparatus. To this fund, Mr. Brown has subscribed ten thousand dollars. Another gentleman of Providence, has subscribed one thousand dollars.

The Woodbury, N. J. Herald states, that a bear, which weighed, when dressed, about two hundred pounds, was killed near Little Ease, in that county, Gloucester, a few days since. He was seen to visit a flock of sheep, one of which he killed, and carried to the swamp. A company of sportsmen, with dogs, got upon the track, and after a number of shots, succeeded in bringing the offender down.

The large balloon which Mr. Durant has been constructing for an aerial experiment, was destroyed by spontaneous combustion, at Jersey City, between the hours of 8 P. M. on Saturday, and 5 A. M. on Sunday. On Saturday, 9 A. M. it was dipped in varnish, and suspended in the air to dry till 8 P. M. when it was removed to a room, where it lay on four chairs, covering a surface of 14 or 15 square feet. The following morning it was almost entirely reduced to a cinder.

By the Poughkeepsie Telegraph, we learn that a piece of land, embracing an area of an acre and a half, on the eastern shore, in Dutchess county, three miles above Newburg, has sunk one hundred feet, so that the tops of the highest trees growing upon it, are scarcely level with the surrounding surface.

Foreign Plants.—Admiral Sir Isaac Coffin, as a mark of his regard for his native land, has sent from England to Mr. Winship of Brighton, a collection of scarce and valuable plants, including several hundred of the choicest productions of English gardens. We understand they have been received in good order, and they will make a valuable addition to the choice collection of plants, with which Mr. Winship's gardens were already stored.

Gambling.—It appears from an official document, that the enormous sum of *ninety thousand dollars* was received during the last year by the city of New Orleans, from the single source of licenses to gambling houses kept open within its limits.

Removal of a Block of Buildings.—In widening a street in New York, it was deemed necessary to remove or demolish a large block of seven brick buildings. Mr. Simeon Brown, a civil engineer, undertook to remove them, and performed the extraordinary feat last Tuesday in three hours. The whole mass of buildings, 192 feet long, was removed back upon horizontal ways, a distance of seven feet by screws, without the least injury.

Religious Intelligence.

The General Assembly of the Presbyterian Church in the United States, commenced its annual Sessions in the first Presbyterian Church in Philadelphia, on Thursday, the 17th of May ult., at eleven o'clock A. M.; and was opened with a sermon by the Rev. Nathan S. S. Beman, D. D., the moderator of the last year, from Acts xix. 20. After the roll was made out according to a standing order, two candidates for the Moderator's chair were put in nomination—the Rev. Drs. James Hoge, and Gardiner Spring. At the pressing and repeated request of Dr. Spring, his name was withdrawn from the nomination. Several other nominations were then made, all of which, at the request of the parties, were eventually withdrawn, and the election of Dr. Hoge was unanimous. The Rev. Philip Hay was chosen temporary clerk. On the second day of the Sessions, the Assembly, at the close of the morning Session, adjourned to meet in the afternoon of that day, in the seventh Presbyterian Church: and in this church, as more retired and free from the noise of the street than the first Church, the remaining Sessions were held. There were present in the Assembly this year, about 320 members, including delegates from corresponding bodies.

The first interesting question which came before the Assembly, was that which related to the division of the Presbytery of Philadel-

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phia, on the principle of what has been called *elective affinity*, or the choice and personal attachment of its members. This subject was ardently discussed for a whole week: first by the complainants against the Synod that had refused to form such a Presbytery, then by the representatives of the Synod in reply, and finally by the members of the Assembly. The complaint against the Synod was eventually sustained, and the petition for the erection of the new Presbytery, on the principle of elective affinity, was granted. The vote was taken by yeas and nays, which were at first recorded, but in the last afternoon of the Sessions, were, by a unanimous vote of the house, expunged from the minutes. The yeas were 166, the nays 87. The Synod of Philadelphia was, as a party, not permitted to vote: but had the votes of its members been taken, there would still have remained a majority of more than forty, in favour of the decision which was made. After this decision, many questions of considerable importance were disposod of, without any unusual warmth or earnestness of debate, till a motion was made to appoint a committee to draught a pastoral letter to the ministers and churches under the care of the Assembly, relative to the state of religion, with special reference to the subject of revivals. The appointment of such a committee was vigorously and earnestly opposed on one side, and pleaded for on the other, and was at length decided in favour of a committee, by one of the closest votes we have ever witnessed. On taking the yeas and nays, it appeared that the yeas were 126, and the nays 122. Yet when the letter was brought in and read, it was adopted, with all but a perfect unanimity. We believe there was but a single dissenting voice. One half of the day, which had been exclusively set apart for devotional exercises, was this year, on a motion to that effect, appropriated to common business transactions. The Missionary and Education Boards of the Assembly, were reappointed without any opposition; and other important decisions were made agreeably to the wishes of those who have been denominated Old Schoolmen, with but little resistance. On the last day of the Sessions, there was the appearance of as much mutual concession and fraternal feeling, as we ever remember to have seen in any General Assembly of former years.

Our present purpose is merely to state some leading *facts*. Our *opinions* on the several measures adopted, and the aspect which the whole proceedings of the last Assembly bear on the state and prospects of our church, we withhold for the present. Whether we shall withhold them ultimately or not, is yet a matter of deliberation. We should strongly incline to leave every thing as the Assembly left it, did we not see that some of the journals that have heretofore opposed the views which we entertain, are already taking, or rather keeping up, a controversial character, and are endeavouring to represent those with whom we have thought and acted, as having received discomfiture and rebuke, by the *general* doings of the last Assembly. If spared to the coming month, we shall then be better able than at present, to make up our mind as to the course which a regard to our duty as a Christian Advocate, and a friend to the Presbyterian Church, may call us to pursue.

We add the Narrative on the State of Religion, which ought to be read in connexion with the pastoral letter, in order to obtain a full view of the Assembly's estimate of the state of religion in the churches under their care.

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Narrative of the State of Religion, within the bounds of the Presbyterian Church, in the United States of America, and corresponding Churches. May, 1832.

In reviewing the events of the past year, as detailed in the reports of the Presbyteries, we cannot fail to notice manifest interpositions of divine mercy. At the rising of the last Assembly, painful apprehensions were felt, by those who love our Zion, that times of darkness and trial were approaching. The political contentions which agitated the public mind, and the lamented controversies among ourselves, seemed to present formidable barriers against the progress of the Redeemer's cause. A dark cloud obscured the future, and we could not but justly fear the frowns of divine pleasure. An unhallowed spirit of party, so far destroyed the harmony and Christian affection, among some of our members, as to excite exultation in the ranks of the enemies of the gospel, and to clothe our church in mourning.

But amid the darkness caused by these discouragements, when confidence in man had failed, and we hardly dared to hope for help from God, the Lord himself has appeared to build up Zion, in troublous times: He has stretched out his own right arm, to accomplish the purposes of his mercy, and the mountains have flowed down at his presence. So signal have been the displays of unmerited mercy, that this year, which began in gloom and discouragement, has been gloriously distinguished, by the manifested presence of the Holy Spirit, and the signal triumphs of the gospel. In the midst of deserved wrath, God has remembered mercy. Instead of inflicting upon us those spiritual judgments, which our criminal ingratitude and abuse of mercy deserved, the Great Head of the Church has displayed the riches of his grace, in order that his overpowering goodness may lead us to repentance.

And it seems a remarkable circumstance, designed to bring our whole church in the dust before God, and to banish forever the baleful spirit of sectional jealousy from our councils, that the showers of blessing have descended upon all portions of our wide extended bounds, and crowned the labours of our ministry generally, with precious tokens of divine approbation.

It is thus worthy of special commemoration; that while our prospects at the beginning of the past year were darkened by uncommon discouragements, while the obstacles, to the progress of a work of grace, were never more formidable, and while our sins seemed to call for the visitations of wrath, we are called upon to record more of the loving kindness of the Lord towards our churches generally, and more of the triumphs of grace over the powers of sin, than in any other year of our history.

In giving to our churches a brief narrative of the progress of religion within our bounds, since the last meeting of the Assembly, it is rendered less important to enter into particular details, by the fact, that most of this information has already been diffused, through the numerous channels, by which religious intelligence is so generally disseminated. All that can be expected, from this body, is a condensed view of the general results of the blessed revivals, which so many of the churches have enjoyed.

It is our delightful privilege to report, that sixty-eight Presbyteries have been blessed with the special influences of the Holy Spirit, reviving the churches, and bringing perishing sinners to the saving knowledge of the truth. In these highly favoured Presbyteries, about seven hundred congregations are reported as having been thus visited in rich mercy. In many of these places, thus refreshed by the showers of divine grace, the displays of the power of the gospel have been glorious, almost beyond example. Several Presbyteries have had their whole territory pervaded by an heavenly influence, and every congregation has become a harvest-field for the ingathering of souls, to the fold of the good Shepherd. The following list includes those Presbyteries, which have been distinguished by a mighty prevalence of the work of God, viz.

Londonderry,	Buffalo,
Champlain,	Detroit,
Troy,	Hudson,
Albany,	North River,
Columbia,	Newark,
Watertown,	Elizabethtown,
Oswego,	District of Columbia,
Oneida,	Ontario,
Otsego,	Chillicothe,
Cortland,	West Hanover,
Chenango,	Lexington,
Delaware,	Niagara,
Cayuga,	Hopewell,
Geneva,	Georgia.

These bodies send us the animating message, that all, or nearly all their churches, have enjoyed a precious season of revival. "Never," says the report from West Hanover, "have we had the privilege of recording so many signal triumphs of Almighty grace." "The angel having the everlasting gospel in his hand, has passed through our borders, and has brought salvation to almost every house." "So powerful and extensive has been the divine influence among us, that one district is known, where not one adult could be found, unconcerned, upon the subject of religion." "On some occasions, a whole

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congregation, without one exception, have been prostrate before God, anxiously inquiring for salvation." "Eighteen of our congregations have been revived, and in one of them 300 hopeful conversions have taken place." "Every church within our bounds," says the report from Niagara, "has shared in the ascension gift, the outpouring of the Holy Spirit."

The following Presbyteries report a very interesting work of grace, within their respective bounds, extending, however, only to a part of their congregations.

Tioga,	Cincinnati,
Bath,	Athens,
Bedford,	Miami,
New York,	Oxford,
New York, 3d,	Madison,
Long Island,	St. Louis,
Onondago,	Trumbull,
Huron,	St. Charles,
Portage,	Ebenezer,
Grand River,	Charleston Union,
Ohio,	Shiloh,
Steubenville,	Muhlenburg,
Newton,	Winchester,
Susquehanna,	Orange,
Philadelphia,	North Alabama,
Newcastle,	Louisville,
Carlisle,	Concord,
Huntingdon,	Tombigbee,
Erie,	Union,
Cleveland,	South Alabama.

Thus the voice of praise and thanksgiving is heard from our most distant borders. A harmonious testimony comes from the north and the south, the east and the west, proclaiming that the past has been a year of the right hand of the Most High.

In the details of these numerous revivals, we cannot fail to notice some circumstances, which distlnguish the present age, and manifestly deserve particular attention. One of these is the general extension of this work of grace. Formerly, it was a prevalent opinion, that some places and some communities were so entirely occupied and strongly fortified by the enemy, that no rational hopes could be cherished, that they would ever rejoice in the presence and power of the Holy Spirit. So that, in reference to the existence of a work of grace in such localities, we have been ready to say, *if the Lord would make windows in heaven, might such a thing be!* But these conclusions of unbelief have been put to shame, by the easy conquests which divine love has recently achieved, in the very strong holds of proud infidelity, over the congregated forces of the world, the flesh, and the devil. Some sterile regions, where scarcely a plant of righteousness was ever seen, have become like the garden of the Lord. And in some communities, heretofore distinguished by the triumphant dominion of worldliness and impiety, the transformation produced by the influence of the gospel, is so great, as to force all men to exclaim, "*What hath God wrought!*"

It is another distinguishing characteristick of the recent revivals, that so many of the subjects of renewing grace have been found in those classes of society, in which instances of conversion have usually been of very rare occurrence. We have been accustomed to consider men of wealth and political eminence, whose characters were already formed under an unholy influence, as far removed from all probability of conversion, and almost beyond the reach of the means of grace. But we have lately been most impressively taught, not thus to limit the Holy One of Israel. In many places, the most numerous instances of conversion have been found among the most active and influential members of society. And in several instances, the leading persons in the community, consisting of professional men, men of wealth, talents, and high political standing, have been subdued to the obedience of faith, and led willingly to renounce forever all glory, excepting that which is found in the cross of Christ.

One more distinctive trait in the work of grace, with which our churches have been so extensively blessed, is found in the resistless energy which has accompanied it. Several of our reports recount such triumphs of grace, over all opposition, as have rarely been witnessed. So overpowering have been the manifestations of the divine presence in some places, that hardly a single adult, in a whole community, remained unaffected. Large congregations have been brought by the mighty power of God, anxiously to inquire with one united voice, *what must we do to be saved?* Often, and in places far distant from each other, has the thrilling spectacle been presented, before angels and men, of the wealthy and the learned, the eminent and high-minded, falling prostrate at the footstool of mercy and prayer. The barriers of pride, the fortresses of false religion, and the strong holds of infidelity and licentiousness, have been utterly demolished, by the manifested presence of the Holy One. Bitter party contentions have been forgotten, and deadly foes have come hand in hand, bathed in tears of contrition, to the Saviour's feet.

We cannot omit to mention the extraordinary extension of this gracious influence. From the shores of the northern lakes to the plains of Florida; from the Atlantic border, to the banks of Missouri, we hear one united testimony, that the Lord hath appeared to build up Zion. In the crowded city, and the forest wild—in the halls of legislation, and the cottages

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of the poor—in the circles of refined elegance, and the cabins of servitude—among men of letters, and savages of the forest, there has been one pervading influence, one indiscriminate transformation of character. *They do all speak in our own language the wonderful works of God.*

It is a very interesting and gratifying circumstance, that the same reports, which announce these revivals, so wholly unexampled in number and extent, generally contain direct testimony as to the means which have been blessed to their production and promotion. From these authentic sources, the Assembly has collected some valuable information upon a subject so vitally important, as to commend it to the special attention of all the churches. In examining the narratives, which the most highly favoured Presbyteries have given, of the gracious operations of the Spirit of God within their bounds, there is the clearest evidence, that the blessings bestowed, have been in proportion to the appropriate means employed. A spirit of fervent prayer, deep humiliation, and active effort in the churches, and a course of devoted, persevering, and judicious labours on the part of the ministry, uniformly preceded the displays of pardoning mercy.

And in these spiritual harvests the amount of good actually accomplished, has appeared to depend upon the diligence and fidelity with which the field has been cultivated; insomuch that in several cases, the reports distinctly state, that the work of grace extended to every place where an active and faithful ministry was enjoyed. The heart-searching appeal, which this statement addresses to all our members and ministers, needs no argument to enforce it.

Upon another subject of deep interest, there is a general unbroken testimony from all parts of the church, which have been blessed with a refreshing from the presence of the Lord. We refer to the rich and precious blessings which have attended the numerous *protracted meetings* which have been held throughout our borders. Whatever honest difference of opinion there may have been, as to the utility of such convocations, whatever fears may have been cherished as to their tendency, the question now seems decided, that the Lord has signally owned and abundantly blessed them, and that the seal of divine approbation is visibly and indelibly fixed upon them. From all portions of the church we hear the language of praise, for the great things God has done by means of *protracted meetings*, and of the glorious displays of converting grace which have rendered them eminently seasons of mercy.

Among the means which the Lord has graciously owned and blessed during this year of jubilee, many of your reports specially commemorate the influence of temperance societies. It is now a well established fact, that the common use of strong drink, however moderate, has been a fatal, soul-destroying barrier against the influence of the gospel. Consequently, wherever total abstinence is practised, a powerful instrument of resisting the Holy Spirit is removed, and a new avenue of access to the hearts of men opened to the power of truth. Thus, in numerous instances, and in various places, during the past year, the temperance reformation has been a harbinger, preparing the way of the Lord; and the banishment of that liquid poison, which kills both soul and body, has made way for the immediate entrance of the Spirit and the word, the glorious train of the Redeemer.

Signally efficacious also in promoting this glorious work of grace, have been those institutions which afford religious instruction to the young—which convey the messages of salvation to children, before they are steeled against them by pride and prejudice—which apply the balm to their diseased hearts before the malady becomes inveterate, and which present the overtures of a Saviour's love to those who are on the threshold of life, and not yet fully enlisted under the banners of Satan. The discovery seems to have been reserved to bless this age of the world, that the fairest and most promising field of religious effort, is afforded by early childhood—that it is not wise to wait until the enemy is entrenched and fortified, before the attempt is made to dislodge him—and that there is a method of preaching the gospel, most effectually, to a whole generation of children. Sunday schools and Bible classes accomplish this most benevolent object. And the history of the Holy Spirit's operations during the past year, in blessing so many hundreds of our churches, and calling so many thousands of sinners to repentance, affords a full and cheering testimony upon this subject. Sunday schools have proved the nurseries of revivals; their teachers have been found efficient, devoted labourers in gathering souls to Christ, and their pupils have come in lovely bands at the gospel call, clustered round the cross, given up their young hearts to God, and sung *hosannah to the Son of David: blessed is he that cometh in the name of the Lord.*

We notice only one thing more in the reports of revivals, and that is the mighty power with which the simple truths of the gospel have been attended. We have been too prone to believe, that the champions of infidelity were only to be encountered by subtle and skilful argumentation —that the pride of unsanctified intellect

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was only to be humbled by triumphant reasoning; and that the fortresses of high-minded impenitence were only to be successfully assailed, by the combined forces of learning and eloquence. But the experience of the past year has made us wiser. We have had a practical comment upon that inspired declaration—*not by might nor power, but my Spirit, saith the Lord.*

While the high places of Satan's kingdom have been invaded by the power of the gospel, while many of the conquests of redeeming mercy have been achieved among those who were considered beyond the reach of any gracious influence, while a mighty host of men, high-minded, talented men, have laid their honours down at the Saviour's feet; these wonderful events are not to be ascribed to any new energy of human means. No prophet has arisen, clothed with miraculous powers, to overwhelm opposers with resistless demonstration; no new messages from heaven have furnished with mightier weapons the soldiers of the cross. On the contrary, the word has been preached with greater plainness and simplicity than ever. And the solemn inculcation of the doctrines of the cross, and earnest, urgent appeals to the understandings and consciences of men, have been the means, rendered mighty through God, to the pulling down of strong holds, and subduing proud hearts to the obedience of faith.

Who can estimate the precious influence which must be exerted by these 700 renovated churches, upon the whole population of our country—upon present and future generations? What energy of moral power is thus imparted to the cause of truth? How many fountains of salvation are thus opened to gladden the dry and thirsty land? The fruits of this astonishing work of grace are valuable to the church and the world, beyond all human computation. In numerous communities, the predominating influence is now consecrated to the cause of God. How many mothers have been prepared by grace, to train up their children for the kingdom of heaven? And what a noble army of young men has renounced the honours of the world, and devoted themselves to the cause of the Redeemer? Never, until the destinies of eternity are unfolded, can be known the full amount of blessings bestowed in these dispensations of mercy. Verily the Lord hath done great things for us, let us be glad and rejoice in his salvation.

Every minister and member in our communion, should be encouraged and animated, by such rich experience of Divine goodness, to more entire devotedness, and untiring diligence in the Master's cause. The most affecting motives are presented, to lay aside all distinctions of party, and let the only strife be who shall be most humble, devoted, and self-denying.

The past year has been distinguished, by the flourishing condition and evident progress of our benevolent institutions. That noble enterprise, which is conveying the waters of life to every family in the land, continues to be prosecuted with undiminished zeal and encouraging success. Several whole states, and large portions of other states, are reported as fully supplied with the word of life; and the friends of this blessed cause are pressing forward, towards the accomplishment of their great purpose, to put a Bible in every human habitation where it will be received.

The American Tract Society is successfully engaged in extending its operations, and the Divine blessing evidently rests upon them. Its numerous branches and agencies are fountains of spiritual health and life, opened in every portion of the land. They send their precious messages of grace, to persons and places inaccessible to the living heralds of salvation; and thus extensively employ an instrumentality, which the Holy Spirit often uses in rousing slumbering consciences, and subduing rebellious hearts. The monthly distribution, wherever it has been enjoyed, has proved a powerful auxiliary in diffusing the influence of vital godliness, and has been attended with decided tokens of Divine approbation.

The system of Sunday school and Bible class instruction has been more extensively adopted, and followed with richer blessings to the church, than in any former year. In most of the congregations in our connexion, these nurseries of early piety are established, and have been generally honoured by the special smiles of the Great Head of the church. In almost every report which brings the glad tidings of the visitations of the Holy Spirit, there is a cordial testimony to the efficient aid of this instrumentality. Indeed it would seem, in very many instances, that the prosperity of Zion, and the ingathering of souls to Christ, have been proportionate to the wise and faithful labours which have been employed in this department of Christian exertion.

The American Sunday School Union, is still extending the sphere of its vast operations, and prosecuting the noble design of planting these seminaries of Christian instruction coextensively with our country's population. Superior to all sectarian distinction, that excellent society pursues the single grand object, of giving the knowledge of the Bible to the children of our land; and the wide extended fields of its labours, on either side of the Alleghany, are becoming fruitful as the garden of the Lord. Such a plan of benevolence, sustained by seventy thou-

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sand teachers who are engaged in leading nearly six hundred thousand young immortals, to the saving knowledge of the Redeemer, cannot be contemplated by Christians without emotions of wonder and gratitude. Surely it is the Lord's doing, and it is marvellous in our eyes.

The cause of temperance continues to extend and multiply its triumphs, notwithstanding the machinations of Satan, and the madness of the multitudes, who are striving to demolish the only barrier which can secure them from destruction. The testimony of our churches, as to the signal success which has crowned the efforts of the friends of this cause, the astonishing effect which has thus been produced upon public sentiment, and upon the habits and customs of the higher classes, and especially as to the unquestionable connexion between total abstinence from ardent spirits and the success of the gospel, is of the most decided and gratifying character. The formation of a temperance association in each congregation, has taken place extensively, with the happiest results. While, therefore, in view of these things, the friends of temperance are called upon to thank God and take courage, let them remember that much, very much, remains to be done. Let them not remit their vigilance and activity, for their foes never slumber. All the powers and resources of the kingdom of darkness are vigorously employed in opposition. Much indeed has been done in staying this plague among the more intelligent and elevated orders of society: but all the energies of Christian benevolence are demanded, to stem the torrent which is spreading misery, and guilt, and ruin, through the dwellings of labour and poverty. A great work is still to be effected in the church. The sons of Levi must be purified. The accursed thing must be removed from the camp of the Lord. While professing Christians continue to exhibit the baleful example of tasting the drunkard's poison, or, by a sacrilegious traffick, to make it their employment to degrade and destroy their fellow-men, those who love the Lord must not keep silence, but must lift their warning voice, and use all lawful efforts to remove this withering reproach from the house of God. Let all our congregations become efficient temperance associations, let all our ministers and elders be united, consistent, and persevering in this cause, and we may derive from experience a full persuasion, that the ravages of the direful foe will be arrested; that the rising race will be rescued from his deadly grasp, and thus a most formidable obstacle to the success of the gospel, will at last be removed.

The records of the past year afford cheering evidence of the steady progress and extended influence of Christian Missions. The host of the Lord, enlisted under these banners, has received a great increase in strength and numbers. Every revival forms a centre of missionary influence, and every renewed heart glows with ardent desire for the spread of the gospel. To this precious cause, much of talents, influence and property has been recently consecrated. Churches which have been blessed by the effusions of the Spirit, are usually liberal in furnishing the means of sending the treasures of salvation to the destitute and the perishing. Your reports furnish examples of this sort worthy of particular notice. Two of the churches, which have lately enjoyed a season of revival, have contributed, one six thousand dollars, and the other four thousand, exclusively to the missionary cause. The subject of foreign missions excites a much deeper interest than formerly. Students in theology are directing their views anxiously towards this field of labour; and a number of young men of high promise, have recently devoted themselves to carry the gospel to distant heathen lands.

The American Board of Commissioners for Foreign Missions, continues to enjoy the favour of the Great Head of the Church, in the increasing success and extent of their vast operations. It must afford a lively joy to every pious heart to reflect, that every quarter of the globe receives spiritual blessings through this noble institution of our own land, which is connected with our own church, and which seems destined to exert a very important influence in producing the final triumph of the cross, and in causing the kingdoms of this world to become the kingdoms of our Lord and Saviour, Jesus Christ.

The Assembly would hail with pleasure, the appearance of a deeper interest in the subject of Foreign Missions, recently manifested in the churches of the West, by the establishment of a Western Foreign Missionary Society. We would that all our churches might have a strong sense of their obligation to send the gospel "*to every creature*," and afford fairer evidence of the sincerity of their daily prayer, "thy kingdom come."

The Assembly's Board of Missions reports a gratifying amount of labour and success. The whole number of missionaries employed during the past year, is 256. The ministerial labour performed, is equal to 154 years. The congregations and stations supplied, are about 400. The missionaries employed by that Board, have reported about 600 Sabbath schools, and 300 catechetical and Bible classes. All the benevolent institutions of the day are attended to by the missionaries. The number of temperance societies, either formed or promoted by them, is estimated at 350,

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containing 15,000 members. In nearly 50 of the congregations, supplied by the Board, "*times of refreshing from the presence of the Lord*" have been experienced; and more than 1000 have been added to them. The additions to all the churches sustained by the Board, is estimated at 2000.

The American Home Missionary Society has conducted its operations with increasing efficiency and success. Its missionaries, during the last year, have been 509, who have been employed in 745 congregations and missionary districts, in the United States and Upper Canada; and 177 of this number have had their fields of labour, west of the Alleghany mountains. These missionaries have reported 361 years of ministerial labour performed. Sabbath schools, Bible classes, temperance societies, and other benevolent efforts sustained and blessed in the congregations aided; 187 special revivals of religion, 9,257 hopeful conversions, of whom 6,033 have been added to the churches on profession of their faith, and 1,356 by letter, making in all, 7,389 reported as added to the churches under their ministry during the last year; and the labours of the missionaries, in every respect, have been more signally blessed, than in any previous year.

The Board of Education of the General Assembly has, during the last year, through the Divine blessing, been prospered to an unusual degree; and its prospects of extensive usefulness, in training the sons of the church for the work of the ministry, are of the most auspicious kind. This is a cause so important in its character, and so very urgent in its claims upon the patronage and prayers of all God's people, that we feel called on to recommend it to their special attention and regard. It has pleased God to suspend the conversion of the world, upon the preaching of the gospel. The raising up, therefore, of a sufficient number of holy, faithful, and devoted men, to supply the wants of our country, and of the world, lies at the very foundation of Christian missions.

The Board have under their care at this time, 267 youth, in various stages of preparation for the work of the ministry, in fifteen states of our nation; and have made arrangements for carrying forward their agency, during the coming year, in every part of the Presbyterian Church.

The American Education Society, in connexion with the Presbyterian Education Society, which is a co-ordinate body, has now under its patronage 673 beneficiaries, having received 226 during the year. It has expended the last year, $41,362 56. From former beneficiaries there has been refunded during the year, the sum of $1,312. The young men under patronage have earned, by their industry, the gross sum of $15,568. Fifty-six, in 7 theological seminaries, have earned on an average $58 each. About 60 of the beneficiaries will this year complete their course of study, and receive license to preach the gospel; 10 of whom are expecting to devote themselves to foreign missions. And it is expected that the coming year will witness a great enlargement of the operations of this institution.

This good work has received a new impulse, during the past year, resulting from the many precious revivals which have been enjoyed. The direct effect of these has been, not only to excite zeal and liberality in the cause of raising up faithful ministers, but also to furnish young men from among the subjects of renewing grace, prepared to devote themselves to the labours of the ministry. In one Presbytery, there are eighty young men of this description, who have already commenced a course of preparation for the sacred office. From the whole church, therefore, there will come a great company of the sons of the prophets, willing to become labourers in the vineyard of the Lord. Many of these must be supported by the charities of the pious, during their preparatory studies. And every man of wealth in our connexion, who has felt the power of a Saviour's love, would do well to support one student through his course of education. And it is anxiously hoped, that young men thus assisted, will complete a thorough course of study, and not hasten into the ministry with a meagre, scanty preparation; and that, when their studies are completed, they will not linger round the great cities, but will feel sacredly bound, to go far away among the destitute, to make full proof of their ministry, and thus save the church from reproach, and their patrons from distressing fears, that they have laboured in vain and spent their money for that which is not bread.

In connexion with this subject, it is a privilege to be able to state, that several colleges have shared in the revivals which have blessed so many of our churches; and that a goodly number of the students are thus prepared by grace to devote themselves to the Lord. The Theological Seminaries, under the care of the Assembly, are in a prosperous flourishing state. A missionary spirit prevails extensively, in those schools of the prophets, and the number is increasing, of those who are preparing to be messengers of salvation to pagan nations. Thus from these fountains, there issue annual streams, which not only gladden the city of God, but also refresh the barren wastes, and cause the desert to rejoice and blossom as the rose. It affords much satisfaction to the Assem-

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bly to be informed that the seminary established by the synod of South Carolina and Georgia, located in Columbia, is now in successful operation, having two professors and sixteen students; and promises much good to that section of the church, where, from peculiar circumstances, such an institution is so vitally important.

The American Seamen's Friend Society, is actively engaged in promoting the spiritual welfare of those who go down to the sea in ships, and do business in the great *waters*. The blessed effects of such benevolent labours are manifest in all our sea ports, and in almost every vessel that sails from our shores. In every city, sailors now feel that they have a church, and a minister of their own, and that there are some who care for their souls. The measures which have recently been adopted, to send missionaries to seamen in foreign ports, promise to exert an auspicious influence upon the religious state of the world.

The American Colonization Society pursues its noble enterprise with increasing success. To collect the children of a degraded wretched race, as the free people of colour certainly are, and to transport and plant them as a Christian people on the shores of Africa, is surely a design of such unmingled mercy, that every good man must hope and pray for its accomplishment.

From the General Association of Connecticut, we learn with no ordinary emotions of pleasure, that so powerful and extensive have been the revivals in that State, during the past year, that almost all the churches have enjoyed these rich blessings. Those gathered into the visible fold of Christ in this great harvest, are vastly more numerous and more valuable as to character and influence, than in any former year. The happy effects of this mighty work of grace are not confined to its immediate subjects, but are gloriously manifest in the elevation of Christian character, in the moral state of the community at large, and in the flourishing condition of all benevolent institutions. Yale College has been greatly favoured of the Lord, and one hundred and ninety of its students are now the professed followers of the Lamb.

From the General Association of Massachusetts, we rejoice to hear similar glad tidings. More than two hundred churches in connexion with that body, have enjoyed special effusions of the Holy Spirit, and more than six thousand souls have professedly passed from death to life. Protracted meetings have been generally adopted and greatly blessed, and the temperance reformation has afforded efficient aid, in promoting the work of God.

From the General Convention of Vermont, the General Association of New Hampshire, the General Conference of Maine, and the Evangelical Consociation of Rhode Island, we receive reports, that the state of religion generally is decidedly and increasingly favourable. Many of the churches in connexion with those bodies respectively, have enjoyed refreshings from the presence of the Lord. Benevolent institutions are generally prosperous; temperance is spreading its triumphs; the standard of morals is rendered more pure and elevated; and literary institutions are becoming more and more the nurseries of piety, and efficient auxiliaries in building up Zion.

Thus these ecclesiastical bodies unite with the Assembly, in a grateful acknowledgment of the unequalled blessings which the Head of the Church has graciously bestowed upon this highly favoured nation. He hath not dealt so with any people. Bless the Lord, O our souls, and all that is within us, bless his holy name.

But while we remember the days of the right hand of the Most High, it becomes us to be duly affected by the bereavements with which our churches have been visited, in the removal by death of many of our beloved brethren. While we affectionately cherish their memory, let us be admonished by their departure that the time is short. Let us therefore work while it is day, the night cometh when no man can work.

Finally, in view of all these interesting events, and all the encouragements, dangers, and responsibilities, resulting from the present state and prospects of the Presbyterian Church, the General Assembly would affectionately say to all the ministers, elders, and members in our connexion:

Therefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

By order of the General Assembly,

EZRA STILES ELY, Stated Clerk.

May 31*st*, 1832.

View of Publick Affairs.

EUROPE.

The latest advices from Europe, are to the 15th of May—from France, to the 12th.

BRITAIN.—A section of the Reform Bill, deemed by the ministry to be essential to its character, was rejected in the House of Lords, on the 12th of May, by a majority

of 40. Immediately on this, the ministry waited on the king, and proposed to him the alternative of either creating a sufficient number of peers to give them a majority in the House of Lords, or of accepting their resignation of office. His Majesty took the latter part of the alternative; giving them at the same time the fullest expression of his approbation of their services, during the period that they had been in his Councils. Thus the whole ministry, under whose auspices the Reform Bill had been got up, and carried forward till this eventful period, were displaced at once. The occurrence appears to have been unexpected, both by the ministry and the country at large; and the king, from having been the idol of the populace, received, shortly afterward, every expression of their disapprobation and indignation, short of absolute violence to his person. On coming from Windsor to London in a carriage with the queen, their Majesties were saluted with groans and hisses, and their carriage was pelted with pieces of mud. Rumour said that the queen was the instigator of the refusal to create new peers, and she, from being a great popular favourite, became odious in the extreme. The news of the rejection of the Reform Bill by the Lords, flew like lightning in all directions. The Reform Journals were filled with the most inflammatory articles, calling on the people to rouse themselves for the crisis, and to *demand* "the bill, the whole bill, and nothing but the bill," and if the demand should not be complied with, to *coerce* the Lords and the new government into the measure. The Reform Societies met in every place to which the news extended, and passed resolutions of portentous import. A publick meeting, it is said, of 200,000 persons, was held at Birmingham, at which it was resolved to refuse the payment of taxes, till the Reform Bill should be passed, and printed placards announcing this resolution, were placed in the windows. In Liverpool, placards were posted around the streets, with the heading "DOWN WITH THE HOUSE OF LORDS." Petitions were pouring in upon the House of Commons, praying that body to refuse supplies to the government, till the Reform Bill should have passed into a law. Nor were the Commons themselves idle spectators of the passing events. Lord Ebrington moved in the House of Commons, "that an humble address be presented to his Majesty, humbly to represent to his Majesty the deep regret felt by the House, at the change which has been announced in his Majesty's Councils, by the retirement of those ministers in whom this House continues to repose unabated confidence." We cannot give the whole address, but it concludes with "imploring his Majesty to call to his Councils, such persons only as will carry into effect, unimpaired in its essential provisions, that Bill for the Reform of the representation of the people, which has recently passed this House." This address, after being strenuously opposed by Sir Robert Peel and others, was carried by a majority of 80. During the debate, Mr. Hume proposed the stoppage of "the supplies till means were taken to secure the people in the enjoyment of their rights." But it does not appear that this proposal was adopted. Subsequently, however, a petition of the same purport as the motion of Mr. Hume, was brought into the House of Commons from Manchester, signed by upwards of 55,000 persons in the course of three hours, and brought to London in seventeen hours, by a deputation. Mr. O'Connell stated he should support the petition from Manchester, and declared that he had received a similar petition from Birmingham, signed by upwards of 100,000 persons, which he should present shortly. The latest accounts, however, represent the excitement both in the country at large, and in the House of Commons, as considerably abated. There had been through the whole no riots. The best and most influential friends to Reform in the Commons, earnestly urged the importance of avoiding all popular tumult, and all violation of law, as the sure course to success in the end. Lord Althorpe said, "the people are now standing upon a proud height of moral and physical power, from which nothing can cast them down, but a senseless departure from the policy of peace and firmness, by which their friends in every quarter are advising them to stand fast." Stocks had fluctuated but little, and at the last accounts were rising rather than falling. A dissolution of Parliament had been talked of, but at the latest dates it was not expected. The Duke of Wellington, who had been appointed Premier, had not a single associate that was known. Public rumour had formed for him no less than eight different administrations, but they had existed only in rumour. Sir Robert Peel, it was understood, had refused to act under the Duke; and the tone of the last debate in the Commons, clearly was, that after the Duke's open and decided avowal of his hostility to reform, any attempt of his to conduct it so as to satisfy the people, would be such an open dereliction of all moral principle, as would deprive him of all confidence and support. It was believed that he could not form an efficient administration, and some expectations were entertained and announced, that Earl Grey and his colleagues would soon be recalled to their places.

In the House of Lords, a pretty warm altercation took place between the Earl of Carnarvon and Earl Grey, when the latter announced in that house the alternative which the administration had submitted to the king, of creating new peers, or of dismissing his present advisers from office. The Earl of Carnarvon called this "one of

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the most foul, most atrocious acts with which subjects had ever dared to insult the ears of their sovereign." Earl Grey replied in a style of lofty and cool contempt of this speech and its author, vindicated the course taken by himself and his colleagues, and avowed his readiness to meet the responsibility of that course, either in that house or before the country at large. He was seconded and ably supported by the Lord Chancellor—lately Mr. Brougham. The Lords certainly appear to us to stand in an awkward predicament. They must go forward with the Reform Bill, or break up the government. They must take it substantially as it is, or the Commons will not go with them, and will withhold the supplies—and they cannot take the Bill as it is, without retracing their steps, and admitting they have done wrong. What will be the issue, time will disclose.—We have taken some pains to digest and connect the accounts, as they are of considerable present interest, and may be connected with the most important future results.

The cholera had nearly disappeared from London, and was much abated in every part of England. In Ireland it had been very fatal in some places, but even there was rapidly on the decline. In that unhappy kingdom, however, great uneasiness existed, and many disorders prevailed, occasioned principally by the tythe system, which it was hoped and believed would receive, before long, some important modification and mitigation. Since writing the above, an arrival from Britain bringing intelligence one day later than that before received, gives us the information that Earl Grey is actually recalled to office with, as we understand it, the whole of his associates. The Duke of Wellington could not form an administration. Whether new peers will be created, or the old ones yield enough to prevent it, remains to be seen. London was nearly free from the cholera. It was no longer considered as an endemick, and the reports of the Board of Health were discontinued.

France.—The French Chambers are in recess. Their adjournment seems to have been hastened by the appearance and sudden prevalence of the cholera in Paris, where, although, as in other places, its victims were chiefly among the poor and the intemperate, yet it was not confined to them. Several persons of distinction took it and died. Among others, it seized on the prime minister, M. Perier, who, after being brought to the brink of the grave, was relieved from the symptoms most immediately threatening, but fell into a state of insanity, which continued for some time. The last accounts, however, represent him as convalescent, and say that although his recovery will probably be slow, yet there is a prospect that he may again return to health. He has been the life and soul of the existing ministry of Louis Philip; and while his life and intellect were considered as nearly in a hopeless state, the king was in great perplexity, in apprehension of the probable consequences of his death or permanent derangement. The Chambers stand adjourned to the first of August. The adjournment had been protracted, in the hope that M. Perier might be able to resume his functions at the time of their meeting. It appears that there was a shocking mixture of gloom and levity, melancholy and mirth, when the cholera commenced its ravages in Paris; and that this was succeeded by a state of infatuation as to the cause of the mortality, followed by acts of the most horrible barbarity. An American gives the following account of what he witnessed, to his correspondent in this country:—"I was at Paris the day when the cholera morbus showed itself. What was my astonishment to see grotesque masquerades upon the boulevards, and ridiculous farces in the streets, instead of the thoughtful countenances of men seriously occupied with this new lesson of the Almighty! The cholera has been a subject of mockery! a subject for ballad and songs! What thoughtlessness! what destitution of moral feeling! This disease for several days has made alarming progress, and now another scene, not less afflicting, is exhibiting in the capital. The populace, bewildered, deceived by false suspicions of poisoning, have committed acts of the most atrocious cruelty against the innocent; they have assassinated men who never indulged towards them an unfriendly feeling. Thus after the farce comes blood; after laughter, murder; and within two days a light and scoffing people become ferocious, and throw off the mask of the carnival to take up the knife and the poniard. May God have pity upon France, and deign to lift upon it the light of his gospel! until that happy time, the character and manners of the French people will furnish constant occasion for lamentation." It appears, however, that the cholera has greatly abated in Paris, as well as in other parts of France, although it still exists, and proves fatal in numerous instances.

The Dutchess de Berri, the mother of the heir apparent to the crown under the lately excluded dynasty, has had the rashness and folly to attempt to enter France in person, with a view to encourage the partizans of her family to array themselves against the existing government. She left Leghorn in a steam boat, and proposed to debark somewhere in the south of France. Her movements were known to the government, and a vessel of war, the Sphinx, watched the motions of the steam boat, captured it, and brought it into Toulon. The government, it appears, has sent her Dutchesship back to her family, as the best way of showing how little France fears or cares for the impotent attempts of the Carlist party.

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The celebrated naturalist, Baron Cuvier, was struck with palsy on the 12th of May, but was still living. Young Napoleon, alias the Duke of Reichstadt, died about the beginning of May. He is said to have fallen a victim to the same affection of the stomach that was fatal to his father, aggravated by too much confinement, and by disappointment and chagrin. With him, we suppose, the hopes of the Napoleon dynasty terminate.—*Sic transit gloria mundi.*

SPAIN and PORTUGAL.—The state of these kingdoms remains much the same as heretofore exhibited. Don Pedro has recently been employing his naval force to reduce Madeira and the small adjacent islands, to a submission to his daughter's claims as their lawful sovereign. The last accounts represent his efforts as likely to prove successful. He has not yet made his descent on Portugal, but it is expected shortly to take place.

ITALY.—By an arrangement agreed on by France and Austria, the troops of those powers respectively were, at the date of the last accounts, in the act of evacuating Ancona. Thus this cause of an apprehended rupture between these great powers is happily removed.

GREECE.—The following article contains all the news from Greece which the last month has furnished:—"*Syra, 18th March.*—Yesterday, unexpectedly, the news was received here of the choice of a new prince for Greece, in the person of Prince Otho, of Bavaria. It caused, probably, greater enthusiasm than the account of the battle of Navarino, or the protocol of the 6th of July. In less than a quarter of an hour all the town was informed of it—people ran to the churches to return thanks to God. I do not believe there was a single person who was not rejoiced at it. The portrait of the new king, which was in the possession of M. Threrseh, was in the hands of all the citizens, every one wishes to see it, and some endeavoured to copy it."

BELGIUM and HOLLAND.—The latter of these powers continues to assume toward the former a warlike attitude. But no active hostilities have as yet commenced; and the great powers have recently given them both to understand that they are not to fight; and thus the matter stands.

AUSTRIA, PRUSSIA, and RUSSIA, afford but little news for the present month. Russia is persecuting the conquered Poles most grievously; and Austria and Prussia are probably willing that it should be so; hoping that the example may prevent insurrections among their own people.

TURKEY remains *in statu quo*.

From ASIA and AFRICA we have nothing to chronicle for the present month.

AMERICA.

THE UNITED PROVINCES are, for the present, in apparently a more favourable state than they have been for some years previously—We wish it may continue.

THE BRAZILS are in a wretchedly unsettled state—Recently, at Pernambuco, there was an attempt at revolution, which was not subdued without a good deal of bloodshed. But the whole country is convulsed, and uncertainty and fear seems to pervade the whole population, especially on the sea coast. There appears to exist an inveterate enmity between the natives of the country and the old Portuguese. The latter, we suspect, must ultimately leave the Brazils, or be massacred. The existing government maintains its authority with difficulty, and we think cannot maintain it long.

MEXICO is yet in a state of civil war. The party of General Santa Anna seem to think that their prospect of final success is promising. There was recently a conflict at Vera Cruz, between his forces and those of the government, in which a number of lives were lost, but no decisive result followed.

COLOMBIA, we would hope, is likely soon to have something like a regular and settled government—We cannot give particulars.

PERU is in agitation, and quite unsettled—CHILI is said to be in peace, and from CENTRAL AMERICA, we have heard nothing recently that demands notice.

UNITED STATES.—Long has our favoured land escaped, or but lightly shared in, the grievous calamities with which the righteous Sovereign of the universe has, for many past years, seen meet to scourge most of the nations of the earth. We have, as a people, been too unmindful of his goodness, and have, in several respects, flagrantly transgressed his laws and violated his institutions. The time for our chastisement seems to have arrived. Of the three sore judgments, war, pestilence, and famine, with which he is wont to chastise guilty communities, the first two have come upon us. The Fox and Sac Indians, who inhabit the wilderness on the north-western boundary of the State of Illinois, have made war on the defenceless inhabitants of that frontier, and according to their usage, have murdered men, women, and children. One detachment of militia that went against them, has been defeated with considerable loss—not, however, as great as was at first feared and reported. The regular troops of the United States, with a large body of militia, are concentrating their force, to resist and punish this Indian invasion; and Congress, on the application of the Secretary of War, have appropriated an additional sum of 150,000 dollars, to defray the expense of this border war-

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fare. In the mean time, the exposed region is suffering from the combined effects of a scarcity of provisions, and the inroads and barbarities of the Indians, who have been wily enough to divide themselves into small separate bands, so that they cannot be defeated in mass, and can harrass and destroy in many places at the same time. Most deeply do we sympathize with our afflicted brethren, who have suffered from these hostile savages, and who are still exposed to their horrible cruelties. But we solemnly ask—Do we not, in this Indian war, read our sin written in its punishment? Have we not recently and most grievously oppressed, and injured, and defrauded the aboriginal inhabitants of our land? Have we not violated the solemn treaties which we had formed with some of their tribes? And what was the answer returned to General Clayton, when he asked the Senator from Indiana, whether he could account for the discontent of these very Indians? It was, that "when he was Indian agent in the west, these Indians had complained to him repeatedly of the conduct of the whites, intruding upon their lands, and ploughing up their cornfields, and that as agent he had no power to redress their grievances." And why, we ask, had he not power? Unquestionably he ought to have had it, and to exercise it too. These Indians, we are persuaded, have been driven to desperation. They cannot but know that their extirpation is likely to be, and we doubt not will be, the consequence of their making war. But their thirst for vengeance has hurried them madly to their destruction—They will perish, but many of our unhappy frontier brethren will first perish; and a heavy load of guilt will rest on our sinful land, to be punished by Him who is the avenger of the oppressed.

The pestilence by which three-quarters of our globe has been scourged for several years past, has at length invaded our continent. The dismaying East India Spasmodic Cholera, has been introduced into Quebeck and Montreal, by the numerous emigrants from Europe, who have lately arrived at those cities. To the emigrants it has, as yet, been principally, but we think not wholly confined; and never has it appeared with greater malignity than among these unhappy strangers. A few hours, sometimes not more than five or six, have sufficed for its commencement and its termination in death. It is questionable whether any case of it has yet appeared within the territorial boundaries of the United States. But it regards no boundaries, and we have reason to apprehend that, with more or less violence, it will pervade at least the cities and towns of our whole sea-board. We would be far from increasing the alarm, which is already sufficiently great. But to avoid panick, we should be apprised of approaching danger, and brace our minds to meet it with calm fortitude. In addition to all the other means which very properly are begun to be taken, with a view to diminish or avoid the coming evil, let not moral means be neglected. Let us look beyond second causes to the God who orders and governs them; and with deep humility and sincere confession of our numerous sins, let us implore his sparing mercy. While care is taken to cleanse our cities from natural filth, let not our moral pollutions be overlooked—If these were removed, the other would be less dangerous. We do hope that in every city and large town on our sea-coast, days of solemn religious observance will be recommended by the proper civil authorities of each; that in our social character as communities, we may bow ourselves before the uplifted hand of the Most High, and with united hearts and voices beseech him in the midst of deserved wrath to remember mercy—to save us from what we fear, or to mitigate our sufferings—to dispose and enable us to bear our chastisement, whatever it may be, with humble and calm submission, and that it may eventually result in our lasting benefit.

Serious apprehensions, we also find, are entertained by many, that the federal union may be materially infracted, if not destroyed, by the controversy which exists on the subject of the Tariff. Into the merits of this controversy we have never entered, and never intend to enter. But as a Christian Advocate we urge the importance of eying the hand of God in all providential occurrences; and surely if there ever was a time in which the chief magistrate of our country might with propriety recommend a day of national humiliation, fasting, and prayer, such a time is the present. It has, heretofore been done by Presidents Washington, the elder Adams, and Madison—May we not hope that President Jackson will follow such high and laudable examples?

TO OUR READERS.

On the eighth of May ult. we received from the Rev. Mr. Riddle, of Winchester, Virginia, a communication of considerable length, in reply to a statement contained in the Christian Advocate of the preceding month, relative to a conversation at a dinner party, during the sessions of the General Assembly of 1831; in which it was alleged that Mr. Riddle manifested a decided hostility to the reappointment, by the Assembly of that year, of the Board of Missions of the preceding year. As it

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was utterly impracticable to insert Mr. R.'s communication in our number for May, inasmuch as his paper was received but four days before the issuing of that number, and after our pages, with the exception of a small part of the last form, had passed the press, or were in type, he chose to publish his reply to our statement in the Philadelphian. To this we make no objection; and we now are only desirous that our readers should understand that his reply was kept out of our work by necessity. We told his friend, who spoke to us on the subject, that its future insertion was "under consideration;" and we subsequently explained to that friend what we intended by that expression. It is sufficient to say that it would have appeared in our present number, if it had not been previously published in the Philadelphian, and he had continued to request its insertion in the Advocate. The statement to which Mr. R. objects, was made on the explicit testimony of the author of the following note, with whom he must settle the question as to the facts of the case. We only remark, that when even a single credible witness positively affirms that certain things were said and were replied to by himself, his allegation is not disproved, by other credible witnesses stating that they *did not hear* what the first witness affirms that he heard and answered, unless it can be shown that the alleged sayings, testified to by the first witness, could not have been uttered without being heard by those who declare that they did not hear them.

"To DR. GREEN.

"Rev. and Dear Sir,—Mr. Riddle, of Winchester, Va., has attempted to make you answerable for every thing which *Honesty* has said concerning him. If he had said that I was responsible for every thing which you have said relative to him, he would have spoken correctly; but perhaps if he were allowed to *explain*, he would say that this was what he meant.

"When Mr. Riddle was brought into notice by being put on a committee of *moderate men*, as he calls his party, and as they used to be called in Scotland, he probably thought it necessary to be 'fierce for moderation,' to show that he deserved the attention which was paid him. To this I attributed his wanton attack upon me and my proscribed brethren, in time of peace, and in a company of friends. I have said that he *censured* us as *exclusives*, who ought to be displaced. This he has not denied. I have said that he did this *openly*, and *with great freedom*, and *at considerable length*. This he denies, by saying that he was 'particularly reserved on that subject,' and 'quite brief.' But let it be recollected that *freedom* and *length*, *reserved* and *brief*, are relative terms; and that the difference of our representations may be owing to the difference of our circumstances. He was the assailant and the speaker; I was the accused listener.

"In relation to facts, Mr. Riddle has called upon the persons present to testify. In this request, we unite. 'Mr. Borland's testimony,' as it is called in the Philadelphian, says expressly, 'If there was any conversation, either before dinner or at the table, about the *Assembly's Board of Missions*, I do not recollect a word of it.' That is, the witness does not recollect a word about the matter in dispute; although Mr. Riddle himself has testified that such a conversation occurred. Yet this is called 'Mr. Borland's testimony!' The extraneous matter upon which both of them have put their own colouring, I have no objection to discuss, if Providence permit, on some future occasion, when I may be required to say more on this dispute. Respectfully, yours,

"W. L. M'CALLA."

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXVIII.

The manner in which the word of God is to be read and heard, that it may become effectual to salvation, is to be the subject of the present lecture, and is thus stated in our Catechism—"That the word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer; receive it with faith and love; lay it up in our hearts, and practice it in our lives."

To secure the salvation of the soul, must be acknowledged to be the great concern and chief business of life, by all who profess to believe in a future state of rewards and punishments. If this be so, and if it is from the word of God alone that we can learn the way of salvation, then it is obviously not too much to say, that *an attention to the word of God* should be regarded as the principal object of our existence in this world, and that we ought to treat it accordingly. How few, alas! do this; and yet, in doing it, consists our giving that *attention* to the divine word, the revealed truth of God, which our duty demands, and the answer before us enjoins.

Our Catechism teaches us, that the duty we here contemplate, is to be performed—

1. *With diligence;* that is, says Fisher, "with a careful observing and embracing of every seasonable opportunity that may offer in providence, for reading and hearing the word of life." How easily, my young friends, do we find time and opportunities to think of what we love; to attend to that in which our hearts and affections are much interested; to pursue after and improve in that in which we find our happiness, and in which we believe our highest and best interests are deeply involved? Now, let the reading and hearing of the word of God be the thing which we thus regard, and we shall find much time to read and meditate on the Holy Scriptures, and we shall seize many an opportunity to hear the gospel preached, which we should otherwise neglect; and this too, without permitting one duty to crowd out another, or being chargeable with the neglect of any obligation, which our place or station in life imposes on us. Believe it, my dear youth, the want of diligence in reading and hearing the word of God, arises principally from the want of love to the exercise. If you could, with truth, say with the Psalmist, "Thy testimonies are my delight

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and my counsellors—The law of thy mouth is better unto me than thousands of gold and silver—O how love I thy law! it is my meditation all the day—How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! —Therefore, I love thy commandments above gold, yea, above fine gold—I prevented the dawning of the morning, and cried: I hoped in thy word—Mine eyes prevented the night watches, that I might meditate in thy word—I rejoice at thy word as one that findeth great spoil."—Were this, I say, the very language of your hearts, how many books of little value, to say nothing of those of pernicious tendency, would you lay aside, for the reading and studying of the bible? What a blessed familiarity would you acquire with its holy truths? How clearly would you understand, and how faithfully apply them? How readily would you forego every place and opportunity of even lawful, not to speak of unlawful amusement, if it interfered with the hearing of a sermon, a lecture on the sacred Scriptures, or any occasion of acquiring religious instruction or improvement? And be assured, if the word of God shall ever become effectual to your salvation, it will, in some good degree, produce these very effects on your hearts and practice. You will, in this manner, prove that your attention to the reading and hearing of God's word has been *diligent*.

2. *Preparation;* that is, some *special preparation*, for reading and hearing the word of God is necessary, if we hope to experience its salutary and saving effects. The human mind is so constituted, that it cannot readily pass from one subject to another of a different character, without some preparation; and least of all is it reasonable to expect this, when the transition is to be made from sensible objects, to spiritual contemplations. We must take some time, and put forth vigorous efforts, to make our thoughts quit their hold on the world, and become concentrated on divine and invisible things; to change their employment from thinking on secular occupations and pursuits, to meditations on sacred, revealed truth; to turn their current from earth and time, to heaven and eternity. In making this preparation, "we should consider that the word has the authority of God stamped upon it; that it is Himself that speaketh to us therein; that it is his ordinance for our salvation; and will be the savour either of life or death unto us."* We should "duly consider how we need instruction, or, at least to have truths brought to our remembrance, and impressed on our heart; as also that this is an ordinance that God has instituted for that purpose: And as it is instamped with his authority, so we may depend on it, that his eye will be upon us, to observe our frame of spirit under the word: And we ought to have an awful sense of his perfections, to excite in us a holy reverence, and the exercise of other graces necessary to our engaging in this duty, in a right manner."† The chief reason why the reading and hearing of the word of God produces so little effect is, that people go to it in a careless, thoughtless manner. If they would endeavour to *prepare* for it, in the manner that has now been briefly stated, we should witness other results; its power and influence would be seen and felt, far oftener and more generally than they are, both in the conviction and conversion of sinners, and the edification and comfort of the people of God. Especially would this be the case, if to what has been recommended, there should be added—

* Fisher. † Ridgley.

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3. *Prayer.* This is, indeed, essential. "We are not sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." "Without me," said the Saviour, "ye can do nothing." Let us never forget that it is God alone who can rightly dispose and effectually enable us to perform any religious duty—perform it so as to be either acceptable to him, or profitable to our own souls. If, therefore, prayer to God for his gracious aid be neglected, all other means or efforts for obtaining edification, will be likely to prove entirely fruitless. We ought to confess with humility before God our inability to hear his word in a right manner, without his special, gracious assistance; and to plead his condescending promise to give the Holy Spirit to those who ask him. Devotional exercises of this kind, have a natural tendency to put us in a suitable frame of mind to read or hear divine truth with advantage, as well as to obtain those divine succours on which profitable reading and hearing must always depend. Especially when we are about to go to the publick worship of God in his sanctuary, we ought to pray that God would assist his ministers in preaching his word, so that what they deliver shall be agreeable to his mind and will; and also, that it may be carried with resistless power to the consciences and hearts, both of ourselves and of all our fellow worshippers. O that there were more fervent and effectual prayer, that divine truth might be purely and faithfully set forth, and be made the power and wisdom of God unto salvation, to those who hear it! O that the ministers of the gospel, and the teachers of sabbath schools and Bible classes, had a larger share in the fervent pleadings of God's people, for the right discharge of their sacred duties, and for his special and signal blessing on their faithful labours! Then should we see, more conspicuously than we have yet seen, the fulfilment of the promise—"My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

4. In order to the word of God becoming effectual to salvation, we must *receive it with faith and love.* The sacred writer speaks it to the high praise of the Bereans, that "they received the word with all readiness of mind;" and the apostle, in writing to the Thessalonians, uses this remarkable and emphatick language—"For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe." In these passages of sacred writ, we have both the sanction and the illustration of the doctrine of our Catechism, in the points now before us. To receive the word with all readiness, is to open our minds freely and thankfully to the teachings of the Holy Spirit in the lively oracles, indited by his own inspiration—to give to them that welcome reception into our minds, which we yield to a message of our best friend, in relation to our most important interests. We receive the word in faith, when it comes to us as being, not the word of man, but as it is in truth, the word of God, on which we place the most implicit reliance, as being a communication from that great and glorious Being whose attribute it is, that he cannot lie, and on which, therefore, we may rest whatever relates, not only to our happiness in this world, but to our eternal well-being—rest all our interests, hopes, and expectations, as on a foundation more stable than the pillars of creation; "for heaven and earth shall indeed pass away, but my words,"

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says the Saviour, "shall not pass away." Whether the word of God therefore speak to us in promises, or in threatenings, of facts, or in doctrine, we shall, if we receive it in faith, take all that it declares as the most unquestionable verity, and as such bring it home to our hearts and consciences, according to its import, as applicable to our own state and character, and as it relates to others, to the church of God and the world of mankind. This faith, moreover, will work effectually in them that thus believe; that is, it will be "a faith that worketh by love." We shall cordially love the word of God; love it just as we have it in the sacred volume; love the whole and every part of it; love that which warns and reproves, as well as that which encourages and comforts us; love to apply it, and love to obey it. For we are to add,

5. That we must *lay it up in our hearts and practice it in our lives.* Laying up the divine words in our hearts, is a striking and beautiful expression, full of important meaning. It teaches us to regard the truth of God contained in his word, as a precious and invaluable treasure; and our hearts as the place of deposite, where we are to lay it up for safe-keeping, and for constant use, as we have occasion to draw upon it. Happy, indeed, is he who does this: happy the man whose memory is richly stored with the word of God; whose understanding, aided and enlightened by the Spirit of grace, apprehends its true scope and design; whose will readily and delightfully chooses all that it enjoins, and refuses all that it forbids; and whose affections are most powerfully attracted by it, most firmly attached to it, and most delightfully exercised under the influence of its sacred truths. Now, in whomsoever this is realized, the whole life and conversation of the party concerned will receive its colour, tone, direction, and character, from the temper of the heart: "For out of the abundance of the heart, said our Lord, the mouth speaketh." "The tree is known by his fruit, a good man out of the good treasure of his heart bringeth forth good things." He whose heart is right in the sight of God, will discover it by obedience to all God's commandments. He will be a truly devout man. Communion with God will be his delight. He will be cordial and exemplary in the worship of his Maker, both in private and in publick. He will feel such an indebtedness to his Redeemer, that he will withhold no effort or service, by which the cause of his dear and adored Lord may be promoted. He will be ready to speak a word for his Saviour whenever a favourable opportunity offers. He will contribute liberally of his substance, according to his ability, for supporting and extending the influence of the gospel. He will feel the importance of endeavouring to adorn and recommend the religion of Christ, in his whole life and conversation. His light will so shine before men, that they will take knowledge of him that he has been with Jesus; and seeing his good works, they will be led by his example to admire the grace of God in him. His religion will appear in every thing with which he has a concern. It will make him conscientious in all that he does. By the influence which the gospel has upon him, he will be rendered a better man in all the relations of life, in every connexion which he holds with society; he will be a better husband, a better father, a better son, a better neighbour, a better friend, a better citizen. He will be just and upright in all his dealings; he will endeavour to owe no man any thing but a debt of love; he will fulfil all his engagements and contracts with punctuality; and his regard to truth will be so sacred, that his

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word will be as much accredited as his oath.

My beloved youth—It is a regard to this last part of the answer before us—it is by *practising* the truth of God in our lives—that our character is to be ascertained. It is only the man who *lives* religion, that is truly and savingly religious. The inward principles of faith, love, and a renewed heart, are, indeed, the source and spring of a holy life, without which it can never appear in its genuine excellence and lustre. But men may talk and profess much—and sometimes they do—about their inward feelings and exercises, when their lives are far from exemplary; and all this religion of the tongue is extremely suspicious, while they do not *practice* what the gospel requires. "Show me thy faith by thy works"—is the demand which we have a right to make of every man. Let nothing, I entreat you, short of this, satisfy you in regard to your own spiritual state. If you have clear views of God's holy law, and right apprehensions of yourselves, you will indeed see cause continually to lament your imperfections and short comings in all you do. Yet you may have, and ought to have, "the testimony of your conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, you have your conversation in the world." You may know, and ought to know, whether you do sincerely endeavour to discharge every duty that you owe both to God and man; whether you lament your defects, ask divine assistance, and put forth your strenuous endeavours to correct every error, to amend whatever you do amiss, and to live in all things as becomes the disciples of Christ—ever imperfect, and yet ever pressing forward after perfection, as an object of earnest desire, and of gradual approximation. Thus doing, you will have evidence that the word of God "dwells in you richly, in all wisdom and spiritual understanding," and that it will eventually and surely be made effectual to your eternal salvation.

EXTRACTS FROM THE LATELY PUBLISHED WORKS OF THE REV. ROBERT HALL.

The subject of the first article of the Eclectic Review for March last, is, "The Works of the Rev. Robert Hall, A. M." It contains, among other things, a number of extracts from his sermons not heretofore published—and none of them fully written out. But Mr. Hall could scarcely write or speak what was not worth preservation; and some of these unfinished discourses are considered by his friends, and by the Reviewers, as containing passages not inferior, in *solid excellence*, to any of the publications which received the finish of his own hand, and were published before his death—that is, they contain as much bullion, though not as beautiful a form, or as high a polish. In making a selection for our readers, we have felt at a loss what to take, and what to leave, for we must leave more than we take. We have determined, on the whole, to give the following portion of the Review, just as it lies in the work:

"One of the most finished sermons in the fifth volume, is the xxxivth, on the Third Commandment. Having, in the first place, briefly shown that, in this commandment, are alike forbidden, perjury, and the profane use of the name of God on trivial occasions, whether in mirth or in anger; the preacher proceeds to evince the criminality and impiety of the latter practice, by showing that it is, 1. in direct opposition to those passages of Scripture which identify the character of God with his

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name: and 2. an infallible indication of irreverence towards God.

"'As there is no [adequate] method of communicating [thought] but by words, which, though arbitrary in themselves, are agreed upon as the signs of ideas, no sooner are they employed, but they call up the ideas they are intended to denote. When language is established, there exists a close and inseparable connexion between words and things, insomuch that we cannot pronounce or hear one without thinking of the other. Whenever the term God, for instance, is used, it excites among Christians the idea of the incomprehensible Author of Nature: this idea it may excite with more or less force and impression, but it invariably excites that idea, and no other. Now, to connect the idea of God with what is most frivolous and ridiculous, is to treat it with contempt; and as we can only contemplate [objects] under their ideas, to feel no reverence for the idea of God, is precisely the same thing as to feel a contempt for God. He who thinks of [the name of] God, without being awed by it, cannot pretend to be a fearer of God; but it is impossible to use the name of God lightly and unnecessarily, without being in that predicament. It is evident, beyond all contradiction, that such a man is in the habit of thinking of God without the least reverential emotion. He could not associate the idea of God with levity, buffoonery, and whatsoever is mean and ridiculous, if he had not acquired a most criminal insensibility to his character and to all the awful peculiarities it involves. Suppose a person to be penetrated with a deep contrition for his sins, and a strong apprehension of the wrath of God, which is suspended over him; and are you not [immediately] aware of the impossibility of his using the name of the Being who is the object of all these emotions as a mere expletive? Were a person to pretend to the character of a humble penitent, and at the same time to take the name of God in vain, in the way to which we are now alluding, would you give the smallest credit to his pretensions? How decisive, then, must that indication of irreverence be, which is sufficient to render the very profession of repentance ridiculous?

"'But this practice is not only inconsistent with that branch of religion which [constitutes] repentance; it is equally inconsistent with sincere, much more with supreme esteem and veneration. No child could bear to hear the name of a father, whose memory he highly respected and venerated, treated in the manner in which the name of the Supreme Being is introduced. It would be felt and resented as a high degree of rudeness and indignity. There is, in short, no being, whatever, who is the object of strong emotion, whose distinguishing appellations could be mentioned in this manner without the utmost absurdity and indelicacy. Nothing can be more certain than that the taking the name of God in vain, infallibly indicates a mind in which the reverence of God has no place. But is it possible to conceive a state of mind more opposite to reason and order than this? To acknowledge the existence of a Supreme Being, our Maker and Preserver, possessed of incomprehensible perfections, on whom we are totally dependent throughout every moment of duration, and in every stage of our existence, without feeling the profoundest awe and reverence of him, is an impropriety, a moral absurdity, which the utmost range of language and conception is inadequate to paint. If we consider the formal nature of sin as a deliberate transgression of the divine law, it resolves itself chiefly into this, that it implies a contempt of infinite majesty, and supreme power and authority. This disposition constitutes the very core and essence of sin. It is not merely the character of the wicked that they contemn God; it enters deeply into the character of wickedness itself; nor is there a heavier charge among their complicated crimes, adduced against the ancient Israelites, than that they 'lightly esteemed the Rock of their salvation.'"

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"'3. The practice of taking the Lord's name in vain, is not only a great indication of want of reverence for God, but is calculated to wear out all serious religion from the mind. . . . . .

"'If the most awful terms in religion are rarely or never employed but in connexion with angry or light emotions, he must be blind indeed, who fails to perceive the tendency of such a practice to wear out all traces of seriousness from the mind. They who are guilty of it, are continually taking lessons of impiety; and their progress, it must be confessed, is proportioned to what might be expected.

"'4. The criminality of taking the Lord's name in vain, is enhanced by the absence of every reasonable temptation. It is not, like many other vices, productive of either pleasure or emolument; it is neither adapted to gratify any natural appetite or passion, nor to facilitate the attainment of a single end which a reasonable creature can be supposed to have in view. It is properly 'the superfluity of naughtiness,' and can only be considered as a sort of peppercorn rent, in acknowledgment of the Devil's right of superiority. It is a vice by which no man's reputation is extended, no man's fortune is increased, no man's sensual gratifications are augmented. If we attempt to

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analyse it, and reduce it to its real motive, we find ourselves at a total loss to discover any other than irreligious ostentation; a desire of convincing the world that its perpetrators are not under the restraint of religious fear. But, as this motive is most impious and detestable, so, the practice arising from it is not at all requisite for that purpose; since the persons who persist in it may safely leave it to other parts of their character to exonerate them from the suspicion of their being fearers of God. We beg leave to remind them that they are in no danger of being classed with the pious, either in this world or in that which is to come; and may therefore safely spare themselves the trouble of inscribing the name of their master on their foreheads. They are not so near to the kingdom of God as to be liable to be mistaken for its subjects.' "—Vol. v. pp. 334—340.

This last paragraph affords a specimen of that tremendous style of caustic irony in which, when a fit occasion presented itself, Mr. Hall was so well able to castigate either the hypocrisy or the effrontery of vice, to expose the flippancy of scepticism, or to put down ignorant pretension. Those who knew the native vehemence of his temper, and at the same time his talent for sarcasm, his acute perception of the ridiculous, his ready wit, and his keen relish for the fulminations of indignant eloquence,—could alone appreciate the restraint and control which the governing principles of his heart perpetually exerted, so as to produce an habitual suavity of manners, an abstinence from every thing bordering on splenetic severity, a kindliness of feeling that effectually sheathed his powers of sarcasm. These were, however, consecrated, not destroyed; like weapons of war hung up in the temple. They were reserved, among the other instruments of intellectual warfare, for the combat with Infidelity and Vice; and then only, on the rare occasions which justified their use, it was seen how well able he was to handle them. But it was against things, not persons, errors, not individuals, that he ever declaimed with severity.

"Among the subjects which never failed to call forth the strongest expressions of his antipathy, was Modern Socinianism, which, by its disingenuousness and its pestilent tendency, excited alike his abhorrence and contempt. Socinians he regarded as, in their religious character, the enemies of his Divine Master; and he would have shrunk from all religious fellowship with them, as he would from communion with the followers of Mohammed. Equally would he have deprecated, however, treating the persons of individuals, on the pretence of their heresy, with insult or rudeness. Courtesy was part of his religion; but, as he deemed that the courtesy due to all men does not extend to their erroneous opinions, he never hesitated to speak of *these* in unambiguous and adequate terms. We are somewhat anticipating remarks which might seem to belong to a portrait of Mr. Hall's character; but we have wished to point out this material distinction, as it will enable the reader better to appreciate the very striking and forcible manner in which the spirit and tendency of Socinianism are exposed in the fifth sermon of the series; which appears to have been originally prepared as the last of twelve lectures on the Socinian Controversy, delivered at Leicester in 1823. This sermon is so admirably characteristick of the writer, and appears to have been so carefully prepared, that we cannot refrain from making somewhat copious extracts; and must then take leave of the volume which has so long and pleasingly detained us.

——"Allow me to close these Lectures by directing your attention to some of the distinguishing characteristicks of the system designated by the appellation of Modern Unitarianism.

"I. It will occur to the most superficial

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observer to remark, that, as far as it differs from the orthodox, it is almost entirely a negative system; consisting in the bold denial of nearly all the doctrines which other denominations are wont to regard as the most vital and the most precious. It snatches from us almost every thing to which our affections have been habituated to cling, without presenting them with a single new object.

"It is a cold negation, a system of renunciation and dissent; imparting that feeling of desolation to the heart, which is inseparable from the extinction of ancient attachments; teaching us no longer to admire, to adore, to trust, or to love—but with a most impaired and attenuated affection—objects, in the contemplation of which we before deemed it safe, and even obligatory, to lose ourselves in the indulgence of these delightful emotions.

"Under the pretence of simplifying Christianity, it obliterates so many of its discoveries, and retrenches so many of its truths; so little is left to occupy the mind, to fill the imagination, or to touch the heart; that, when the attracting novelty and the heat of disputation are subsided, it speedily consigns its converts to apathy and indifference. He who is wont to expatiate in the wide field of Revelation, surrounded by all that can gratify the sight, or regale the senses, reposing in its green pastures and beside the still, transparent waters, reflecting the azure of the heavens, the lily of the valley, and the cedar of Lebanon,—no sooner approaches the confines of Socinianism, than he enters on a dreary and melancholy waste. Whatever is most sweet and attractive in religion,—whatever of the grandeur that elevates, or the solemnity that awes the mind, is inseparably connected with those truths, it is the avowed object of that system to subvert. And since it is not what we deny, but what we believe, that nourishes piety, no wonder it languishes under so meagre and scanty a diet. The littleness and poverty of the Socinian system ultimately ensures its neglect; because it makes no provision for that appetite for the immense and magnificent, which the contemplation of nature inspires and gratifies, and which even reason itself prompts us to anticipate from a revelation in the Eternal Mind.

"By stripping religion of its mysteries, it deprives it of more than half its power. It is an exhausting process, by which it is reduced to its lowest term. It consists in affirming that the writers of the New Testament were *not*, properly speaking, inspired, nor infallible guides, in divine matters; that Jesus Christ did *not* die for our sins, nor is the proper object of worship, nor even impeccable; that there is *not* any provision made in the sanctification of the Spirit for the aid of spiritual weakness, or the cure of spiritual maladies; that we have *not* an intercessor at the right hand of God; that Christ is not present with his saints, nor his saints, when they quit the body, present with the Lord; that man is *not* composed of a material, and immaterial principle, but consists merely of organized matter, which is totally dissolved at death. To look for elevation of moral sentiment from such a series of pure negations, would be 'to gather grapes of thorns, and figs of thistles,'—to extract 'sunbeams from cucumbers.'

"II. From hence we naturally remark the close affinity between the Unitarian system and Deism. Aware of the offence which is usually taken at observations of this sort, I would much rather wave them, were the suppression of so important a circumstance compatible with doing justice to the subject. Deism, as distinguished from Atheism, embraces almost every thing which the Unitarians profess to believe. The Deist professes to believe in a future state of rewards and punishments;—the Unitarian does no more. The chief difference is, that the Deist derives his conviction on the subject from the principles of natural religion; the Unitarian from the fact of Christ's resurrection. Both arrive at the same point, though they reach it by different routes. Both maintain the same creed, though on different grounds: so that, allowing the Deist to be fully settled and confirmed in his persuasion of a future world, it is not so easy to perceive what advantage the Unitarian possesses over him. If the proofs of a future state, upon Christian principles, be acknowledged more clear and convincing than is attainable merely by the light of nature, yet, as the operation of opinion is measured by the strength of the persuasion with which it is embraced, and not by the intrinsic force of evidence, the Deist who cherishes a firm expectation of a life to come, has the same motives for resisting temptation, and patiently continuing in well doing, as the Unitarian. He has learned the same lesson, though under a different master, and is substantially of the same religion.

"The points in which they coincide are much more numerous, and more important, than those in which they differ. In their ideas of human nature, as being what it always was, in opposition to the doctrine of the fall; in their rejection of the Trinity, and of all supernatural mysteries; in their belief of the intrinsic efficacy of repentance, and the superfluity of an atonement; in their denial of spiritual aids, or internal grace; in their notions of the person of Christ; and finally, in that lofty confidence in the sufficiency of reason as a guide in the affairs of religion,

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and its authority to reject doctrines on the ground of antecedent improbability;—in all these momentous articles they concur. If the Deist boldly rejects the claims of revelation *in toto*, the Unitarian, by denying its plenary inspiration, by assuming the fallibility of the apostles, and even of Christ himself, and by resolving its most sublime and mysterious truths into metaphors and allegory, treads close in his steps. It is the same soul which animates the two systems, though residing in different bodies; it is the same metal transfused into distinct moulds."

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"III. A third feature in the Unitarian system is, the unfavourable influence it exerts on the spirit of devotion. It appears to have little or no connexion with the religion of the heart. Of all high and raised affections to God *proudly ignorant*, love to Christ, involving that ardent attachment which enthrones him in the soul, and subordinates to him every created object, it systematically explodes, under the pretence of its being either enthusiastic or impossible. . . . . The devotional feelings inculcated in the Bible, are intimately and inseparably interwoven with humility and gratitude—the humility and gratitude of a penitent and redeemed sinner. That he who is forgiven much will love much, is the decision of our Lord; while he to whom little is forgiven will love little. But the perpetual tendency of the Socinian system extenuates the evil of sin, and the magnitude of the danger to which it exposes the sinner, and is calculated to weaken, beyond expression, the force of the motives [they supply].

"By asserting the intrinsic efficacy of repentance, to the exclusion of the merits of the Redemer, it makes every man his own Saviour; it directs his attention to himself, as the source to which he ascribes the removal of guilt, and the renovation of hope; nor will it permit him to adopt, in any obvious and intelligible sense, the rapturous language of the redeemed, "To Him who loved us, and washed us from our sins in his own blood." Taught to consider the Lord Jesus Christ in no other light than as the most perfect example and the most enlightened of teachers, and believing that he has already bestowed all the benefits he is empowered to bestow, it is in vain to look for that consecration of the heart to his love, and of all the faculties of body and mind to his service, which may reasonably be expected from him who looks upon himself as a trophy of his power, and as the purchase of his blood. Not viewing himself as at any time exposed to condemnation, you must not expect him to celebrate, with elevated emotion, the riches of divine grace; much less that he should be transported with gratitude to God for the inestimable love evinced in the gift of his Son; when he considers it a high attainment to have learned that this Son is a mere man, on a level with himself. The unhappy disciple of this system is necessarily separated and cut off from the objects most adapted to touch the springs of religious sensibility. He knows nothing of a transition 'from death unto life;' nothing of the anxieties of a wounded and awakened conscience, followed by 'joy and peace in believing; nothing of that 'love of Christ which passeth knowledge;' nothing of the refreshing aids and consolations of that Holy Spirit whose existence he denies, whose agency he ridicules; nothing of that ineffable communion of spirit with God and the Redeemer, the true element of life and peace; nothing of the earnests and foretastes of that heaven which his system covers with a dense and impenetrable veil.

"Facts, on this subject, concur with theory: for no sooner is a minister of the Gospel transformed into a Socinian, than he relinquishes the practice of extempore prayer, and has recourse to a written form. We are far from condemning the use of forms, where they are adopted from a conscientious preference; nor can we doubt that many members of the establishment, whose habits have combined with them the most devout associations and feelings, find them useful helps to piety. But, that those who have never used them before, should find them necessary the moment they have embraced a particular system; that they should feel, as some of the most *eminent* have confessed, an absolute incapacity from that time, of praying without the aid of a book, affords a portentous indication of the spirit of that system. To be smitten dumb and silent in the presence of that heavenly Father whom they approached before with filial freedom and confidence; to be unable or indisposed to utter a word without artificial aids, where they were wont to pour out all their hearts; evinces the visitation of a new spirit, but most assuredly not that Spirit 'whereby we cry, Abba, Father.' Correct, elegant, spiritless—replete with acknowledgments of the general goodness of God, the bounties of his providence, and his benign interposition in the arrangements of society, and the success of the arts and sciences which embellish and adorn the present state—seldom will you hear any mention of the forgiveness of sins, of the love of the Saviour; few or no acknowledgments of the blessings of redemption. An earthly, unsanctified tincture pervades their devotions, calculated to remind you of any thing rather than of a penitent pleading for mercy,

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'with groans that cannot be uttered.'"—Vol. v. pp. 31—42.

We must content ourselves with merely indicating the remaining heads of this fine discourse.

"IV. A remarkable feature in the system of Modern Unitarianism, pregnant with more mischief and danger than any of those just mentioned, is, the fatalism and materialism with which, since Dr. Priestley's time, it is almost universally associated.

"V. Another feature in the system, is the tame submission to human authority, which seems to distinguish above all other persons, those who compose the class styled Modern Unitarians.

"'VI. The last feature which I shall mention in the system of the Socinians, is, their zeal for proselytism'. . . . 'difficult to be accounted for on their principles.'"—Vol. v. pp. 43—46; 22.

SEEING DARKLY.

"*For now we see through a glass darkly.*"—1 Cor. xiii. 12.

Invisible God of all grace,
Though darkness and clouds intervene,
Thou fillest all time and all space,
A Saviour belov'd though unseen.
The stars their fix'd courses pursue,
With seasons and times in their train;
And earth, still replenish'd anew,
Shall yield us abundance again.

We know not events that may come—
To-morrow is hid from our sight—
Here have we no permanent home,
Each moment but urges our flight.
Uncertain our road to decide,
Unable to conquer the way,
Thine eye is our guardian and guide,
Thine arm is our strength and our stay.

We look to the kingdom on high,
And dimly behold it in part;
But faith on the promise can fly,
And hope has the substance at heart.

Oh, fear not, the Saviour hath said,
I go to prepare you a place:
No war can your mansions invade,
No ages their glory deface.

The world and its forms pass away,
Its princes and kingdoms must fall:
As dreams are dispersed by the day,
So time shall demolish them all.
But God shall forever abide,
Eternity never can end;
And who from his love can divide
The soul he esteems as his friend?

The struggles of life shall be passed—
The day of affliction shall close—
The foe shall be vanquish'd at last—
The pilgrim shall sweetly repose.
The wintry storms shall be gone—
The beauties of spring shall appear—
And time, as its changes move on,
May bring us a happy new year.

Oh, ye who salvation await,
Yet tarry with patience awhile.
The billows within shall abate,
Your gloom shall be changed to a smile.
Time's circles must shortly conclude,
And life everlasting begin,
Where sorrow can never intrude,
Nor pleasure be poisoned with sin.

No mists shall the beauties disguise—
No distance the prospect obscure—
No doubts or delusions shall rise,
But glory seen perfect and sure.
Then face unto face you shall meet,
The King in his beauty behold,
And share in the rapture complete,
That never on earth can be told.

We know not how bless'd we shall be,
No tongue can the fulness explain—
No vision the splendor can see—
No bosom that glory sustain.
Then faith shall reality prove,
And Hope its long'd object possess,
And Charity heighten her love,
'Midst endless and pure loveliness.

Evangel. Mag.

Miscellaneous.

THE MORAL OF RURAL LIFE.

ESSAY II.

The ascendancy of Rural Objects over the Affections.

"Solomon in all his glory was not arrayed like one of these."

The reign of Solomon was associated in the mind of the Hebrews with every thing peaceful and splendid. The nation was delivered from the wars waged by his progenitor. He who has left maxims for the government of kings, which have stood the test of ages, must have known how to rule. Internal improvement and foreign traffic were objects which drew the attention of this sagacious monarch.

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The regal state kept pace with the increase of national affluence, and these were days in which the king appeared in his most costly attire.

Man is often thoughtless. He may notice frequently

"The warbling woodland, the resounding grove,
And all the pomp and garniture of fields;"

but often crushes beneath his feet the flowers with which nature has stocked her dales. Still, even such objects are not without admirers. In search of them Linnæus explored the Lulean desert, St. Pierre was captivated by the lilies of France, and Sir Joseph Banks collected garlands from each island, in his voyage round the world. Park, in the wilds of Africa, became the guest of a shrub. There are whole climes where men make flowers the medium of speech—climes painted in the glowing romance of Lalla Rookh.*

It inspires grateful feelings, that the Saviour turned to look on one of these humble objects. He cast on it his benignant eye, and eulogised it more than he would have eulogised the gorgeous trappings of any king. Who would have this simple incident stricken out from the Saviour's life. It teaches that plants and shrubs are worthy of notice; that they wear the signet of their Author, and that they are encompassed with more than regal honour; whether they rise on the wold, by the rock, or the copse, or whether they clasp the cottage or palace, mingling their odour alike with the breath of kings and the prayer of poverty.

Over the minds of men, generally, rural objects have gained an ascendancy; and to the illustration of this fact we invite the attention of our readers. Open the Scriptures, and we shall immediately see how such objects are held up to view. In reading these holy books, we are affected in the same way as when passing through a country where the people are all employed in husbandry; we discover but few rivers or bays for the egress of commerce. The Hebrew poets, especially, indulge in the vivid delineation of pastoral and rural pursuits. For figures they did not go beyond the limits of the land in which they lived. They did not bend the knee on such a mountain as Parnassus, or seek inspiration at any Pierian spring. The poets of Greece flocked to the Delphic steeps, but the bards of Palestine prostrated themselves before the cherubim. In the brooks which washed the plats of their gardens, they heard the still voice of their Maker. In the summits of their mountains, they saw pillars of incense rising at the noontide hour. In the stars of heaven, they discerned sentinels by the tents of the seraphim. In the clouds of evening, they descried angels casting off the stained robes of their imperial principalities. What need could there be for men to seek the oracles, the fountains, or the hills of Greece, whose harps were chorded by angels, and anointed amidst the orange unction which the sun sheds on the evening sky.

The genius of a people is often influenced by circumstances in their early history. The Hebrew patriarchs were shepherds and herdsmen, accustomed to a circle of simple employments. Commerce had not engendered its fastidious wants.* Out of Egypt they led their flocks. In the wilderness they

* The early productions of Moore were licentious, but in his Epicurean he aims at a refined religion. His life of Byron is calculated to increase the infamy of its subject.

* See Milman's History of the Jews. But the writer does not recommend the work. It is unsound. The language is too poetically wrought for history. The writer, however, can recommend Milman's Fall of Jerusalem, and his Martyr of Antioch, but not his "Ann Boleyn."

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dwelt, and there the complicated platform of their religion was completed, and their rural economy was adjusted. They were removed to a distance from other nations by the peculiar favours they received. In science they were children, but in religion they were men. They approached the rock, and the rock, smitten by their inspired leader, broke out in waves, as if its centre had been the bed of a chrystal lake. What people but the Hebrews ever brought spoils from the pathway of the sea, and from the channels of the river? From morning's light was wrought the pillar of cloud, and amid evening's beams arose the pillar of fire.

"By day, along the astonished lands,
The cloudy pillar glided slow—
By night, Arabia's crimsoned sands
Returned the fiery column's glow."

Circumstances like these were not without their ascendancy, in forming the individual national character of the Hebrews. The dying patriarch of their twelve tribes foresaw their future location. He announced that Zebulon should dwell at the haven of the sea, and be a haven for ships; and it was among the prophesied blessings of the prince of that tribe, that he should lead his foal to the choice vines of the land; and of another favoured tribe, that he should be "a fruitful bough by a wall, whose branches run over the wall." In the lapse of time these prophecies were signally fulfilled, and the nation gained an establishment on the soil pledged to their fathers. Then the tribes betook themselves to their several districts, and the flush of rural life passed over the land. Palestine in its scenery has long been the sacred classic ground among countries. Its groves of palm, its stately cedars, its pomegranate orchards, its grottoes, vineyards, olive yards, its hills wearing a coronal of herbage, its vales blushing with the vintage, its myrtles, its gazelles, its antelopes, caravans and camels, its wells and pilgrims—all make a wide picture of rural beauty and joy.

"There is a land, in olden records named,
By seer and sage, by prophet, pilgrim famed,
Whose thirsty mountains piled in green array,
Drink from its golden source, the stream of day,
Whose limpid lakes, in solitary pride,
Through spicy meads, their scented waters guide."

If this be a correct view of the face of the Holy Land, we need not wonder that the scriptures are so full of rural allusions. External objects must always to a great degree influence the minds of men. In a country like this, we could not expect such a delineation of habits, as among a people where commerce reigned triumphant. The sacred writers are true to nature, and therefore, in proportion as a foreign dominion became interwoven with the government of Judea, we see that the scriptures take their hue from that event. No one can doubt, after making the tour of Palestine, that the Scriptures were written in the age of the world in which they profess to have been written. Our convictions of this fact are increased by the travells of Maundrell, Shaw, Clarke, and even Volney.*

It is a thought which deserves consideration, whether our Creator, in arranging the circumstances of inspiration, did not intend those circumstances to bear on the affections of all men. He hedged Palestine about, and within its enclosures appointed a multitude of rural customs and feasts. Even within the ark of the covenant, he placed Aaron's rod that budded. Within this garden spot of the world, holy men wandered, and in its nooks and among its browsing

* To these may be added Pococke, Jolliffe, Thevenot, Buckingham, Harmer's Observations, Burder's Oriental Customs, and the Asiatic Researches.

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flocks and its waving harvests, they prepared the Scriptures for the use of all men.

But there are other writings extant, besides the scriptures, in which this love for rural objects is conspicuous. In Homer and Hesiod we see how early such objects drew attention. The gardens of Alcinous and the cottage of Laertes—the olive bowers of Plato and the groves of Epicurus, are familiar to the classical reader. Pliny the elder has led many into researches connected with the history of nature. We are guided by the Idyls of Theocritus through Sicilian fields, and by the Georgics of Virgil, over the vine-clad hills of Italy. The tourist of this day searches for the villas of Tully, Lucretius, Pliny, Seneca and Tibullus. The plot of ground cultivated by Cincinnatus has filled a large space in the associations of the human mind. The eager student of history pauses to examine the structure and the productions of the hanging gardens of Babylon. There have been kings, who in their voyages have hourly pulled the grape, and filled their network baskets with the lemon and the plum. They have been regaled by the flowering almond tree, and reposed under a canopy in which twisted vines laid down the ponderous melon.

The heathen mythology is full of rural life. Each hill, wood, and rivulet had its rustic deity. All the district of Arcadia was alive with shepherds, and vocal with pastoral reeds. The Hesperian apples, the floral games, the festivals in honour of the seasons, the rejoicings over the vintage, the crowning of statues with garlands, their pastoral odes, show what a hold rural objects take on the human affections. The flocks, the gardens, the floral and vegetable realms had distinct, presiding divinities, besides nymphs who watched over caverns decked in evergreen. The vale of Tempe was filled with sweetness, and the sides of Parnassus were invested with deep retreats. But the influence of rural life may be seen in modern as well as in ancient poetry. All admit that pastoral poetry had an early origin; and that the art has in every age, brought a portion of its materials from rustic scenes, is equally certain. It has been debated, indeed, whether the province of the poet, lie at all beyond the objects of nature. This has been a matter of angry strife between Campbell and Bowles, but Byron* stepped in and parted the combatants. Whatever opinion we may form of this controversy, nothing is more certain than that the picturesque must exercise some influence over the mind of the poet. The muses were fond of solitude, and they who seek a coronation from them, must occasionally seek seclusion from the world, where contemplation

"Plumes her feathers, and lets go her wings,
That in the various bustle of resort
Were all too ruffled."

This contemplation leads the poet to the mossy cell, to the thicket or the lea, to burns and bracken glens. He wishes to interleave his name with the volume of nature, and he engraves it on the hawthorn bush, the knotted oak, the lofty palm, on the elm, or the beech tree, on the ruby flower, or the purple leaf. He thus makes a green-house of the heart, from which those russet weeds, which thicken in the hotbed of licentious passion, are kept away, as by the sword of the Cherubim.

* This controversy was a logomachy. Byron undertook to decide it dogmatically. But the world cares but little for the decisions of the Byronean tribunal. This deranged man tried to hold up the poet Grahame to scorn. Perhaps he did not like the morality of the "Sabbath," the "Birds of Scotland," and "Bible Pictures."

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The poets of antiquity loved villas, and the poets of modern times are not without yearnings after retired spots. Necessity, indeed, drove Shakspeare to the crowded mart, but inclination urged him back to his native hamlet. In seclusion Milton laid up his immense stores of learning, and his admirers associate Forest Hill with his memory. We may see through the medium of biography, how Pope delighted in Twickenham, and Young was cheerful at Welwyn. But we can only groupe the rural abodes of the bards. See Prior at Down Hall, Drummond at Hawthornden, Walpole at Strawberry Hill,* Thomson at Hagley Park, Shenstone at the Leasowes, Johnson at Streatham, Sir Richard Steele at Llangunnor, Cowper at Olney, Hayley at Eartham, Voltaire at Ferney, Byron at Newstead, Scott at Abbotsford, and Wiffen at Woburn Abbey.† Byron dwelt in his country house, amid the scenery of the Lake of Geneva, and in his skiff repaired to Copet,‡ and became a listener in the hall of philosophy. Pollock wrote his distinguished work under the fir trees of a farm house, and then ungirdled his mind, that he might expatiate among rural scenes. To this glance at the retirement of the poets, we may add the love of description, which pervades their works. They woo nature with the passion of enthusiasts. Camoens§ and Tasso pourtray the scenery of Oriental climes. Petrarch writes sonnets for the fountain of Vaucluse. Chaucer and Spenser, Shakspeare and Milton, Pope, Gay, Addison, and all the minor Poets indulge in pastoral views. In Scott's Amwell, Darwin's Botanic Garden, Mason's English Garden, Collins's Oriental Eclogues, H. K. White's Clifton Grove, Dyer's Fleece, Dodsley's Agriculture, Prior's Solomon, Gray's Elegy, and Goldsmith's Deserted Village, Brown's Pastorals, Somerville's Chase and Field Sports, and Human Life by Rogers, we see what influence country objects exercise over the heart of sensibility. In the rugged climate of Scotland, the same feeling prevails among her gifted men. James the First, in his romantic Poems, breaks forth into rural description. James V. another royal poet, often sounded his bugle in the ear of his peasantry. Allan Ramsay is justly called the Scottish Theocritus. In the Gentle Shepherd, in the Minstrel, the Lochleven of Bruce, in Wilson's Isle of Palms, in Mallett's Excursion, in the Art of Health by Armstrong, in Thomson's Seasons, in the works of Drummond and Grahame, rural imagery appears without cessation. Last, but not least, we name Burns. He could not, indeed, conduct an extended poem with any thing like the skill of Allan Ramsay, but Burns has thrown enchantment over the humble life of the Scottish peasant. Rural life blends itself with all the productions of his mind; and the marble reared over his ashes by the ingenuity of the statuary, is justly made to display implements of husbandry.

The fancy of most men clothes rural life in imaginary charms. The feeling is not confined to the painter when his pencil groups still-life scenes, among which he sends flocks to find repose; nor is it confined to the statuary, when he chisels in blocks of Parian stone, the reaper binding his sheaves, the gleaner in his wake, the milkmaid, chanting her evening hymn, or the shepherd boy folding his flock. We question

* Walpole was not much of a poet, but he established a press at Strawberry Hill, from which several valuable publications were issued.

† Woburn Abbey, the seat of Lord Russell, but Russell seems to be the patron of the poet.

‡ Then the residence of Baroness de Stael.

§ He finished the Lusiad in a garden grotto in the East.

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whether any man can be found so entirely destitute of this feeling, as not at some time or other to lay the scene of his last years in retirement, where he expects knotted osiers to be cast on his grave by the hands of friendship, or of filial affection. Such desires will partly account for the toils of the merchant, the vigils of the statesman, the perils of the mariner, and the fatigues of the soldier. Such anticipations are sometimes fulfilled. The consolations of old age have been analysed by the philosopher, and sung by the poet. We have beheld the pious patriarch in the midst of scenes where

"Beneath his old, hereditary trees,
Trees he had climbed so oft in youth, he sees
His children's children gathering round his knees."

We have seen him leaning on his staff, as he occupied his rural chair, and swayed the sceptre of love. Eastern monarchs had rare moments, in which they could be approached, and their sceptres touched. But to such a sceptre, smiling infancy may fearlessly approach, and heedless childhood may play before it, and twist round it its flaxen or auburn ringlets. Such old age, however, draws its best consolations from the deep and broad fountain of revealed truth.

But human calculations are often liable to sad disappointments. Even our favourite pursuits cease at times to give satisfaction. The botanist sometimes shuts his herbal, and the painter his sketch-book. The Zoographer turns from his menagerie, and the ornithologist from his aviary. Even kings sometimes look with aversion on their thrones, and envy their own hedgers, as they hie them home, or their own herb women, as they cull among the squares and circles of regal gardens.—

"Yields not the hawthorn bush a sweeter shade
To shepherds, looking on their silly sheep,
Than does the rich, embroidered canopy
To kings, that fear their subjects' treachery?"*

* The writer having named numerous authors, in this essay, he hopes the bare mention of them will not be construed into an indiscriminate approbation of their works. Some of the works of Prior, the writer exceedingly admires; but there are others he cordially disapproves. The same may be said of Gay; but Gay lived for the admiration he inspired as a wit. Pope, like Voltaire, was probably a Romish infidel, and the Bishop of Gloucester was not much better. Miss Seward seems to concede that Darwin was a deist. Certain it is, he was no poet, and yet he had the audacity to say that Cowper was not a poet. But, wonderful to tell, Miss Seward disagrees with him, in this last opinion.—A man is known by the company he keeps, and Byron was always at home among the pirates of the Ægean. Joanna Baillie is a talented woman, but it is a pity that her talents should be thrown away, into the Unitarian scale. Dr. Parr was a scholar, but an Unitarian. Shakspeare was probably a Catholic, and he must have often needed absolution. The same of Massinger, Ben Jonson, &c.—Dryden turned Catholic after being a Protestant; but the Restoration did not line his pockets.—Rousseau was sometimes Catholic, sometimes Protestant, and at all times a libertine. Akenside disputed against Revelation with Doddridge; but the Northampton divine was too hard for the Newcastle bard. What Burns was, every one knows, who has an understanding to admire talents, or a heart to deplore their perversion. Since the publication of Milton's theology, it is said that he was Unitarian. This, however, is *adhuc sub judice*. But he certainly held a doctrine by which a man might have the same number of wives as one of the African kings—I think it is the king of Ashantee. The number of his wives is 3,333.—Will Dr. Channing look at this.

But, after all, we cannot think there is any thing in poetry better calculated to take off the heart from serious pursuits, than absorption in the delightful science of mathematics. Madame de Stael made a sagacious remark when she said, that he is in danger from no book, who reads all books. He may find poison, but he will find an antidote. By poetry, however, we do not mean the versification of the present day. In the march of intellect, men march away from some good things, and among these things are the good old standard writers. Many of the modern poets seem to be *made* men—artificial and imitative. Their songs are feeble; whereas,

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THE GREAT PLAGUE IN LONDON.

The following article was published in the Christian Observer, shortly after the appearance of the Asiatic Cholera in Britain. If its publication there was at that time peculiarly seasonable—as we think it was—it must be so here, at the present time, when the awful scourge has reached our shores, and none but He who has sent it, and who alone can stay its progress, can tell to what extent its desolations are to reach.

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We took up De Foe's work, saying, that we could not quote it as authority, nor could we; but it is easier to take up De Foe than to lay him down. In alluding to his mixture of fact and fiction, with a view to reprobate such a mode of making history itself doubtful, we have been led to quote a few passages which bear upon our general subject.

But we have a more veracious, though brief, history of that awful calamity in Vincent's "God's terrible Voice in the City," printed in 1667, and reprinted at different periods; among others, at the time of the pestilence at Marseilles, and now recently, on occasion of the present season of visitation. We copy from this interesting chronicle the following affecting particulars:—

"In June, the number increased from 43 to 112; the next week to 168, the next to 267, the next to 470; most of which increase was in the remote parts, few in this month within or near the walls of the city: and few that had any note for goodness or religious profession were visited at the first. God gave them warning to bethink and prepare themselves; yet some few that were choice characters were visited pretty soon, that the best might not promise to themselves a supersedeas, or interpret any place of Scripture so literally, as if the Lord had promised an absolute general immunity and defence of his own people from this disease of the plague.

"Now the citizens of London are put to a stop in the career of their trade; they begin to fear whom they converse withal, and deal withal, lest they should have come out of infected places. Now roses and other sweet flowers wither in the gardens, are disregarded in the markets, and people dare not offer them to their noses, lest with their sweet savour that which is infectious should be drawn in. Rue and wormwood are taken into the hand; myrrh and zedoary into the mouth: and without some antidote few stir abroad in the morning. Now many houses are shut up where the plague comes, and the inhabitants shut in, lest coming abroad they should spread infection. It was very dismal to behold the red crosses, and to read in great letters, Lord have mercy upon us! on the doors, and watchmen standing before them with halberts; and such a solitude about those places, and people passing by them so gingerly, and with such fearful looks, as if they had been lined with enemies in ambush that waited to destroy the passengers.

"Now rich tradesmen provide themselves to depart. If they have no country-houses, they seek lodgings abroad for themselves and their families: and the poorer tradesmen, that they may imitate the rich in their fear, stretch themselves to take a country journey, though they have scarce wherewithal to bring them back again. The ministers also, many of them, take occasion to go to their country places for the summer time; or, it may be, to find out some few of their parishoners

the music of the old minstrels was like the birds of New Zealand, of whose notes a navigator says, that they sounded to him like finely toned bells.

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that were gone before them, leaving the greater part of their flock without food or physic, in the time of their greatest need. I do not speak of all ministers: those which did stay out of choice and duty deserve true honour. Possibly some might think God was now preaching to the city, and what need of their preaching? Or rather, did not the thunder of God's voice affrighten their guilty consciences and make them fly away, lest a bolt from heaven should fall upon them. I do not blame any citizens retiring, when there was so little trading, and the presence of all might have helped forward the increase and spreading of the infection; but how did guilt drive many away, where duty would have engaged them to stay in the place? Now the highways are thronged with passengers and goods, and London doth empty itself into the country. Great are the stirs and hurries in London, by the removal of so many families. Fear puts many thousands on the wing, and those think themselves most safe that can fly furthest from the city.

"In July, the plague increaseth, and prevaileth exceedingly. The number of 470, which died in one week by the disease, ariseth to 725 the next week, to 1089 the next, to 1843 the next, to 2010 the next. Now the plague compasseth the walls of the city like a flood, and poureth in upon it. Now most parishes are infected; yet there are not so many houses shut up by the plague as by the owners forsaking them for fear of it. But, though the inhabitants be so exceedingly decreased by the departure of so many thousands, the number of dying persons increaseth fearfully. Now the countries keep guard, lest infectious persons should from the city bring the disease unto them. Most of the rich are now gone, and the middle sort will not stay behind; but the poor are forced to stay and abide the storm. Now most faces gather paleness; and what dismal apprehensions do then fill their minds; what dreadful fears possess the spirits, especially of those whose consciences are full of guilt, and have not made their peace with God. The old drunkards, and swearers, and unclean persons, are brought into great straits: they look on the right hand and on the left, and death is marching towards them from every part, and they know not whither to fly that they may escape it. Now the arrows begin to fly very thick about their ears, and they see many fellow sinners fall before their faces, expecting every hour themselves to be smitten: and the very sinking fears they have had of the plague, brought the plague and death upon many. Some by the sight of a coffin in the streets have fallen into a shivering, and immediately the disease has assaulted them, and death hath arrested them, and clapped the doors of their houses upon them; from whence they have come forth no more, till they have been brought forth to their graves. We may imagine the hideous thoughts, the horrid perplexity of mind, the tremblings, confusions, and anguish of spirit, which some awakened sinners have had when the plague hath broken in upon their houses, and seized upon near relations, whose dying groans sounding in their ears, have warned them to prepare; when their doors have been shut up and fastened on the outside, and none suffered to come in but a nurse whom they have been more afraid of than of the plague itself; when lovers and friends, and companions in sin, have stood aloof, and not dared to come nigh the door of the house lest death should issue forth from thence upon them; especially when the disease hath invaded themselves, and first begun with a pain

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and dizziness in their head, then trembling in their other members; when they have felt boils to arise under their arms, and seen blains to come forth in other parts; when the disease had wrought in them to that height, as to send forth those spots, which most think are the certain tokens of near approaching death. And now they have received the sentence of death in themselves, and have certainly concluded that within a few hours they must go down into the dust, and their naked souls, without the case of their body, must make their passage into eternity, and appear before the Highest Majesty, to render their accounts and receive their sentence. None can utter the horror which hath been upon the spirits of such, through the lashes and stings of their guilty consciences, where they have called to mind a life of sensuality and profaneness; their uncleanness, drunkenness, and injustice; their oaths, curses, derision of saints and holiness, and neglect of their own salvation; and when a thousand sins have been set in order before their eyes, with another aspect than when they looked upon them in the temptation; and when they find God to be irreconcilably angry with them, and that the day of grace is over, the door of mercy shut, and that pardon and salvation, which before they slighted, now unattainable: that the grave is now opening its mouth to receive their bodies, and hell opening its mouth to receive their souls; and they apprehend that they are now just entering into a place of endless wo and torment, and must take up their lodgings in the regions of utter darkness, with devils, and their damned fellow sinners, and there abide for evermore in the extremity of misery, without any hopes or possibility of a release: and that they have foolishly brought themselves into this condition, and been the cause of their own ruin. We may guess that the despairful agonies and anguish of such awakened sinners have been of all things the most insupportable; except the very future miseries themselves, which they have been afraid of.

"In August, how dreadful is the increase! From 2010, the number amounts to 2817 in one week; and thence to 3880 the next; thence to 4237 the next; thence to 6102 the next; and all these of the plague, besides other diseases.

"Now the cloud is very black, and the storm comes down upon us very sharp. Now death rides triumphantly on his pale horse through our streets, and breaks into every house almost, where any inhabitants are to be found. Now people fall as thick as leaves from the trees in autumn, when they are shaken by a mighty wind. Now there is a dismal solitude in London streets: every day looks with the face of a Sabbath observed with greater solemnity than is used to be in the city. Now shops are shut in, people rare, and very few that walk about; insomuch that the grass begins to spring up in some places, and a deep silence almost in every place, especially within the walls: no rattling coaches, no prancing horses, no calling in of customers, no offering of wares; no London cries sounding in the ears. If any voice be heard, it is the groans of dying persons breathing forth their last; and the funeral knells of them that are ready to be carried to their graves.

"It was generally observed that God's people, who died by the plague amongst the rest, died with such peace and comfort as Christians do not ordinarily attain unto, except when they are called forth to suffer martyrdom for the testimony of Jesus Christ. Some who have been full of doubts, and fears, and complaints, whilst they have lived and been well, have been fill-

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ed with assurance, and comfort, and praise, and joyful expectation of glory, when they had lain on their death-beds by this disease. And not only more grown Christians, who have been more ripe for glory, have had these comforts, but also some younger Christians, whose acquaintance with the Lord hath been of no long standing. But 'mark the perfect man, and behold the upright; the end of that man is peace.'

"I can speak something of mine own knowledge, concerning some of my friends whom I have been withal.' I shall instance only in the house where I lived. We were eight in family; three men, three youths, an old woman and a maid; all which came to me, hearing of my stay in town, some to accompany me, others to help me. It was the latter end of September before any of us were touched. The young ones were not idle, but improved their time in praying and hearing, and were ready to receive instruction, and were strangely borne up against the fears of the disease and death, every day so familiar to the view. But at last we were visited, and the plague came in dreadfully upon us. The cup was put into our hand to drink, after a neighbouring family had tasted it, with whom we had much sweet society in this time of sorrow. And first our maid was smitten. It began with a shivering and trembling in her flesh, and quickly seized on her spirits. It was a sad day, which I believe I shall never forget. I had been abroad to see a friend in the city, whose husband was nearly dead of the plague, and she herself visited with it. I came back to see another whose wife was dead of the plague, and he himself under apprehensions that he should die within a few hours. I came home, and the maid was on her deathbed; and another crying out for help, being left alone in a sweating fainting fit. What was an interest in Christ worth then! What a privilege to have a title to the kingdom of heaven!

"Ministers now had awakening calls to seriousness and fervour in their ministerial work; to preach on the side and brink of the pit, into which thousands were falling; to pray under such near views of eternity, into which many were daily passing, might be a means to stir up the spirit more than ordinary.

"Now there is such a vast concourse of people in the churches where the ministers are to be found, that they cannot many times come near the pulpit doors for the press, but are forced to climb over the pews to them: and such a face is now seen in the assemblies, as seldom was seen before in London—such eager looks, such open ears, such greedy attention, as if every word would be eaten which dropped from the mouths of the ministers.

"If you ever saw a drowning man catch at a rope, you may guess how eagerly many people did catch at the word when they were ready to be overwhelmed by this overflowing scourge which was passing through the city; when death was knocking at so many doors, and God was crying aloud by his judgments; and ministers were now sent to knock, 'cry aloud and lift up your voice like a trumpet.' Then the people began to open the ear and the heart, which were fast shut and barred before. How did they then hearken, as for their lives: as if every sermon were their last: as if death stood at the door of the church, and would seize upon them so soon as they came forth; as if the arrows which flew so thick in the city, would strike them before they could get to their houses; as if they were immediately to appear before the bar of that God, who, by his ministers, was now speaking

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unto them. Great were the impressions which the word then made upon many hearts, beyond the power of man to effect, and beyond what the people before ever felt; as some of them have declared. When sin is ripped up and reproved, O the tears that slide down from the eyes! when the judgments of God are denounced, O the tremblings which are upon the conscience! when the Lord Jesus Christ is made known and proffered, O the longing desires and openings of heart unto him! when the richness of the Gospel are displayed, and the promises of the covenant of grace are set forth and applied, O the inward burnings and sweet flames which were in the affections! Now the net is cast and many fishes are taken; the pool is moved by the angel, and many leprous spirits and sin-sick souls are cured. A strange moving there was upon the hearts of multitudes in the city; and I am persuaded that many were brought over effectually unto a closure with Jesus Christ; whereof some died by the plague with willingness and peace, and others remain steadfast in God's way unto this day. But convictions, I believe, many hundreds had, if not thousands, which I wish that none may have stifled, and 'with the dog returned to their vomit,' and 'with the sow have wallowed again in the mire,' of their former sins. The work was the more great, because the instruments were most obscure and unlikely; whom the Lord did make choice of the rather, that the glory by ministers and people might be ascribed in full unto himself.

"About the beginning of these ministers' preaching, especially after the first fast together, the Lord begins to remit, and turn his hand, and cause some abatement of the disease.

"Now the citizens, who had dispersed themselves abroad into the countries, because of the contagion, think of their old houses and trades, and begin to return, though with fearfulness and trembling, lest some of the after drops of the storm should fall upon them. And O that many of them had not brought back their old hearts and their old sins which they had carried away with them! O that there had been a general repentance and reformation, and returning to the Lord that had smitten the city! The Lord gave them leisure and vocation from their trades; had they improved the opportunity, and generally mourned for sin which brought the plague upon the city; had they humbly and earnestly besought the Lord to turn from his fierce anger, which was kindled against London; it might have prevented the desolating judgment by fire which followed. But alas! how many spent their time of leisure in toys and trifles, at best about feeding and preserving their bodies, but no time in serious minding the salvation of their souls! and if some were a little awakened with fear whilst the plague raged so greatly, and they looked upon themselves to be in such danger; yet, when they apprehended the danger to be over, they dropped asleep faster than before. Still they are the same, or worse than formerly; they that were drunken, are drunken still; they that were filthy, are filthy still; and they that were unjust, and covetous, do still persevere in their sinful course. Cozening, and lying, and swearing, and cursing, and Sabbath-breaking, and pride, and envy, and flesh-pleasing, and the like sins, offensive and provoking to God, do abound in London, as if there were no signification in God's judgments by the plague. Some return to their houses, and follow their worldly business, and work as hard as they can to fetch up the time they have lost, without

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minding and labouring to improve by the judgment, and God's wonderful preservation of them. Others return, and sin as hard as they can, having been taken off for a while from those opportunities and free liberties for sin which they had before. Most began now to sit down at rest in their houses, when summer was come and the plague did not return; and they bring back all their goods which they had carried into the country because of the plague. They did not imagine they should be forced to remove them again so soon by the great fire."

Our allusion to Vincent's work would be very unjust, if, after the above notice of its historical details, we laid it down without copying a portion of his faithful and striking exhortations. They are seasonable at all times, but more especially at the present moment.

"The first sin of London is slighting of the Gospel. The Gospel in England hath above this hundred years, shined forth out of the clouds of Popery and Anti-Christianism, which before did overspread the land; and in no place of England hath the Gospel been preached with greater power and purity than in London; and what entertainment hath it found; hath it been valued according to its worth and excellency; hath it been received as if it had come down from the God of heaven, expressing his love and good-will towards the children of men, as if it had brought such good news and tidings, as salvation by Jesus Christ?

"Read the eulogium which the Apostle Peter gives of the salvation made known by the Gospel, 1. Pet. i. 10—12. 'Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, which things the angels desire to look into.' The Prophets of old did inquire and search, but did not so clearly understand the Gospel as now it is revealed; our Saviour tells his disciples, Luke x. 24, that 'many prophets and kings had desired to see the things which they saw, and had not seen them; and to hear the things which they did hear, and have not heard them; for indeed this mystery was hid from ages and generations, which God then made manifest unto the saints.' Col. i. 26. And the Apostle Paul tells us, that 'though the ministration of the law were glorious, insomuch that it made the face of Moses to shine,' unto whom the law was revealed upon the Mount, 'yet that it had no glory in comparison with the ministration of the Gospel, whose glory did so far excel,' 2 Cor. iii. 7—10. The mysteries of God's wisdom and love revealed in the Gospel, being so glorious, surely are worthy of acceptation and esteem, especially when the angels, who are not so much concerned, desire to look into these things, unto whom it is said, Eph. iii. 10, 'Is made known by the Church, the manifold wisdom of God.' And yet these great things which have been reported by them, who have preached the Gospel, with the Holy Ghost sent down from heaven, have been undervalued in London. The Gospel hath been slighted in London; and though some have been more notoriously guilty, yet who can altogether excuse themselves from this sin?

"All these persons have been

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slighters of the Gospel of Jesus Christ, the ignorant, the profane, the hypocrite, and the erroneous; and if you place them all in one company, how few will there remain in London that have sincerely and heartily embraced the truth as it is in Jesus, and upon whom the Gospel hath made a powerful and saving impression! And even amongst those that have been affected and converted by the preaching of the Gospel, and had it greatly in esteem at first hearing and believing, how was their esteem of the Gospel fallen, and their affection cooled! Did not Gospel ordinances begin to lose their worth and excellency, and grow tedious and wearisome unto them? O, how generally unthankful was London for Gospel privileges and liberties! Yea, many began to be very nice and wanton, and the Gospel was not relished, unless it was served up with such neatness and dressings, in which some ministers possibly did too much endeavour to please themselves and the people; and then the sauce was more relished than the food itself, and the appetite of many was so spoiled, that plain, wholesome, soul-saving truths, would not go down with them. Londoners began to be glutted with the Gospel; and, like the Israelites in the wilderness, their souls began to loathe the manna which came down from heaven. A strange curiosity there was in spiritual palates which, in many, turned to a loathing of the food, insomuch that the Gospel became a burden unto them, and thence it was that 'many turned away their ears from the truth, and were turned unto errors; and they could not endure to hear sound doctrine, but having itching ears, heaped up unto themselves teachers according to their lusts.' 2 Tim. iv. 3, 4.

"And those that continued steadfast in the truth, did not duly prize the Gospel, none of them according to its dignity and worth.

"If London do not repent ere long and labour to recover its relish and esteem of the Gospel, and make more evident demonstrations of it, I fear the Lord will quite remove the Gospel from them; and then nothing is like to follow but desolation and wo."

ADDRESS OF THE MANAGERS OF THE COLONIZATION SOCIETY.

The African Repository for the month of June contains an address of much interest, which is thus introduced:—

"The practicability of colonizing in Africa, any number of the Free People of Colour of the United States that may choose to emigrate, being demonstrated, the Managers of the American Colonization Society, address their fellow citizens, under a deep conviction that this whole nation is now summoned to aid the work, by the most weighty considerations of interest, duty, and charity."

The address is too long to be inserted entire in our pages, but we give the concluding part, in which an appeal is made to certain descriptions of persons and associations, relative to the collection of funds and the employment of influence, in behalf of the great enterprise over which the managers preside. We rejoice to see that the colonization cause is gaining friends in every part of our country; and indeed we see not how any friend to humanity, civilization, and the propagation of Christianity, can fail to be a friend, and to the extent of his ability, a patron too, of this most benevolent enterprise. We think it high time that it should be countenanced and supported by the general government. But while this is neglected, there is a more earnest call on pri-

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vate individuals and voluntary associations, to exert themselves spiritedly and efficiently. By so doing, the nation will sooner be brought to aid in an undertaking in which all its interests are deeply concerned. In congregations in which collections have not already been taken up for the funds of the Society, we do hope that nothing will prevent its being done with all practicable promptitude. The concluding part of the Managers address is as follows—

"The Managers feel that the time has come, when it were criminal on this subject to be silent. *They feel that something should be done, compared with which all that has been done is nothing.*—They know that a spirit should go abroad throughout all the borders of the land, like that which kindled in the hearts of our fathers, when they staked their all for independence; that every lover of man and of God is called, as by a mandate from Heaven, to lift up his voice and bring forward his contribution to effect an object, the doing of which, will, in all after ages, be deemed our nation's chief glory, while Africa will record and celebrate it as the great moral revolution in her history. True, the work is a great one, and, therefore, worthy a nation like this. That it is practicable to any extent desired, is as evident as that it is great. The sum saved in a single year to the state of New York, by the partial reformation from intemperance, would transport to Africa the annual increase of the whole coloured population of the United States. And shall we, the most prosperous people in the world, who are legislating not to increase, but reduce our revenue, want for such an object, a mere pittance of that which is, yearly, by luxury and intemperance, worse than wasted? The magnitude of the work and the expense to be incurred in its accomplishment, constitute no valid objections to it, because the importance and glory of it exceed the former, and our means the latter. And that history gives no precedent for such a work, will prove but a miserable apology for neglecting it, unless it be reasonable to make the *standard of our duty and the measure of our renown* correspond to those of *long buried* nations, rather than to the *greatness* of our obligations to God, of our *opportunities* and *means* of usefulness, and the *height* of Christian *charity*. Surely the people of the United States cannot forget how God hath delivered and exalted them by his own right hand, that the light of their example might bless the world; nor will they sacrifice both duty and renown, for fear of showing to mankind that it is possible for nations, as well as individuals, to be magnanimous and illustrious for virtue.

"The Managers appeal, then, to the clergy of every denomination, and invite them, annually, on or near the day consecrated to the memory of our Independence, to bring the claims of the Society before their people, and to receive, in furtherance of its object, such free-will offerings as gratitude to God and love to men may incline them to bestow.

"They appeal to the Auxiliary Societies, and urge them to come forward with increased power to the work, to assist in forming other kindred associations, and by widely diffusing information to excite the whole American community, duly to consider and promote the cause.

"To their fair country-women, who are ever first to feel for the wretched, and foremost to administer relief, whose moral influence in society, though their own modesty may undervalue it, humanity and religion acknowledge to be of vast power and unspeakable worth, Africa, darker in her mourning than her complexion, offers, in silent

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grief, her plea, which it were impossible to render more convincing by argument, or touching by eloquence. She looks to American benevolence as to that in which all her precious hopes are treasured up, and for their fulfilment nature itself will plead more strongly than we can, in every female heart.

"Nor would the managers omit to say to those who control the public press, that almost omnipotent engine for moving human minds to action, that to them belongs the power of securing to the design of this Society, the amplest means for its speedy consummation. Let every Editor in the country feel himself responsible to make known throughout the limits of his influence, the views, operations, and success of the Society, and that which it has been attempting in weakness, will be done with power, that which private charity has so well commenced, be completed by the bounty of the states and the nation.

"In concluding this perhaps too protracted address, the Managers beg leave to say, that not less than one thousand emigrants are now seeking a passage to Liberia; that the colony is prepared to receive them, that funds only are wanting to enable the society to prosecute its enterprise on a large scale, and that all which can appeal to our interests, or encourage our hopes, or move our hearts to charity, now commends the cause of African colonization to the affection and liberality of our countrymen. Nor will they, the Managers are persuaded, remain insensible to the merits of this cause. Every where meet us the indications of its growing popularity. Justice and Compassion, Mercy and Charity, have gone forth in fellowship to plead for it, and the Managers trust in the great Author of all good to send forth his Spirit to their aid—that Spirit, under whose divine illuminations and all-gracious but all-subduing energies, men of every country and condition shall finally rejoice in peace and love, sharers in unity of the same faith, and of the same hope of the great and common salvation. And if, from the thick gloom overshadowing Africa, light begins to break forth, let us look for brighter glory, and believe that he who made Joseph's captivity the precursor of his honour, and his usefulness, and the death of his own Son, at which nature trembled, the means of human redemption, will finally change the evils which have cursed Africa into blessings; that the slave trade and slavery, which have been to her a torrent of wrath, laying waste all her happiness and hopes, will end in a tide, deep, tranquil and refreshing, flowing forth to awake life and gladness in all her wildernesses and solitary places, and to make even her deserts to bud and blossom as the rose.

By order of the Board.

R. R. GURLEY, *Sec'ry.*"

Review.

REVIEWERS REVIEWED.

(*Continued from p.* 265.)

Agreeably to an intimation in our last number, we are now to combat the assertion contained in the review, by the Christian Observer, of Mr. Scott's last volume of the history of the protestant reformation—that "He [Calvin] did not hold the doctrine of the imputation of Adam's sin to all his posterity."

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In any inquiry, and especially in every controversy, it is of prime importance that the meaning of terms be clearly ascertained, and kept constantly in view. In the allegation which we controvert, the term *imputation* may be used with some variety of meaning, and requires to be definitely ascertained, in its application to the subject before us. This we think can be done in no way so unobjectionable as to take the explanation of it—if such an explanation can be found—from some accurate writer, who has used it in treating professedly on the subject in discussion. Such a writer, we think none will deny, was the first president Edwards; and he gives his definition or understanding of this term, in the very first paragraph of his extended treatise on "Original Sin." We will quote the whole paragraph—"By *original sin*, as the phrase has been most commonly used by divines, is meant *the innate sinful depravity of the heart*. But yet when the doctrine of original sin is spoken of, it is vulgarly understood in that latitude, as to include not only the *depravity of nature*, but the *imputation* of *Adam's* first sin; or, in other words, the liableness or exposedness of *Adam's* posterity, in the divine judgment, to partake of the punishment of that sin. So far as I know, most of those who have held one of these, have maintained the other; and most of those who have opposed one, have opposed the other: both are opposed by the author, [Dr. John Taylor, of Norwich, England,] chiefly attended to in the following discourse, in his book against original sin: And it may perhaps appear in our future consideration of the subject, that they are closely connected, and that the arguments which prove the one establish the other, and that there are no more difficulties attending the allowing of the one than the other."

We wish that every clause of this paragraph were well considered; and we shall have occasion to advert to it for more than a definition of the word *imputation*—"*The imputation of Adam's first sin*," is "*in other words, the liableness or exposedness of Adam's posterity, in the divine judgment, to partake of the punishment of that sin.*" This is what Edwards understood, what Calvinistick writers have always understood, what we understand, and think we shall show that Calvin himself understood, by the imputation of Adam's first sin, to all his posterity. We add, that we truly believe that this, and this only, is what the Christian Observer means should be understood by the word *imputation*, in the sentence on which we remark: or if it is not, then we say, that we cannot tell, till we farther learn what his meaning is, whether we differ from him or not. The word *first*, indeed, is not in the Observer's assertion; and the word *all*, is not in Edwards' definition. But we think that no one will say, that this is a difference of any account in the present case: For we never heard of a Calvinist who said or thought, that any of the sins of Adam, after his fall—any sin but that *first one* by which he broke covenant with his God, was imputed to his posterity: And in like manner, we never heard of an individual who held that Adam's sin was imputed to his posterity; who did not hold that it was imputed to *all* of them—to one as much as to another.

Now, let us do what all logicians and fair reasoners allow may be done, and sometimes requires to be done—substitute the *definition of a word* for the word itself; and then the Observer's position will stand thus—"He [Calvin] did not hold the doctrine of the liableness or exposedness in the divine judgment, of all the posterity of Adam, to partake of the punishment of

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his first sin." We repeat, that if this is not the meaning of the Observer, as we sincerely believe it is, we know of no controversy that we have with him: And if this is his meaning, then he *denies* that Calvin held, what we *affirm* that he did both hold and teach.

Let it be well noted, that as Edwards states, "when the doctrine of original sin is spoken of, it is vulgarly understood in that latitude as to include not only *the depravity of nature*, but the imputation of Adam's first sin." We are satisfied that the Observer means to deny only the latter of these two constituent parts of original sin; because the depravity of nature, derived from Adam to all his posterity, is the very point which has distinguished the orthodox from Pelagians, from the days of Augustine to the present time; and none of the reformers was, or could be, more explicit on this point than Calvin. It is a point, moreover, clearly expressed in the Articles of the Church of England, and we doubt not is held by the Observer himself. Edwards adds, "So far as I know, most of those who have held one of these, [that is, the depravity of nature,] have maintained the other; [that is, the imputation of Adam's first sin,] and most of those who have opposed one, have opposed the other." Calvin is placed by the Observer among the *few exceptions*, who, according to Edwards, held one of these particulars, and yet did not hold the other—held the depravity of nature, but not the imputation of Adam's first sin. Had Edwards himself believed that such was the fact, we think he would have noticed it much more distinctly than by saying that "the most of those who have held the one have maintained the other." With Edwards, Calvin was the *instar omnium* of theologians; and if he had thought he was going to enter into a conflict with Calvin, we should have heard more of it than is wrapped up in the general words, "*most of those*, who have opposed one have opposed the other." Yet we admit that Edwards was not infallible; although, in regard to such a fact as the one in question, we think it very improbable that he was either ignorant or in error. But we judge it worth remark, that Edwards, when he was planning to write his octavo volume of nearly 400 pages, took the same view of the subject, and pursued the same general train of argument, that Calvin had done two centuries before. Edwards says—"It may perhaps appear in our future consideration of the subject, that they [the two points above noticed] are closely connected, and that the arguments which prove the one establish the other, and that there are no more difficulties attending the allowing of the one than the other." Calvin appears to have thought exactly as Edwards did—that the arguments which prove the one of the two points contemplated, establish the other; and he has accordingly treated them conjointly.

The scope and burden of Calvin's argument is, that the whole race of Adam were involved by his act in all that he brought upon himself. Did he break covenant with his God? They broke it too, by his act as their representative. Did he lose the divine image, and become totally corrupt? So did they—as was to be realized, and has in fact been realized, in all their generations, from the primitive apostacy to the present hour. Did he incur the penalty of the broken covenant—death temporal, spiritual and eternal? They incurred the same, and not one of them can be delivered from its infliction, but by a vital union with Christ the Redeemer—the second Adam, who restores the ruins of the first. Such is the manifest

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tenor of Calvin's argument, as will be apparent to any one who will read attentively the first five chapters of the second book of his Institutes. Thus, viewing Adam and his posterity as identified under the covenant of works, and subject alike to all the evil consequences of a violation of that covenant, Calvin is at no pains to keep up and mark the distinction between Adam's first sin, by which he fell from his rectitude, and the corruption of his whole nature, which ensued." He treats of both these together; and shows clearly that the whole human race were involved in both with their great covenant head. The imputation of Adam's first sin to his posterity, is introduced only incidentally; but in this manner it is introduced again and again, and in such language as we think cannot be mistaken.

There were several reasons why the corruption of our whole nature, (the consequence of the broken covenant) should form the principal, prominent, and direct topick of discussion in Calvin's system. In the first place, this is by far the most important part of the subject. It is the practical part; it is the part which leads individuals to a right view of their state and necessities; and which, by its presence or absence, will always give complexion and character to the whole of a system of divinity. It is, in a word, *fundamental*, both in practical and theoretick theology. Again: Calvin, as already intimated, appears to have thought, as Edwards did, that the two particulars to which we have alluded, in the general doctrine of original sin, "are closely connected, and that the arguments which prove the one establish the other, and that there are no more difficulties attending the allowing of the one than the other." Once more: The Papists held the doctrine of the imputation of Adam's first sin—meaning by imputation what Edwards says he meant—as fully as the Protestants did;* but in regard to the corruption of the nature of man, they did not hold it to be total, and believed that by the rite of baptism, its power was always removed, so as to insure salvation to the recipient. Calvin, therefore, did not find it necessary to argue, professedly and at length, a point which neither Papists nor Protestants questioned; but on the subject of hereditary depravity, which the Papists did not hold correctly, and which the Pelagians altogether denied, he laid out all the strength of his mighty mind.

Now, keeping in recollection what has been stated, that the main

* The second section, under the article "Original Sin," in the "Decrees and Canons of the Council of Trent," is as follows—"Whoever shall affirm that Adam's prevarication injured himself only, and not his posterity, and that he lost the purity and righteousness which he had received from God, for himself only, and not also for us; or that when he became polluted by disobedience, he transmitted to all mankind corporal death and punishment only, but not sin also, which is the death of the soul: let him be accursed. For he contradicts the apostle, who saith, 'By one man sin entered into the world, and death by sin, and so death passed upon all men, in whom all have sinned.'"—Rom. v., 12.

"The quotations from Scripture occurring in the decrees, are taken from the Roman Catholic authorized version."

We have taken the above translation and note from "A Text-book of Popery, by J. M. Cramp," lately republished in New York—a work which we recommend to those of our readers who wish to obtain a correct view of "the Theological System of Popery." The author of this work, in his notes on the proceedings of the Tridentine Council on the subject of original sin, says—"All agreed that eternal death is the punishment of the original transgression. All affirmed that baptism is the remedy, though some would have joined with it the merits of Christ, and some would have added faith. Infants dying unbaptized were variously disposed of. * * * The efficacy of the remedy was considered to be so great, that no sin remains, and that in the regenerate (i. e. the baptized,) there is nothing hateful to God."

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scope of Calvin's argument is to show that the fall of Adam entailed a total moral depravity on his offspring, and that their "liableness or exposedness in the divine judgment to partake of the punishment of his sin"—the sin by which he broke covenant with his God—is mentioned only incidentally—let us see if it is not mentioned unequivocally, in the following passages, which we quote from the title of the fourth chapter of the second book of the Institutes, and from the 5th, 6th, 7th, and 8th sections of the same chapter; to which we might add several others. We have carefully compared our quotations with the original Latin, and did intend to insert it at the bottom of the page; but we have, on the whole, judged this unnecessary, as we shall not give a translation of our own, but that of JOHN ALLEN, which was lauded, we think justly, by the Christian Observer, on its first publication, a few years since.

The title to which we have referred, stands thus in Allen's translation—"The fall and defection of Adam the cause of the curse inflicted on all mankind, and of their degeneracy from their primitive condition. The doctrine of original sin."* In this very title, which, it should be remembered, was placed at the head of this chapter by Calvin himself, a marked distinction is made between "the *curse* inflicted on all mankind," and "their *degeneracy* from their primitive condition." The *fall and defection of Adam*, are exhibited as the cause of both, but they are clearly exhibited as distinct particulars. This was the doctrine of Calvin, and it has been the doctrine of all *real* Calvinists—all who have most fully embraced his system—from the publication of his Institutes to the present time. Calvin believed, and his followers have believed, that with whatever difficulties the subject may be attended, they are not increased but diminished, by holding, that in the first sin of Adam all his posterity were involved; that they sinned in, or with him, as their covenant head and representative, and shared with him in the curse inflicted for breaking covenant with God; and that in consequence of this, "they are conceived in sin, and shapen in iniquity, and go astray as soon as they be born, speaking lies." All who hold the doctrine of innate depravity, connect it, in some way, with the fall of Adam. Is it easier then, to believe that without any *covenant connexion* with him, and without being at all involved in his first transgression, his posterity are, by an absolute appointment of God, all born in sin—is this easier to believe, than that they sinned with their federal head and representative, and, as the consequence, share with him in the curse of a broken covenant, and with it, the corruption of their whole nature? We think that Edwards was very safe in saying "there are no more

* A small specimen of the character of Allen's translation may be seen in his version of this title. The original is as follows—"Adæ lapsu et defectione totum humanum genus maledictioni fuisse addictum, et à prima origine degenerasse. Ubi de peccato originali." In his preface to his translation, he says—"He has aimed at a medium between severity and looseness, and endeavoured to follow the style of the original, as far as the respective idioms of the Latin and English would admit." So far as we have compared his translation with the original, we think he has been remarkably faithful to the sense of his author. We recollect that when the Christian Observer reviewed this translation, he remarked, that it contained some obscure passages; but that, on recurring to the original, he found the same obscurity there. We have observed the same thing in two passages, on which we shall have occasion to remark. We have much wished, but wished in vain, to get a sight of Calvin's French edition of his Institutes, in hope that some obscurities of his Latin might vanish in the French, which was his vernacular language.

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difficulties attending the allowing of one than the other" of these two particulars; namely, sharing in Adam's first sin, and "that innate sinful depravity of the heart," which has been transmitted from parents to their offspring, ever since Adam's fall. And with both Calvin and Edwards we believe, that "the arguments which prove the one, establish the other"—that if the corruption of our whole nature is derived originally from Adam, we must consider his offspring as having had, by the divine constitution, a connexion with him in the act by which it was brought both on him and on them. If there was no connexion in the act, why should there be a connexion in the consequences? But our immediate object at present, is not so much to reason, as to ascertain what were the views of Calvin. They will appear more fully by the following quotations.

We have taken enough of the sections from which we quote to show their scope, and their fair and full import. We have placed in italicks the passages which we wish to be particularly noticed, as bearing on the point which we seek to establish—The few words which the translator had italicised, we have given in small capitals—We begin with Section

V. "As the spiritual life of Adam consisted in a union to his Maker, so an alienation from him was the death of his soul. *Nor is it surprising that he ruined his posterity by his defection, which has perverted the whole order of nature in heaven and earth.* 'The creatures groan,' says Paul, 'being made subject to vanity, not willingly.'* If the cause be inquired, it is undoubtedly that they sustain part of the punishment due to the demerits of man, for whose use they were created. *And his guilt being the origin of that curse which extends to every part of the world, it is reasonable to conclude its propagation to all his offspring.* Therefore when the Divine image in him was obliterated, and he was punished with the loss of wisdom, strength, sanctity, truth, and righteousness, with which he had been adorned, but which were succeeded by the dreadful pests of ignorance, impotence, impurity, vanity, and iniquity, *he suffered not alone, but involved all his posterity with him, and plunged them into the same miseries. This is that hereditary corruption which the fathers called* ORIGINAL SIN; *meaning by sin, the depravation of a nature previously good and pure. On which subject they had much contention, nothing being more remote from common sense, than that all should be criminated on account of the guilt of one, and thus his sin become common.* Which seems to have been the reason why the most ancient doctors of the church did but obscurely glance at this point, or at least explained it with less perspicuity than it required. Yet this timidity could not prevent Pelagius from arising, who profanely pretended, that the sin of Adam only ruined himself, and did not injure his descendants. By concealing the disease with this delusion, Satan attempted to render it incurable. *But when it was evinced by the plain testimony of the Scripture, that sin was communicated from the first man to all his posterity, he sophistically urged, that it was communicated by imitation, not by propagation.* * * * * *

VI. "We have heard that the impurity of the parents is so transmitted to the children, that all, without a single exception, are polluted as soon as they exist. But we shall not find the origin of this pollution, unless we ascend to the first parent of us all, as to the fountain which sends forth all the streams. Thus it is certain that

* Rom. viii 20. 22.

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Adam was not only the progenitor, but as it were the root of mankind, and therefore that all the race were necessarily vitiated in his corruption. The apostle explains this by a comparison between him and Christ: 'As,' says he, 'by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;'* so by the grace of Christ, righteousness and life have been restored to us. What cavil will the Pelagians raise here? That the sin of Adam was propagated by imitation? Do we then receive no other advantage from the righteousness of Christ, than the proposal of an example for our imitation? Who can bear such blasphemy? *But if it cannot be controverted that the righteousness of Christ is ours by communication, and life as its consequence; it is equally evident that both were lost in Adam, in the same manner in which they were recovered in Christ, and that sin and death were introduced by Adam, in the same manner in which they were abolished by Christ. There is no obscurity in the declaration, that many are made righteous by the obedience of Christ,† as they had been made sinners by the disobedience of Adam. And therefore between these two persons there is this relation, that the one ruined us by involving us in his destruction, the other by his grace has restored us to salvation.* Any more prolix or tedious proof of a truth supported by such clear evidence must, I think, be unnecessary. Thus also in the first Epistle to the Corinthians, with a view to confirm the pious in a confidence of the resurrection, he shows, that the life which had been lost in Adam, was recovered in Christ.‡ *He, who pronounces that we were all dead in Adam, does also at the same time plainly declare, that we were implicated in the guilt of his sin. For no condemnation could reach those who were perfectly clear from all charge of iniquity.* But his meaning cannot be better understood than from the relation of the other member of the sentence, where he informs us that the hope of life is restored in Christ. But that is well known to be accomplished, only when Christ, by a wonderful communication, transfuses into us the virtue of his righteousness: as it is elsewhere said, 'The Spirit is life, because of righteousness.'* *No other explanation therefore can be given of our being said to be dead in Adam, than that his transgression not only procured misery and ruin for himself, but also precipitated our nature into similar destruction. And that not by his personal guilt as an individual, which pertains not to us, but because he infected all his descendants with the corruption into which he had fallen. Otherwise there would be no truth in the assertion of Paul, that all are by nature children of wrath,† if they had not been already under the curse even before their birth. Now it is easily inferred that our nature is there characterised, not as it was created by God, but as it was vitiated in Adam: because it would be unreasonable to make God the author of death.* Adam therefore corrupted himself in such a manner, that the contagion has been communicated from him to all his offspring. And Christ himself, the heavenly Judge, declares, in the most unequivocal terms, that all are born in a state of pravity and corruption, when he teaches, that 'whatever is born of the flesh is flesh,'‡ and that therefore the gate of life is closed against all who have not been regenerated.

VII. "Nor, to enable us to understand this subject, have we any need to enter on that tedious dispute, with which the Fathers were not a little perplexed, whe-

* Rom. v. 12. † Rom. v. 19. ‡ 1. Cor. xv. 22.

* Rom. viii. 10. † Ephes. ii. 3. ‡ John iii. 5, 6.

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then the soul of a son proceeds by derivation or transmission from the soul of the father, because the soul is the principal seat of the pollution. *We ought to be satisfied with this, that the Lord deposited with Adam the endowments he chose to confer on the human nature; and therefore that when he lost the favours he had received, he lost them not only for himself, but for us all.* Who will be so solicitous about a transmission of the soul, when he hears that Adam received the ornaments that he lost, no less for us than for himself? that they were given, not to one man only, but to the whole human nature? There is nothing absurd therefore, if in consequence of his being spoiled of his dignities, that nature be destitute and poor; if in consequence of his being polluted with sin, the whole nature be infected with the contagion. From a putrified root therefore have sprung putrid branches, which have transmitted their putrescence to remoter ramifications. For the children were so vitiated in their parent, that they became contagious to their descendants: there was in Adam such a spring of corruption, that it is transfused from parents to children in a perpetual stream. But the cause of the contagion is not in the substance of the body or of the soul; *but because it was ordained by God, that the gifts which he conferred on the first man should by him be preserved or lost both for himself and for all his posterity.*

* * * * * * *

VIII. "To remove all uncertainty and misunderstanding on this subject, let us define original sin. It is not my intention to discuss all the definitions given by writers; I shall only produce one which I think perfectly consistent with the truth. *Original sin therefore appears to be an hereditary pravity and corruption of our nature, diffused through all the parts of the soul, rendering us obnoxious to the Divine wrath, and producing in us those works which the Scripture calls 'works of the flesh.'* And this is indeed what Paul frequently denominates* SIN. The works which proceed thence, such as adulteries, fornications, thefts, hatreds, murders, revellings, he calls in the same manner 'fruits of sin;' although they are also called 'sins' in many passages of Scripture, and even by himself. These two things therefore should be distinctly observed: first, that our nature being so totally vitiated and depraved, we are on account of this very corruption, considered as convicted and justly condemned in the sight of God, to whom nothing is acceptable but righteousness, innocence, and purity. *And this liableness to punishment arises not from the delinquency of another: for when it is said that the sin of Adam renders us obnoxious to the divine judgment, it is not to be understood as if we, though innocent, were undeservedly loaded with the guilt of his sin; but because we are all subject to a curse, in consequence of his transgression, he is therefore said to have involved us in guilt. Nevertheless we derive from him, not only the punishment, but also the pollution to which the punishment is justly due.* Wherefore Augustine, though he frequently calls it the sin of another, the more clearly to indicate its transmission to us by propagation; yet at the same time he also asserts it properly to belong to every individual. And the apostle himself expressly declares, that 'death has therefore passed upon all men, for that all have sinned,'† that is, have been involved in original sin, and defiled with its blemishes. And therefore infants themselves, as they bring their condemnation into the world with them, are rendered obnoxious to punishment by their own sinfulness, not by the sinfulness of ano-

* Gal. v. 19. † Rom. v. 12.

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ther. *For though they have not yet produced the fruits of their iniquity, yet they have the seed of it within them; even their whole nature is as it were a seed of sin, and therefore cannot but be odious and abominable to God. Whence it follows, that it is properly accounted sin in the sight of God, because there could be no guilt without crime.*"

* * * * * * *

In view of these quotations, let us recite the allegation of the Christian Observer, with the explanation of the term *imputation*, given by Edwards—"He [Calvin] did not hold the doctrine of the imputation of Adam's sin to all his posterity;" that is, "he did not hold the doctrine of the liableness or exposedness in the divine judgment of all the posterity of Adam, to partake of the punishment of his first sin." Now we appeal to every candid and intelligent reader of the foregoing passages from Calvin's Institutes, whether it is not the very scope of a considerable part of them, to maintain and prove the very thing which the Observer denies. For ourselves, we honestly declare that we hardly know what language could be used that would show more unequivocally than is shown in several of the above quoted expressions, that the Observer's statement is groundless, or rather that it is made in direct opposition to the doctrine of Calvin. Let our readers observe that the question before us is distinctly this—Did Calvin hold and teach, that all Adam's posterity shared with him in his *first sin*, with its *guilt* and *punishment*, as well as in the *depravity* which was its consequence, or in which it commenced? As to *depravity*, we suppose we agree with the Observer. The exact point of difference is—he denies that Calvin held the doctrine that all Adam's posterity share with him in his *first sin*, in its *guilt* and its *punishment*—We affirm that Calvin did hold this doctrine, and we appeal to our quotations—Calvin held and taught that Adam's "guilt, being the origin of that curse which extends to every part of the world, it is reasonable to conclude its propagation to all his offspring;" that is, the guilt as well as the curse was propagated to all his offspring—in the original, "*culpa . . . . propagata fuerit, ad totam ejus sobolem.*" Again—Calvin says, the "fathers . . . had much contention [in regard to hereditary corruption, which they called original sin] nothing being more remote from common sense, than that all should be criminated on account of the guilt of one, and thus his sin become common." Here Calvin teaches that the *sin*, as well as the *guilt*, of Adam's transgression, has "become common;" for this is certainly what he meant to teach in this place; and we shall see that he teaches it repeatedly afterward; for Calvin never made that wonderful recent discovery, that there may be *guilt*, and *liability to punishment*, where there is *no sin*. On the contrary, in the very last sentence we have quoted from his Institutes, speaking of the depravity or corruption of infants, while yet incapable of personal moral action, he says, "whence it follows, that it is properly accounted *sin* in the sight of God, because there could be no *guilt* without *crime—non esset reatus absque culpa*. Again—Calvin, in condemning the reasoning of Pelagius, says, "it was evinced by the plain testimony of Scripture, that *sin* was communicated from the first man to all his posterity"—what can be more explicit than this, to show that Calvin held that the *sin* of Adam was common to him and to his posterity—not merely *guilt*, but *sin*—"*sin* was communicated from the first man to all his posterity." We leave to our readers to remark how fully

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our point is maintained by the parallel which Calvin runs between what we lost in Adam, and what we regain by Christ; and the *exact similarity* in the *manner* in which the loss and the gain accrue. Once more, Calvin says, "He who pronounces that we were all dead in Adam, does also at the same time plainly declare, that we were implicated in the guilt of his sin. For no condemnation could reach those who were perfectly clear from all charge of iniquity." We know not how it could be more unequivocally expressed than it is in this sentence, that *we*, that is, the whole human race, are sharers in both the sin and the guilt of our first parent, when he apostatized from God. We shall go into no farther comments on our italicised quotations, but only commend them to the careful investigation of our readers, after remarking on two passages, in which, as we have already intimated in a note, there is some obscurity; and parts of which, when taken separately, seem to contradict, and have been alleged as contradicting, the position which we maintain.

The first of the passages to which we allude, is that toward the close of the 6th section, in which speaking of "our being dead in Adam," and "that his transgression not only procured misery and ruin for himself, but also precipitated our nature into similar destruction," it is immediately added, "and that not by his personal guilt as an individual, which pertains not to us, but because he infected all his descendants with the corruption into which he had fallen.*" Now we think that the first member of this sentence cannot be rendered consistent either with the remainder of that sentence, and the two which immediately follow it, or with what, as we have shown, Calvin elsewhere teaches, otherwise than by considering and supposing this to be the meaning of Calvin; namely, that the guilt of Adam, as an individual, was one thing, and the guilt which he brought on his posterity was another thing—the former much greater than the latter, but both real. Take an illustration; although we are sensible that no merely human transaction can furnish an exact parallel to the case before us. It is easily seen and admitted, that one who has been the sole, and active, and criminal agent, in bringing loss and ruin on a mercantile company, or a civil community, in behalf of which he has been fully authorized to act, has "a personal guilt as an individual," in which no one of the company or community shares with him; and yet, all share with him in the loss and ruin which his criminal act or agency occasions. So in the case of Adam—his "personal guilt as an individual," in breaking covenant with his God, was probably greater than that of any individual of his fallen posterity since;* and this enormous personal guilt of Adam belonged to himself exclusively; but the guilt of a broken covenant, of which he was the appointed federal head, and all its direful consequences, are shared in by all his descendants. We verily believe that we have here given the meaning which Calvin intended to convey in the passage under consideration; and we are confirmed in this, not only, as we have said, by what immediately follows, and by what he had previously taught, but by the second passage to which we have referred. This is found in the eight section, and is introduced

* "Neque id suo unius vitio, quod nihil ad nos pertineat; sed quoniam universum semen in quam lapsus erat, vitiositate infecit."

* We would recommend to such of our readers as possess Scott's Commentary, to turn to, and read carefully, his notes on Gen. ii. 16, 17; and particularly what he says on Gen. iii. 6.

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in explanation of Calvin's far-famed definition of original sin. It stands thus—"And this liableness to punishment arises not from the delinquency of another; for when it is said that the sin of Adam renders us obnoxious to the divine judgment, it is not to be understood as if we, though innocent, were undeservedly loaded with the guilt of his sin; but because we are all subject to a curse in consequence of his transgression, he is therefore said to have involved us in guilt. Nevertheless we derive from him, not only the punishment, but also the pollution to which the punishment is justly due." Here we think it evident, that although it is said that the general "liableness to punishment arises not from the delinquency of another"—alieni delicti obligatio—yet the meaning is, that the delinquency spoken of was not that of another, *considered as an unconnected individual, in whose sin and guilt others were not associated with him, as their head and representative.* We judge thus, because it follows as a part of the very same sentence, that the sin of Adam does actually render us "obnoxious to the divine judgment"—not indeed, as though "being innocent we were undeservedly loaded with the guilt of his sin," but because we are not innocent, inasmuch as we were actually connected with him in the violation of covenant obligations; and that thus "we are all subject to a curse in consequence of his transgression, and he is said to have involved us in guilt." Take this to be the meaning, and then it consistently follows that we derive from Adam both "pollution and the punishment which is justly its due;" and the reasoning of St. Augustine is pertinently introduced as an illustration, when he calls it the sin of another, and yet asserts that it belongs to every individual of our race. It appears to us, that we must either adopt this construction of Calvin's language, in the place before us, or else regard it as self-contradictory and paradoxical in the extreme: and indeed we would be glad to see an attempt made to render it consistent with itself, in a manner materially different from the explanation of it which we have here given.

Our readers must now judge, whether or not we have proved that the Christian Observer is in error, in saying that "Calvin did not hold the doctrine of the imputation of Adam's sin to all his posterity." We think we have shown that his *personal sin*, in all its awful malignity and amount, is not indeed imputed to every, or to any individual of his posterity; but that *the act by which he broke covenant with his God*, is imputed to every individual of his descendants, without exception; that it is regarded as the sin of all, involves all in guilt, and renders all subject to the curse, and liable to the punishment due to that act.

In the discussion which we are now closing, we have been carried to a much greater length than we contemplated when we began to write. But the subject is important in itself; and the statement of the Observer is calculated to fortify errors which prevail in our own country. It might be considered as at least a circumstance of importance, a strong presumption of truth, if one of the great lights of the Protestant reformation—in doctrinal points the greatest of all—did not hold the imputation of Adam's sin to all his posterity. We have, therefore, taken some pains to show that he did hold this doctrine; and have laid before our readers a portion of his reasoning on the subject. Nor was Calvin at all singular, in what he taught on this topick. Not only, as we have shown, did the Papists embody it in their creed, but we believe there was not one of the Protestant reformers who

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did not hold it. We are not confident in regard to Cranmer; but it is found in the Confession of Augsburg, and if not explicitly, yet impliedly, in most, if not in all of the Protestant Confessions on the continent of Europe. Pictet, moreover, affirms explicitly, that the purest Christian antiquity recognises the imputation of Adam's sin to his posterity;* and he confirms what he says by references to Justin Martyr, Ireneus, Origen, Athanasius, Basil, Cyrill of Jerusalem, Chrysostom, Ambrose, Jerome, and Augustin. But after all, the question is, what says the revelation of God? and we were much struck with the remark of a pious layman, to whom we yesterday mentioned, in our study, that we were engaged in showing that Calvin thought that Adam's sin was imputed to his posterity. "And what, said our friend—what though Calvin had not taught it? We know the Bible teaches it." Yes, the plain pious student of the Bible finds it there, and that satisfies him. But alas! the Bible is sadly perverted by glosses and criticisms, which do infinite mischief. First, imputation is denied; then original depravity is denied; then the covenant of works is denied; then the impotence to good of unsanctified man is denied; then self-regeneration is maintained; then follow in natural and rapid succession, all the errors of Arminius, Pelagius, Arius, and Socinus. *Obsta principiis.* Beware of the first step in the downward march of error—however much it may be eulogized as *the march of mind.*

Literary and Philosophical Intelligence, etc.

BARON CUVIER.

Extract of a Letter, dated

Paris, 20th May.

My last letter was so much occupied with details of the death and funeral of M. Casimir Perier, that I had neither room nor leisure to allude to the loss which this country, or I should rather say, the whole world, has sustained in the death of the Baron Cuvier. This distinguished individual, although claimed by France as a native born citizen, owes his birth and parentage to the town of Stutgard. This, if rightly understood, is rather a credit than otherwise to his adopted country. The French, however, as in the case of M. Benj. Constant, and other distinguished individuals who have flourished among them, do not like to be reminded that they can be surpassed by foreigners in any path of science or literature, or even in any branch of the humblest of the useful arts. In the noblest sense of the term, M. Cuvier was a liberal. His house, at the Garden of Plants, was always open to men of science, particularly if they came recommended to him by their distance from home, or their poverty. His large income was expended in this hospitable style of living, in the formation of a valuable private museum of natural history, and in the collection of a library, such as few private individuals can boast.

On the day after his death, the king, on the report of the new Minister of the Interior, granted a pension of 6000 francs a year to Madame Cuvier, a stretch of the prerogative which will doubtless be sanctioned by the Chambers at the opening of the session, in favour of a lady left under such circumstances without any pecuniary resources. It is also understood that M. Cuvier's library and museum will be purchased at the publick expense, as additions to one or other of the great national establishments. M. Cuvier had the misfortune to survive all his children. Two sons of great promise, died before they had completed their tenth year; but the loss which he felt most keenly, was that of his only daughter, who was suddenly cut off on the eve of her marriage. Madame Cuvier was the widow of M. de Vancel, at the time of her marriage to the greatest naturalist of modern times. Her son, M. de Vancel, having been inspired by M. Cuvier with a decided taste for one of the branches of that science in which his adopted father occupied so distinguished

* La plus pure Antiquité a reconu cette imputation du péché d'Adam.

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a place, he was sent some years ago to India, on the part of the Garden of Plants, to enlarge the botanical collection of that noble institution.

In the zealous discharge of this interesting mission, M. de Vancel fell a victim to the climate, after reaping and sending home a plentiful harvest of all that was rare and curious in the vegetable world. His only other surviving relative is Mdlle. Vancel, daughter of Mad. Cuvier, and as all who visited the family can bear witness, a great personal favourite of the distinguished individual who has just been lost to science and the world. A subscription has already been opened for the erection of a monument to his memory, and I hope to hear that America is not behind the rest of the world in paying the homage of gratitude and respect to a man, a Christian and a philosopher, who has earned this mark of distinction by so many titles. The funeral of M. Cuvier was extremely different in its character from that of the late President of the Council; in the simplicity of its details it was still more calculated to touch the feelings. It was attended by deputations from the four Academies of the Institute, the University, the Royal College of France, the Council of State, the Polytechnick school, the Normal school, and the Central school of Industry.

The procession set out last Thursday, at 12 o'clock, from the Garden of Plants, and proceeded to the Lutheran Church, in the Rue des Billetes, where the usual religious ceremonies were performed. On the arrival of the procession at the place of interment, in the great eastern cemetery beyond the barrier, M. Arago, the colleague of M. Cuvier, as perpetual Secretary of the Academy of Sciences, pronounced an oration over his tomb, in which he spoke of the great scientifick discoveries and the eminent private virtues of the deceased. M. Jouy followed in the name of the French Academy, and addressed himself more particularly to M. Cuvier's literary merits. M. Villemain, the Vice President of the Royal Council of Publick Instructions, spoke of his peculiar talents as a teacher, and showed how M. Cuvier, after enriching science by his discoveries, possessed the art of propagating and rendering them popular by his publick lessons as a professor. M. Geoffroy de St. Hilaire, confined himself to the services which the creator of comparative anatomy had rendered to the science of zoology, and claimed the merit of having first inspired Cuvier with the knowledge and conviction of his own genius. These orators were followed by M. Dumeril, from the Museum of Natural History; M. Walkenaer, from the Academy of Inscriptions and Belles Lettres; M. Devaux, from the Council of State; and M. Pariset, from the Academy of Medicine, who each spoke of M. Cuvier's supereminent merit in his own peculiar department.

The great anxiety of M. Cuvier, immediately before his death, was to live long enough to complete the work on which he has some time been engaged—the Natural History of Fishes—nine volumes of which have already passed through the press, amounting, as I understand, to about a half of the whole work.

So diligently had he applied himself to this undertaking, that within a month of his death, he had dictated to his amanuensis not less than a volume and a half of new matter. His other writings, as you are aware, consist chiefly of his celebrated treatise on comparative anatomy, his work on fossil bones, and his history of the animal kingdom, which are all monuments more durable in their nature than anything which his admirers can erect over his remains.

The following anecdote of a French Physician should furnish an example for all practitioners. A duke being restless and unable to sleep, sent for an eminent doctor at midnight, to inquire if he had the cholera. The doctor simply advising him to remain quiet and keep warm, was about leaving, when the duke asked what his fee was—"200 francs." The duke in the utmost astonishment inquired what he would have charged if he had had the cholera. The doctor replied, "If you had had the cholera, I would have exerted the utmost of my skill and care cheerfully without charge. But they who call me from my rest when they are in perfect health must expect to pay well." Would not a few such charges be a specifick for many chronick complaints?

A pilgrim travelling on the road to Smyrna, met the demon of the plague; "Whither are you bound," said the pilgrim; "To Smyrna, to kill 3000."—After a time the parties met again. "You killed not only 3000 but 30,000," said the pilgrim: "No, I killed not more than 3000, fear killed the rest," said the demon.

New York, June 18.

Boring for Water.—In the area in the rear of Holt's marble building, workmen have been employed five months in boring for water. The work is carried on by means of a churn drill, worked by hand. The present depth of the bore is 345 feet, 130 of which was through soil, and 215 was through a solid rock. The water issuing from the rock is soft and of the purest kind, and a plenty of it can be had at the present depth of the drill, for ordinary purposes—say 20 to 30 gallons

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per minute, in a perpetual stream. We learn that it is Mr. Holt's intention to find the bottom of the rock if he descends 1000 feet. He will then be able to supply any quantity of water which may be wanted in the lower part of the city. The bore is ten inches in diameter, and lined with iron pipes. The manner of performing the work is very curious, especially that of reclaiming a broken drill, at this great depth. The drill, when broken, is called a *thief*—the instrument employed to take it up is called a *sheriff*—and when the sheriff is unsuccessful in the performance of its duties, another, called *Hays*, is employed, which never fails in drawing the thief to light!—*Gazette.*

Curious Geological Fact.—We have been informed that a *lump of coal* weighing *sixteen ounces*, was lately discovered imbedded in the centre of a solid rock, about ten feet in diameter, on a tract of coal land on the Broad Mountain, known as the Pott and Bannan tract. The rock was a displaced fragment lying near the surface of the ground, found in the vicinity of the line of the Pottsville and Danville tail road, comprised in the contract of Messrs. Neligh, by whom the discovery was made while their workmen were engaged in blasting. It is difficult to account for this extraordinary occurrence, since the rock exhibited no trace of a fissure or opening whereby the lump might have been introduced, but on the contrary, presented the appearance of uniform solidity.

The following recipe is for a pleasant, wholesome and economical beverage, not only for the warm season, but for the year round.

Ginger Beer.—Boil a handful of hops in two quarts of water for an hour—take half a pint of baker's yeast, a quart of molasses, and five table spoonfuls of ginger tied up in a linen cloth. Strain the hop-water hot upon the ginger, &c., and then add five gallons and a half of cold water—for a greater or less quantity, vary the ingredients in proportion. If made in the evening, it will be ready for bottling in the morning. It should not be corked too tight for fear of bursting the bottles.

Religious Intelligence.

FOREIGN.

From the London Missionary Chronicle, for April.

CUDDAPAH.

Cuddapah (or *Cudapah*) is situated in the Peninsula of India, in north latitude 14° 28', and east longitude 79°; being about 152 miles (travelling distance) from Madras. For many years it was the seat of an independent Patan state, which had survived the destruction of the kingdoms of the Deccan. At present, it forms the chief town, or city, of one of the two great districts, (or collectorates,) into which the Balaghaut ceded territories were divided; Cuddapah being the capital of the eastern, and Bellary, (another of the Society's stations,) being the capital of the western division. Cuddapah is supposed to contain a population of 69,000, of which about two-thirds are Gentoos (or Hindoos,) and the rest Mohammedans, Indo-Britons, &c. The name of the place is sometimes written *Kirpa*, but both Cuddapah and Kirpa are corruptions from the Sanscrit word *Cripa*, which signifies MERCY. The language chiefly spoken throughout this collectorate is Teloogoo.

The mission at Cuddapah was commenced in 1822, by Mr. William Howell, who had previously laboured for several years, chiefly in the capacity of superintendent of native schools, in connexion with the Society's mission at Bellary. Mr. Howell was ordained to the Christian ministry in 1824.

Being already acquainted with the Teloogoo language, he was enabled, immediately on his arrival at the station, to take charge of two native boys' schools, on the invitation of F. Lascelles, Esq. registrar of the Zillah court, by whom they had been previously established; to which he himself shortly afterwards added two other boys' schools, (of which one was an Hindostanee school,) and one for native females; all of them being supported by the liberality of respectable Europeans resident on the spot. These schools have been since much increased. According to the returns of 1830, the number of schools was seven, and that of the children instructed therein 193; of whom 164 were boys, and the rest girls. The Scriptures have been uniformly taught in the schools, and the progress of the children has been very satisfactory. Some of the native youths, who had received their education in these seminaries, have been, from the reading of the Scriptures, so deeply impressed with the wickedness and folly of idolatry, as spontaneously to express their

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desire that it might be entirely banished from the earth, and the Christian religion be universally established. One of the useful results (remarked by the missionary) from these schools is, that the children in general, who have been educated therein, grow up with less prejudice against Christianity than those Hindoo youths who have not participated in the same advantages.

From the commencement of operations at this station, the missionary has preached the Gospel to the natives with much encouragement and success; and, in 1824, had established four stated weekly services for that purpose. A considerable number of the natives have made an open profession of Christianity, and have been baptized. In the last mentioned year, a native Christian church was formed, consisting of 10 members, which number has been since increased to nearly 30, but with intermediate fluctuations, chiefly occasioned by removals to other places.

The good attendance of the native congregation, and the earnest attention paid to the reading of the Scriptures by many of its members, have been a source of great encouragement to the missionary; and the benefits thence derived by the people have been further increased by the opportunities they have enjoyed of assembling, from time to time, for religious conversation at his house, on which occasions he endeavours, as far as possible, to ascertain their advance in spiritual attainments, and to explain to them the word of God more perfectly.

The itinerant labours of the missionary belonging to this station have been very extensive and not unfrequent; sometimes embracing circuits of 100, 150, 200, and even 250 miles, performed chiefly within the limits of the collectorate. In the course of these missionary tours, he has preached the Gospel in numerous places, and in the more populous towns and villages, to crowded congregations; beside conversing with small groups of the natives, and with individuals, as opportunities have offered. He also, at the same time, distributes numerous copies of the New Testament, and smaller portions of the Scriptures, in Teloogoo, together with tracts in that language. The books distributed are usually received with eagerness, and apparently read with pleasure. To the Scriptures and other books heretofore put into circulation, has been lately added *Bunyan's Pilgrim's Progress,* a translation of which into Teloogoo has been made by the missionary, and printed at the sole expense of a respectable European lately resident at Cuddapah. On one of the more recent excursions of the missionary, he was accompanied by one of the native teachers, (several of whom have been raised up from among the Hindoos at this station,) who, in every village through which they passed on their tour, earnestly exhorted the people to put away their idols, and to receive the Gospel; and, in his capacity of reader, read aloud to them out of a work lately composed by the missionary, entitled *Criticisms on the Shasters,* which excited great attention and inquiry.

Christian knowledge is likewise disseminated, in various and distant parts of the collectorate, by means of the distribution of the Scriptures, and other religious books, at Hindoo festivals; and also among the natives who are summoned every half year to attend the court of sessions, at Cuddapah, together with others who, on these occasions, go there to renew their leases. The people who are thus, periodically, brought up from the country to the capital of the district, remain there in a greater or less number, for a term of nearly two months, during which many of them have the privilege of daily hearing the word of life dispensed by the missionary. Each of them also receives from him a copy of the gospels, or some other portion of the Scriptures. For the means afforded him of making this distribution, the missionary is indebted to the liberality of the Madras Auxiliary Bible Society.

In 1825, an attempt was made to form, under the wing of the mission, a *Christian Village* at this station, which in a pleasing degree, has succeeded. The population of this village, according to the latest returns, comprises about 150 souls, every family subsisting on the produce of their own labour. Some of the people are spinners, others weavers; some are engaged as paper-manufacturers, and some in agricultural labours. No one, (with the exceptions of children and infirm persons,) is allowed to reside in the village, who does not contribute by his own industry, to his own support. Those admitted as members of this interesting community, beside making a credible profession of Christianity, are required to conform to certain prescribed regulations. They must agree, for instance, to unite in settling all differences and disputes by arbitration. Again, they are required to keep their dwelling-houses in good repair at their own expense; a regulation which must tend at once to render them careful of their residences, and to attach them to the place. A chapel was erected in the village in 1826, the whole expense of which was defrayed by the liberality of European residents on the spot. The stated preaching of the missionary here has been attended with pleasing results.

The families inhabiting the Christian Village have gradually acquired settled habits, and now show no inclination to quit the place; and what is far better, they be-

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gin to prize the gospel, and to show, by their lives and conversation, that they have experienced its benefits. Of the native schools already mentioned, one is situated in the Christian Village, and it is important to state, that the improvement in it is greater than in any of the other schools. "All the children, (says the missionary in his journal for 1830,) make good advances, but most in the Christian Village." It may be proper to add also, that some of the families are now able, from the profits of their labour, to provide more than the means necessary for the mere sustentation of life, viz. those of comfortable subsistence.

We cannot allow ourselves to conclude this brief sketch of the mission at Cuddapah, without more distinctly noticing, and gratefully acknowledging, the great liberality uniformly manifested by the more respectable European residents at this station, in aiding the operations of the mission, but particularly in the support of the native schools in connexion with it, no part of the expense of which has fallen on the Society.

May it be the prayer of all the members of the Society, that the Almighty, who has already conferred on this mission many distinguished marks of his goodness, would be pleased to regard it, in future, with an eye of favour, and to bestow upon it abundantly the blessings of his grace. As the city bears the name of MERCY, may the spiritual results of each successive year of missionary labour therein, still add to the appropriateness of this original designation. Contemplating the impression already made, by the dissemination of Christian truth on the population of this part of India, the missionary has been led to the inference, that things there cannot long continue in their present state! while some of the natives themselves express their expectation that great changes will shortly come to pass, and even particularize the subversion of idolatry as one of them. May this anticipation be realized, and the *whole earth be speedily filled with the glory of the Lord!* Amen and amen.

19*th March*, 1832.

From the Missionary Herald for June.

SANDWICH ISLANDS.

PLAN OF A HIGH SCHOOL FOR TEACHERS.

The incompetency of the 500 or 600 native teachers now employed in the schools at the Sandwich Islands, and the importance of training a supply of such as possess higher qualifications, have long been felt by the missionaries; but various difficulties have stood in the way of making any systematick and thorough improvement in this respect. There was no series of books in the language, in any department of science or literature, adapted to conduct the opening minds of a people, before utterly uninstructed, up from the lower to the higher gradations of knowledge. The first object with the missionaries, in this department of their labours, was to prepare elementary books, and to multiply copies, so that the ability to read intelligibly might become as extensive as possible. Their next object was to translate the Scriptures, and thus put it within the power of the whole population, who would take the trouble to learn, to read the word of God in their own language. But when these objects were accomplished, much still remained to be done. The work of *educating* the whole nation was to be performed. The minds of the people must be nourished, strengthened, and taught to act. The fields of knowledge must be opened and the people encouraged to range through them. To this task the teachers which had been employed were altogether incompetent. Their own stock of knowledge was soon exhausted, and as they could teach the pupils little more than to spell and read, and had no power to awaken deep and continued interest, it was seriously feared that, without some new measures on their part, the attention to the schools would be diminished and the progress of the people in knowledge would be checked.

At the general meeting of the missionaries at Honolulu in June, 1831, the following resolutions were adopted.

Resolved, That we consider the education of the natives of these islands generally, and the preparation of some of them in particular, for becoming teachers of religion, as holding a place of great importance in our missionary labours.

Resolved, That, though we consider the present situation of this people as requiring all our efforts in the way heretofore directed; yet we believe this subject of sufficient importance to demand the exclusive time, attention, and labours of one of our number.

Resolved, That, relying on the strength of the Great Head of the Church, we agree to establish a High School, for the purposes abovementioned, and on a plan hereafter to be submitted.

Resolved, That the school go into operation as soon as suitable accommodations for the principal and scholars shall be ready; and that we show a plan of the school to the chiefs, and invite them to co-operate with us.

The design of the school is thus stated.

It is the design of the High School to instruct young men of piety and promising talents, in order that they may become assistant teachers of religion, or fellow-

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labourers with us in disseminating the gospel of Jesus Christ to their dying fellow men.

In connexion with the foregoing, it is also the design of this institution to disseminate sound knowledge throughout these islands, embracing literature and the sciences, and whatever may tend eventually to elevate the whole mass of the people from their present ignorance; that they may become a thinking, enlightened and virtuous people.

Another design of the High School is to qualify native school teachers for their respective duties, to teach them, theoretically and practically, the best methods of communicating instruction to others.

The school is placed under the superintendence of five directors, "whose duty it shall be to watch over the interests of the school; to point out the course of instruction to be pursued; and to make an annual report to the mission, of the state and progress of the school;" who are also to examine the school, the plan of instruction, the progress and the qualifications of such as seek admittance to it, and annually report on these several points to the mission. Messrs. Richards, Bingham, Thurston, and Whitney, were appointed directors, with Mr. Andrews, who was also appointed the principal. Lahaina was fixed upon as the location of the school. After specifying the duties and powers of the principal, the statement proceeds—

Scholars and their Qualifications.—The number of scholars for the present year shall be limited to fifty, to be apportioned as follows:—Hewaii, 18; Maui, 14; Oahu, 10; Kauai, 8; and liberty granted to the king to attend with five of his favourite men.

The number may be increased hereafter, provided facilities and ability shall increase for instructing them.

After the present year, that is, from June, 1832, the candidates for the privileges of the school shall be examined and approved by two or more of the directors, and none shall be admitted but with their approbation.

Every scholar, after the abovementioned time, before entering the school, must be able to read fluently and intelligibly in his own language; must be able to write a neat, plain, legible hand; and be acquainted with common arithmetick and the fundamental principles of geography.

It shall be the duty of the scholars to attend regularly and faithfully upon all the duties assigned them by the principal.

Course of Study.—As school books are so extremely limited, it is nearly impossible at this time to lay out a course of study. It is desirable, however, that the scholars should be put forward as fast as they become proficients in any one branch to another of the next importance; and that next to arithmetick and geography, should be composition in their own language, and such other studies as the board may direct.

The study of the doctrines and duties contained in the word of God should be a prominent study, never to be lost sight of.

The year shall be divided into two sessions, of five months each. The first to begin with July of each year, and end with November; the second to begin with January and end with May.

At the close of each session there shall be a publick examination of the scholars, in presence of the directors, and such others as they may invite to attend.

The length of time necessary for the students to attend the school will depend on circumstances. It is to be hoped that they may be induced to attend until they shall become competent to instruct, and skilful in communicating instruction in such ways as may be beneficial to the people at large.

It is designed that a piece of land shall be connected with the institution, and the manual labour system introduced as far as practicable; that the scholars may not only support themselves, but be enabled to furnish their own stationary, and such other articles as will be necessary in pursuing their studies.

LETTER FROM KAAHUMANU TO MR. EVARTS.

The following letter was written by Kaahumanu in the Hawaiian language, in reply to one written her by Mr. Evarts in December, 1830, shortly before the termination of his labours as Corresponding Secretary. The writer, as the readers of this work are aware, is the highest chief in the islands, and has acted as regent during the minority of the king. She was one of the earliest converts, and among the first received to the mission church. The translation was made and the explanatory clauses inserted by Mr. Bingham.

Oahu Sept. 11, 1831.

Love to you Mr. Evarts, the director of missionaries, my first brother in Christ Jesus. This is my thought for you and my joy. I now abide by the voice of the Saviour, Jesus Christ, who hath redeemed me from death. I was dwelling in the eyeball* of death, I was clothed and adorned in the glory and likeness of death. When I heard the voice of Jesus,

* The word *onohi* may mean the ball, or the pupil of the eye, and it means also the central or upper part of a flame of fire. The figure is not very clear in the present case, which is intended.

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as it sounded in my ear, it was refreshing to my bosom, saying thus, "Come unto me all ye that labour and are heavy laden and I will give you rest." Again the voice of him said, "Whosoever is athirst let him come and drink of the water of life." Therefore I arose and came and prostrated myself beneath the shade of his feet, with my great trembling. Therefore do I bear his yoke, with this thought concerning myself, that I am not able to put forth strength adequate to carry his yoke, but of him is the ability, [to bear it,] his aid to me by night and by day; there am I continually abiding by his righteousness [excellence or glory] and his love to me. There do I set my love and my desire and the thoughts of my heart, and there on Jesus do I leave my soul; there shall my mouth and my tongue give praise continually during the life which I now live, till entering into his everlasting glory. Such is this thought of mine for you.

This is another thought of mine for you. I praise [or admire] the kindness of our Lord Jesus Christ, in aiding us by several new teachers for us. They have arrived. We have seen their eyes and their cheeks, we have met with them in the presence of God, and in our own presence also,* with praise to our common Lord for his preserving them on the ocean till they arrived here at Hawaii. Now we wait while they study the native language of Hawaii, when that is clear to them, then they will sow in the fields the good seed of eternal salvation. Then my former brethren, with these more recent, and my brethren and my sisters of my own country, will all of us together take up the desire of Christ, [or what Christ wills or wishes] on this cluster of islands, with prayer to him for his aid that the rough places may by him be made plain, by his power through all these lands from Hawaii to Kauai.

I and he whom I have brought up have indeed carried the word of our Lord through from Hawaii to Kauai, with the love of the heart towards God, was our journeying to proclaim to the people his love, and his word, and his law, and to tell the people to observe them.

Thus was our proclaiming, not according to our own will, but according to the will of God, did we undertake it, Such is this thought of mine for you.

This is one more thought to make known to you. Make known my love to the brethren in Christ, and to my beloved sisters in Christ Jesus. This is my salutation to you all. Pray ye all to God for all the lands of dark hearts, and for the residue [unconverted] of all lands of enlightened hearts, and for us also; and thus will we, with our kindred here, all pray to God for the lands of dark hearts, and for the residue [unconverted] of the lands of enlightened hearts, and for you also. Thus shall we and you unitedly call upon our common Lord, that the nations may in peace follow him, that his kingdom may be smooth and uninterrupted even to the ends of the earth; that all men may turn to him without dissent, and praise his everlasting name. That is my sentiment of love to you all.

Great love to thee; our bodies will not meet in this world, but our thoughts do meet in this world; and hereafter will our souls meet in the glory of the kingdom of our Lord Jesus Christ thy Saviour and mine. This ends my communication to you.

From [or by]
ELIZABETH KAAHUMANU.

By a recent arrival letters have been received from the missionaries at the islands of a date as late as Nov. 27th, more than two months later than any previous communications.

BRITAIN.

Opening of the Twenty-Eighth Anniversary of the British and Foreign Bible Society.

On Wednesday, May the 2d, 1832, the above Meeting was held at Exeter Hall, the Right Hon. Lord Bexley in the chair.

The Right Hon. Lord Bexley, Vice President, having been called to the chair, his Lordship thus addressed the Meeting:—

Ladies and gentlemen, in the absence of our noble and venerable President—whose infirmities must be a matter of deep regret to all here assembled, inasmuch as through them alone he is not here in his place to take that chair which for so many years he has filled, with so much benefit to this Institution in particular, and to the common cause of the Gospel—I have been again called upon to supply his place, so far as I am able. I need not say how incapable I feel myself now, as I always have felt, for this task: but I look for the same indulgence from your hands that has been extended to me on former occasions.

I cannot but think, that though our venerable President is absent from us in person, yet we have reason to be thankful that we have still the benefit of his good wishes and his counsels; and what is far better, of his prayers at the throne of grace for our Society, to the success of which he has been so large a contributor. I see in other respects also, great cause of

* Probably their formal presentation to the chiefs is here meant, as in the preceding phrase a place or time of worship is intended.

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thankfulness and gratitude to the Giver of all good. While some nations have been afflicted, to a most distressing extent, by that dreadful pestilence which is now abroad in the earth, and which has in some degree reached our own coasts, we have been greatly preserved from its fatal consequences: and it has reached us in so mitigated a form, that such an assembly as that I now see before me has not been prevented, by any necessary regulations of Government, or by any alarm of dangerous consequences to our own persons, from assembling for the promotion of the Gospel. Had we been visited as other nations have been, we probably should have been prevented from meeting at all; or we should have met under alarm and apprehension, as to whether we were not transgressing our duty, and tempting that Providence to whose protection alone we look for preservation. In one other respect I see great reason for thankfulness in the assembly I address: for when I recollect —and it is only for a moment that I turn to that recollection—how different was the scene exhibited at the last Meeting of this Society, I cannot but feel it a matter of great congratulation and thankfulness to see around me so numerous an assembly, peaceably and amicably assembled to support the old constitution and the original plan of the Bible Society. I trust this harmony will continue among us; and I trust that those whom I now address will see no reason to regret their adherence to our old constitution.

But, amidst these causes for congratulation and thankfulness, undoubtedly we have many causes which call upon us for diligence, for vigilance, for increased prayer, and for reliance on Divine Providence;—for diligence, that we may not miss those opportunities for doing good which a merciful Providence has been pleased to extend to us: for vigilance, that we may not be betrayed into error, inconsistency, or presumption: and for prayer, that we may be preserved amidst public and private dangers; and that this Society may flourish, through our instrumentality, in the sincere pursuit of the glory of God and the benefit of mankind; that the cause of the Gospel may still be eminently promoted by the Society; and, above all, that we may apply to our own hearts those maxims of Divine truth which it is the labour of the Society to diffuse among mankind; and remember, that though the Kingdom of God by our means may be largely extended abroad, yet what all of us must feel and know is above every thing important to each of us, is, that the Kingdom of God be established in our own hearts.

I will not detain you longer; but request Mr. Brandram to read letters from Lord Teignmouth, and the Bishop of Winchester.

Portman Square, May 1, 1832.

My Dear Lord—

I congratulate the members of the British and Foreign Bible Society, on the occurrence of the Twenty-eighth Anniversary, and on the success which has hitherto attended its efforts for the circulation of the Holy Scriptures.

In this success, whilst we recognize, with adoring gratitude and devout thanksgiving, the favour of a gracious God as the only cause of it, we find the most encouraging motives for an increased dependence on His support, and for perservance in the benevolent work in which we are engaged.

These motives will acquire additional force by the exhilarating hope which we are authorized to indulge, that the Gospel of Jesus Christ has become the power of God to the salvation of many who never would have possessed it without the aid of Bible Societies.

But great as is the extent in which the Scriptures have been disseminated, there are still many dark regions of the world in which the light of Revelation has never yet shone; and even in countries where Christianity is professed, the want of the Holy Scriptures imperiously demands unabated exertions to supply them. I rejoice in the conviction that those exertions will never be remitted; and that the same good and gracious God, who first inspired the hearts of Christians to undertake the circulation of His Holy Word, will ever raise up instruments for the continuance of it, until all nations of the earth shall see the glory of the Lord.

I have only to add my devout supplication to Almighty God, that His blessing may attend the proceedings of the Meeting.

I am, My Dear Lord, yours very sincerely,

TEIGNMOUTH.

The Rt. Hon. Lord Bexley.

Farnham Castle, April 25th, 1832.

My dear Lord—

I am sincerely sorry that it is not in my power to obey your Lordship's summons to meet the Vice-Presidents of the British and Foreign Bible Society, on the 2d of May.

I am thankful to say my health is now restored; but I have not yet recovered strength enough to make it right for me to encounter the large parties and hours of London; and I am strictly charged, by my medical adviser, to abstain from them this season, as much as possible. I am forbidden, for the same reason, to appear at any meetings at present; and this must

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be my excuse for my non-attendance at the approaching Anniversary.

May I request your Lordship, if it is your intention to preside, to state this apology for my absence, or to remit it to the Chairman of the meeting. I should not think it necessary to trouble you with this explanation, except that I should be grieved if, in these days of partial defection from the Society, my absence were to be attributed by a single member to any diminution of attachment, or alteration of sentiments with respect to its constitution.

I am, my dear Lord, your Lordship's very faithful servant,

C. WINTON.

The Rt. Hon. Lord Teignmouth.

Lord Gambier likewise expressed, by letter, his regret that the infirmities of age prevented his attendance.

An abstract of the Report was then read by the Rev. Andrew Brandram, one of the Secretaries. It stated, that during the last year, 193,655 Bibles, and 390,233 Testaments, (making a total of 583,888 copies,) were issued by the Society; being 112,959 more than in the preceding year.

The amount received by the Society, from all sources, during the last year, was £81,735, 16*s.* 4*d.*, being a sum less than that of the preceding year by £13,688, 5*s.* 11*d.*: but if the difference occasioned by legacies received during the two years be deducted, it will be found that in the last year there has been an *increase* of £647, 5*s.* 4*d.*

The payments of the Society have amounted to £98,409, 10*s.* 9*d.*; and its present engagements exceed the sum of £40,200.

The Auxiliary and Branch Societies and Associations have continued their respective exertions; and upwards of 130 new societies have been added to those already existing.

DOMESTICK.

Abstract of the Sixteenth Annual Report of the Board of Missions of the General Assembly.

[The following list is inserted at length in the Report.]

The Missionaries and Agents above named have been located as follows: viz. in New York, 45; in New Jersey, 6; in Pennsylvania, 44; in Delaware, 2; in Maryland, 3; in Virginia, 17; in North Carolina, 17; in South Carolina, 3; in Georgia, 3; in Alabama, 4; in Ohio, 52; in Kentucky, 11; in Tennessee, 13; in Indiana, 14; in Illinois, 9; in Mississippi, 3; in Louisiana, 2; in Missouri, 2; in Florida, 1; in Arkansas Territory, 1; in Michigan Territory, 2; in Lower Canada, 1; in North Western Territory, 1.

Fields of Labour.

Of these two hundred and fifty-six missionaries, a large proportion are pastors or stated supplies. A small number have been commissioned as itinerants for limited periods, with a special view to the collection and organization of new congregations and churches, and about twenty have been employed in special agencies for the Board. A majority of these agents have volunteered their services, for short periods of time, and, by their efforts, the auxiliaries and funds of the board have been considerably increased.

Appointments and appropriations, and amount of labour performed.

The number of Missionaries and Agents in commission, at the date of our last report, was 166; and the appointments since made are 90, making a total of 256 labourers who have been employed, in the course of the last year. The ordinary appropriation to each Missionary, as heretofore, has been $100 a year. To some of our Missionaries a smaller sum than this has been appropriated; few have received more, and in no case have the Board expended more than $200 for the support of one Missionary a year. The amount of labour actually performed by all our Missionaries during the last year, is equal to 154 years, and the average expense for each year's labour, including special agencies, the expenses of the office, and the publications of the Board, is about $100. The whole number of congregations and Missionary districts supplied, is estimated at 400.

The Treasury.

The receipts of the Board since our last report, including a small balance then on hand, have been $20,030 21. The expenditures during the same period have amounted to $19,001 03, leaving a balance in the treasury of $1,029 18. There is due the Treasurer for money borrowed, the sum of $3,000, so that the treasury is actually overdrawn to the amount of $1,970 82. In addition to this, the Board are already under engagements to their Missionaries for the coming year, to the amount of more than $15,000.

Auxiliaries and Subscriptions.

Of Sessional Auxiliaries, and Annual Subscriptions to the Board, there has been during the past year a gradual and encouraging increase; but the number of the former, and the amount of the latter, are

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exceedingly small, either in comparison with the ability of our churches, or the wants of the destitute and perishing. The precise number of auxiliaries we are not able to report; it falls somewhat short, however, of six hundred, when, in the apprehension of your Board, it might, and indeed ought, to exceed a thousand. We utter not the language of despondency or censure, but we would excite the pastors of the churches to more vigorous and persevering efforts for the establishment of auxiliaries in their respective charges. We cannot but regard it as the sacred duty of every church in our connexion, to form an auxiliary connexion with the Board, and of every communicating member to contribute something, annually, for the promotion of Domestic Missions. Let this obvious duty be faithfully performed, and the resources of your Board will be abundant.

Corresponding Executive Committees of Presbyteries.

The views of the Board respecting the importance and usefulness of such Committees in all the Presbyteries have been so fully expressed in former reports, and in their monthly publication, that they deem it unnecessary to say more at present on this subject, than simply to urge the speedy appointment of such Committees in Presbyteries where they do not exist; and, also, to remind Committees already organized, of the vast importance of a prompt and regular attention to the appropriate duties of their office, as defined in the appendix to this report. It affords great pleasure to the Board to state, that the number of Corresponding Executive Committees has been considerably increased during the last year, and that more than one half of all the Presbyteries in connexion with the Assembly have approved and adopted the general plan of operations which we have heretofore recommended to the Presbyteries and churches. The evidence thus afforded, that the Board enjoys the cordial approbation, confidence, prayers, and co-operation of the efficient judicatories of the Church, has served essentially to encourage their hearts and strengthen their hands, in the highly responsible work to which they have been called. Should the details of our successful operations during the last year, evince that this confidence has not been altogether misplaced, we desire to unite with the Assembly in the devout exclamation, "Not unto us, not unto us, but unto thy name, O Lord, be all the glory." From this brief and imperfect sketch of the plans and doings of the Board, we now turn with unmingled pleasure to the contemplation of the

Results of the Labours of our Missionaries.

It is to your Board a subject of deep regret, that they are utterly unable to present to the Assembly a full and precise statement of the beneficial effects of Missionary labour, as they have been experienced and exhibited by the many charitable and religious institutions of the day. They have repeatedly, explicitly, and solemnly enjoined it upon all their Missionaries to be prompt, and minute, and accurate in their reports on the various subjects which at present engross the attention, and enlist the energies of the Christian community; but they are pained to say, that a number of our Missionaries have failed to comply with the earnest wish of the Board on the subject, and hence the embarrassment which we now experience. We are gratified, however, to add that many of our Missionaries have carefully and promptly obeyed their instructions on this subject, and that we have been enabled, in consequence of the data with which they have furnished us, to form the following estimates, in which, if there be any error, we confidently believe it consists in undervaluing, rather than exaggerating the effects of Missionary labour.

Sabbath Schools, Catechetical and Bible Classes.

The number of Sabbath Schools reported by seventy-six Missionaries, is two hundred and forty; and the whole number established by all our Missionaries, or under their general supervision, is estimated at not less than six hundred; the number of teachers at three thousand; and the number of scholars at twenty thousand. Sixty-six Missionaries have reported one hundred and twenty-one Catechetical and Bible Classes; and the whole number of classes is estimated at three thousand, and the learners at eight thousand.

A large majority of these Sabbath Schools are in the Valley of the Mississippi, and the most of them have been established within the last two years; and thus the pledge given by the Board to the American Sunday School Union, two years ago, has been redeemed.

Bible, Tract, Missionary, Education, and Temperance Societies.

The Missionaries of the Board have been carefully instructed, and frequently exhorted, to make vigorous and persevering efforts to establish, sustain, and encourage these and all other benevolent and religious institutions; and the reports which have been received on these subjects, afford the most gratifying proof of their fidelity and success. There are very few, if any, of the congregations served

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by our Missionaries, where such Societies are not now in successful operation. In the organization and enlargement of Temperance Societies, the success of most of our Missionaries has been truly encouraging. The number reported by sixty-eight Missionaries is ninety-two. The whole number of societies is estimated at three hundred and fifty, and the number of members at fifteen thousand.

In the gratuitous distribution of the sacred Scriptures, and religious Tracts, most of our Missionaries have been engaged, to the full extent of the time and resources at their command. Your Board have the pleasure to state, that their facilities for doing good by means of religious Tracts, have recently been much increased, by the very liberal donation from the American Tract Society, of one hundred and sixty-two dollars worth of Tracts, to fifty-four of their Missionaries.

Churches organized, and Houses of Worship erected.

Seventeen Missionaries have reported twenty new churches organized; and twenty-two Missionaries have reported twenty-nine houses of worship erected on missionary ground.

Revivals of Religion, and additions to the Church.

The effect of a preached gospel, and all other means of grace, which should be most earnestly sought, and most highly prized, is the glory of God in the sanctification of saints, and the conversion of sinners. This supremely desirable result of missionary labours has been more fully and extensively experienced in the congregations served by our Missionaries, during the last year, than ever before. In nearly fifty of these congregations, "*times of refreshing from the presence of the Lord,*" have been experienced, and by these most gracious visitations, the hearts of the Missionaries have been cheered and strengthened; saints have been revived; sinners have been convicted, and hopefully converted to God; and, to the feeble missionary churches, thus favoured of the Lord, more than one thousand members have been added; to many other churches, served by our Missionaries, in which no unusual excitement has existed, there have been uncommonly large and encouraging accessions; and the whole number of additions, to all the churches under the care of the Missionaries, is estimated at not less than *two thousand.* "This is the Lord's doing; it is marvellous in our eyes," and to the God of all grace, whose exclusive prerogative it is, by his Holy Spirit, to call sinners out of darkness, into his marvellous light, and to impart spiritual life and salvation, to those who are "dead in trespasses and sins," to *Him* be all the praise and glory forever, —and let all the people say, Amen.

View of Publick Affairs.

EUROPE.

Liverpool papers to the 1st of June inclusive, and London dates to the evening of the 30th of May, contain the latest advices from Europe.

BRITAIN.—The agony is over—the Reform Bill, without any material change as sent from the Commons, has past the House of Lords, in committee of the whole. The account of this occurrence, given in the latest Liverpool paper, is as follows:—

LIVERPOOL MERCURY, 2d edition, June 1, 9 o'clock, A. M.

"We have to congratulate our readers on the safe passage of the Reform Bill through the ordeal of the committee of the House of Lords without one material alteration, which happy event occurred on Wednesday evening, before ten o'clock, their lordships having proceeded with most exemplary and unexampled despatch. After the explanation of the Earl of Munster, relative to his own conduct on a recent occasion, the House, on motion of Earl Grey, resolved itself into committee, and the fifteen first boroughs on the list of disfranchisement were declared to stand part of schedule A without opposition or comment. On the proposition that Camelford should stand part of the schedule, the Marquis Cleveland said that the inhabitants of the borough, much to their credit, did not object to give up their own rights, in order to forward a bill calculated to benefit the whole country. (Cheers.)—Lord Ellenborough said that persons so very honourable, so very disinterested, were the best qualified to hold the elective franchise; and he was sure their lordships would feel great reluctance to deprive them of it. He was astonished how the noble Marquis, knowing the nobleness of their nature, could ever consent to their being disfranchised. (Laughter.) The motion was then agreed to. Camelford was added to the schedule, and the forty following boroughs shared the same

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fate, almost without comment. It was then agreed that the clause as amended should stand part of the bill.

"On the question that schedule B should be proceeded with, the Earl of Haddington, the Earl of Malesbury, and Lord Wharncliffe, though they said they knew that their opposition would be fruitless, described this schedule as the most obnoxious part of the bill, and pleaded hard for its erasure. Lord Ellenborough said that they had already disfranchised as many members as they had enfranchised, namely, 130. To that extent he had been prepared to go, but no further; and he would, therefore, object to the disfranchisement of another borough. The Lord Chancellor said, that though enfranchisement and disfranchisement were principles of the bill, it by no means followed that they should be exactly tantamount to each other. The one was applied to large and populous places, without reference to their number; and the other to all nomination, small, insignificant, and decayed places, also without reference to their number. Their Lordships then proceeded with the schedule, which was adopted without alterations, and ordered to stand part of the bill. The preamble and title of the bill were then agreed to: their Lordships resumed, and the report was brought up, and ordered to be taken into further consideration on Friday, (this day.) Their Lordships then adjourned to Friday, It is expected that the report will be agreed to this day, and the third reading of the bill be moved on Monday."

Three ships of the line have been sent to reinforce the British squadron before Lisbon, and Lord William Russell, with a commission as Brigadier General, and accompanied by two distinguished military officers, has gone with the fleet. The design of this expedition was not publickly known, but was believed to be a guarantee against foreign interference in favour of Don Miguel. A London print contains the following article:—"*Death of Sir James Mackintosh.*—We are grieved to learn that the eminent philosopher, statesman, and patriot, Sir James Mackintosh, died at his house, in Langham Place, London, on Wednesday morning last. Sir James had long been troubled with a liver complaint, acquired by his residence of ten years in India. He was in the 66th year of his age." Sir James Mackintosh was the particular friend, and we believe the fellow student in college, of the distinguished Robert Hall. He was a prime ornament of literature in Britain, and the able advocate of every interest in which humanity or religion was involved. Britain could not lose so many great men, if she had not very many great men to lose. The Cholera seems to have nearly vanished from Britain, and has greatly decreased in Ireland. Total cases in Ireland, (including Dublin and Cork,) from the commencement, 6214—deaths, 1863.

FRANCE.—The French chambers do not meet till the 1st of August, and in their recess no events of national importance are likely to transpire. It is stated in a London paper that the French government has made a formal declaration, that should any interference in Portuguese affairs be attempted by Spain, France would consider it an act of hostility against herself. A Paris article of May 10th says, "M. Casimir Perier's mortal career has closed. He died this morning a little before eight o'clock. During the previous forty-eight hours he had been sinking so fast that his physicians saw that no human skill could keep him long alive. His mental faculties returned at the commencement of this crisis, and only left him with the extinction of life." No successor of M. Perier had been appointed. In another part of our present number, we have given a lengthened account of the death of Baron Cuvier, the greatest naturalist of his day. He was a protestant by profession, but we fear had no practical regard to religion. Of his eminently pious daughter we have heretofore given some account. The Cholera still exists in France, but is apparently leaving it, and the last accounts say that it is travelling southward and extending to Italy.

SPAIN and PORTUGAL afford us nothing new, beyond what has already been intimated, except perhaps, that Don Pedro's fleet has raised the blockade of the Island of Madeira.

Since our last publication we have seen nothing to chronicle among the other powers of Europe, till we come to

GREECE.—When the calamities of this interesting, but at present unhappy country, are likely to terminate, we are unable to conjecture. The last accounts, which come by the way of France, are as follows:—"The Greek Constitutionalists, after several combats with the troops of Colocotroni, had obliged Capo d'Istrias and his partisans to save themselves on board the Russian vessel Azoff.

"In this state the three Admirals commanding in the station, French, English, and Russian, not wishing to favour openly either of the two parties without ulterior instructions from their respective governments, agreed with one accord to take possession of the fortresses, as well as the citadel of Napoli, which had been rendered impregnable by art and nature. The Iphigenie frigate accordingly landed a chosen portion of its crew for that purpose.

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"Colocotroni, who had taken the field to support the re-establishment of Capo d'Istrias on the throne of Greece, seized upon Argos, upon the plains before which he has drawn up a force of from 3000 to 4000 men, and thus cut off all communication by land with Napoli."

TURKEY.—A serious, and apparently an envenomed warfare, has commenced between the Sultan Mahmoud and Mehemet Ali, the Pacha of Egypt. A concealed enmity has long existed between these potentates, and it was but partially allayed by the services rendered by Ali to his ostensible master, the Sultan, in the war against Greece. It is a righteous dispensation of the Providence of God, that these cruel foes of Greece should be left to revenge their cruelties, as they are likely to do, on each other. The Sultan has raised to the first dignity of his empire Hussein Pacha, who distinguished himself by his bravery, fidelity, and military sagacity, in the war with Russia. He has clothed him with all but unlimited power, and placed him in the chief command of the military force destined to subdue the rebellious Pacha of Egypt. It is stated that a Russian squadron from the Black Sea is to assist the Turk. Russia will probably turn the whole quarrel, in the issue, to her own advantage. In the mean time it promises to be a fierce and bloody one, and Palestine is likely to be the first field of blood. There the Sultan's troops have recently been overpowered by those of the Pacha.

ASIA.

The last accounts from India state that a serious insurrection had broken out in the district of Chota Nagpore. Many villages had been burnt by the insurgents, and other atrocities had been committed. The British military force in the district was too small to enable the commander, Captain Wilkinson, to do more than act on the defensive, till he should be reinforced. Troops were marching towards the rebellious district from several quarters, and it was expected that the insurrection would be speedily suppressed.

AFRICA.

It has already been intimated that the troops of the Pacha of Egypt have been successful in contending with those of the Sultan in Palestine. Ibrahim Pacha, the son of Mahomet Ali, commands the army of his father, as he did in Greece. Both father and son have talents of no ordinary character, and the contiguity of Palestine to Egypt, affords them an advantage for military operations there, of which the Sultan is deprived. The Pacha has at his command a pretty powerful fleet, as well as a large and well appointed army, of which a part must consist of veteran troops. Ibrahim, by the last accounts, was endeavouring to reduce Acre, the far-famed fortress, on a bay of the Mediterranean, which Sir Sydney Smith successfully defended against the whole force of Buonaparte, in his Egyptian campaign, in 1799. If Ibrahim is successful against this fortress, it will be an advantage of great importance. The two Pachas know that they are fighting for life, as well as for dominion; unless, as has sometimes happened, they obtain such success as to render it necessary for the Sultan to patch up a peace till he can find a fit opportunity to break it to advantage, and bring his rebel vassals to the bow-string. In every way, it seems to us that the Mohammedan power is hastening to extinction. In the present war, it is assisting to destroy itself.

AMERICA.

COLOMBIA.—The new constitution formed for this great republick, by the Convention which lately met for the purpose, has been adopted and sworn to, in several places, and there seems to be a prospect of its going into successful operation. The best indication is, that all parties seem to be satisfied that fighting does them no good but a great deal of injury; and that, after all, it can only be by negotiation and mutual concession that their differences can be settled, and the prosperity of the country promoted.

MEXICO.—The civil war in Mexico continues; but does not appear to be very sanguinary. If the last accounts are to be credited, the party of General Santa Anna, who is opposed to the existing government, was gaining ground—both in military force and in the popular sentiment. But it is extremely difficult to obtain a correct statement of facts. Among the other states in the southern portion of our continent, we observe nothing to note since the publication of our last number.

UNITED STATES.—There seems reason to fear that our border warfare will be extended to nearly the whole of our south-western frontier. The Indians of various tribes are dissatisfied, and hostilely inclined; and although some of them, finding that they must take a side, have joined the United States' troops, it seems to have been done with reluctance. It appears that Black Hawk, the distinguished Indian chief and warrior,

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has determined to make a stand and risk a battle, in a very advantageous position which he has selected, at or near the Four Lakes, at the head sources of Rock river. His force is said to be from one to two thousand warriors. General Atkinson was making arrangements to attack him. Our frontier settlements, bordering on Illinois, are again returning to quiet.

Congress have at length passed the Tariff and Bank Bills—the former much modified. It remains to be seen whether the President will give them his signature or his veto.

The cholera has not only spread widely in the British Province of Canada; but has extended to Albany and New York. We also hear of its incipient location in various other towns of the United States. What degree of credit ought to be attached to many of the reports which are flying we are unable to decide. But we have long been persuaded that first or last, with more or with less of violence and malignity, it will pervade our whole continent. In the city where we write, after more delay than was desirable, a day of humiliation, fasting, and prayer, has been recommended for observance by a large and respectable meeting of ministers of the gospel, and other Christians, of various denominations, convened for the purpose on the 7th inst. The day designated is Thursday, the 19th of the present month.

We are much gratified to find that both Houses of Congress, by a large majority, have adopted the following resolution—"Resolved, by the Senate and House of Representatives of the United States of America, in Congress assembled, That a joint committee of both Houses wait on the President of the United States, and request that he recommend a day, to be designated by him, of publick humiliation, prayer, and fasting, to be observed by the people of the United States, with religious solemnity, and with fervent supplications to Almighty God, that He will be graciously pleased to continue His blessings upon our country, and that He will avert from it the Asiatic scourge which has reached our borders, or if, in the dispensations of His Providence we are not to be exempted from the calamity, that, through His bountiful mercy, its severity may be mitigated, and its duration shortened."

This resolution was moved in the Senate by Mr. Clay; and we wish that our space would permit us to give the whole of the speech which he delivered on the occasion—its conclusion was as follows:—"I should have hesitated to present this resolution, said Mr. C. if it had been unsanctioned by precedent. But, during the late war, a similar resolution was adopted by Congress, at the instance of a member of the House of Representatives from Virginia; and President Madison issued his recommendation accordingly. It is far from my purpose to excite unnecessary alarm. All dangers appear most formidable at a distance. Even the greatest of all terrors, when the awful moment arrives, with a mind fortified by philosophical reflection, and still more if it be strengthened by religious hope and belief, is less appalling than it seemed when far off. A single word, Mr. President, as to myself. I am a member of no religious sect. I am not a professor of religion. I regret that I am not. I wish that I was, and I trust that I shall be. But I have, and always have had, a profound respect for christianity, the religion of my fathers, and for its rites, its usages, and its observances. Among these, that which is proposed in the resolution before you, has always commanded the respect of the good and devout. And I hope it will obtain the concurrence of the Senate."

We must add the short speech of Mr. Frelinghuysen in support of this resolution.—"Mr. Frelinghuysen said he inferred from the call for the yeas and nays, that this resolution would be opposed, and he therefore desired again to refer the Senate to the precedent of 1814. The resolution at that time was indeed by the state of war into which the country had been plunged with Great Britain, and was offered by Mr Clopton, of Virginia. The preamble, which he read, laid it down as the duty of Congress to adopt measures of this character in times of 'calamity and of war.' The proposition had passed the Senate without any opposition. If in time of war it was the duty of the people to ask the special protection of God, and to supplicate the interposition of his mercy, how much more incumbent was it in reference to a scourge which had in its progress swept many millions of human beings into eternity, which went abroad on the earth as the agent and minister of God, to do his errand, and to come and go at his bidding, and over which human power had no influence. No occasion could be so fit and appropriate for humiliation as this. He hoped that no constitutional objection would be interposed to check this resolution, which was nothing more than a recommendation. It was our duty devoutly, and in the conviction of our entire dependence on God, to ask for the interference of his mercy; and he hoped that the present resolution would pass, as did the resolution of 1814."

As both Houses of Congress have concurred in this resolution, we think the President will not refuse to recommend a day, for the solemn purpose which the resolution contemplates.

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THE

CHRISTIAN ADVOCATE.

OCTOBER, 1832.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXI.

We now resume the consideration of the answer to the 94th question of our Catechism, namely, "Baptism is a sacrament wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's."

In appointing baptism to be the introductory ordinance of the visible Christian church, our Lord wisely adopted a rite, with the formal part of which the primitive Jewish believers were already familiar. The Mosaick dispensation itself abounded in ceremonial purifications, by the application of water; to which, indeed, unauthorized tradition had made burdensome additions, that our Saviour disregarded and condemned. It appears, moreover, that when gentile proselytes were received into the Jewish church, they were not only circumcised, but washed or baptized with water—the former by divine direction, the latter without it; yet, as strikingly significative of their being cleansed from their former idolatrous pollutions. The forerunner of our blessed Lord was called the Baptist, or Baptizer,* because it was a part of his commission to administer the baptism of repentance for sin, to those who received his doctrine and professed to be waiting for the appearance of the Messiah.

When our Lord therefore, after his resurrection and immediately before his ascension into heaven, commissioned his apostles, and through them the ministers of the gospel "to the end of the world," to administer baptism to believers of "all nations"—for till now it had been confined to the Jews—he needed only to declare the nature and design of the institution, since the mode of its administration was already fully known.

Theologians have been divided, as to the proper answer to the inquiry, whether John's baptism was the same as Christian baptism; that is, the same as that which our Lord commanded his disciples to administer, after his resurrection. In the beginning of the nineteenth chapter of the Acts of the Apostles, we have this record,—

* Baptistes—"A title from John's office, not a proper name."—*Campbell.*

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"1 And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples,

"2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

"3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

"4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

"5 When they heard *this*, they were baptized in the name of the Lord Jesus.

"6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Those who maintain that John's baptism and Christian baptism did not differ in any thing material, insist that the fifth verse in this quotation, is to be considered as affirming that those who had received John's baptism did, by the mere hearing and believing the statement of the Apostle Paul, become "baptized in the name of the Lord Jesus." This I confess has always appeared to me a forced and unnatural construction of a plain passage of sacred Scripture.* I must also say, with Dr. Doddridge, that "I think it evident beyond all dispute, that the *baptism* of John and of Christ, were in their own nature *quite different;* and that it is plain, in fact, that when persons were *converted to Christianity*, they were *baptized of course*, without inquiring whether they *had*, or *had not*, received *the baptism of John*, which we know vast multitudes did, (Matt. iii. 5, 6.) who probably afterwards received *Christian baptism.* Compare Acts ii. 38—41; iv. 4; vi. 7." The comment of Scott on the 5th and 6th verses of the above quotation, seems to me so candid, judicious, and satisfactory, that I shall close what I have to offer on this point —one which is important though not essential—with quoting it at large.

"*When*, &c.—Several learned criticks, of different sentiments concerning baptism, have argued that these are the words [in the 5th verse,] of Paul, showing the disciples, that when John baptized those who heard his doctrine, he virtually baptized them in the name of Jesus; and not the words of the historian relating the baptism of these persons, subsequent to the apostle's instruction of them. Some of those who first contended for this interpretation, did it out of zeal against such as they called *Re-baptizers*, lest they should adduce this example in support of their practice. But by maintaining the baptism of John and the baptism of Christ to be *entirely* the same, they have furnished their opponents with a far more plausible argument, than that which they wanted to wrest from them. But, however that may be, I cannot think that any impartial man, who never heard of these controversies, would, either from reading

* In the criticism on the original of the sacred text, on which is founded the opinion of Beza, L. Infant, and other learned men, who favour the construction which I oppose, much reliance is placed on the correspondence, which they affirm is always observed, between the Greek particles, μεν, in the 4th verse, and δε in the 5th verse: this, it is affirmed, proves satisfactorily, that these two verses are to be considered as the continued language of Paul. But the investigations of Griesback have led him to reject the particle μεν altogether, and to expel it from the sacred text, as plainly a spurious addition. If this be a just decision, as it probably is, the main support of Beza's opinion is at once entirely subverted: Paul's language is confined to the 4th verse; in the 5th the historian speaks.

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the original, or our translation, put this construction on the words. If John could in any sense be said to baptize his disciples in the name of the Lord Jesus, Jesus himself must have been baptized virtually in his own name. Even St. Paul's question, 'Unto what then were ye baptized?' implies a distinction between different kinds of baptism; and shows that he concluded that they had not received Christian baptism, having never heard of the Holy Spirit, in whose name Christians were baptized.—'This is visible even in the words of St. Paul here, John said to those that came to his baptism ἵνα πιστεύσωσιν, not that they *did*, but that they *should*, believe in him that was coming after him; now they were not to be baptized in the name of Jesus Christ, till they did actually believe in him, which they who had received John's baptism were so far from doing, that they were "musing whether John himself were not the Christ." (*Whitby.*) After Christ's ascension no inquiry was made, that we read of, whether the converts had been baptized by John, or no: and if but one of the three thousand, who were baptized on the day of Pentecost, had been John's disciple, (and probably numbers were such,) the baptism of John and that of Jesus must have been distinct ordinances. The difference between that introductory institution to the Christian dispensation, and the initiatory external seal of that dispensation, has been already considered, (*Notes, Matt.* iii.) Some have indeed said, that if John's baptism and Christ's were different, our Lord had no communion with the New Testament in baptism, as he had with the Old Testament Church in circumcision. But he was made *under the law* to fulfil its righteousness, as our Surety; and must therefore, both on that account and as our example, obey every command, and attend on every institution of God then in force: but there was not the same reason for his joining in the ordinances of the Gospel, which he appointed merely as our Lord and King. Doubtless he ate the passover with his disciples, yet it does not appear that he partook of the eucharist: (*Luke*, xxii. 17—20;) it is not probable that he did; neither can it be supposed, that he was 'baptized into the name of the Father, of the Son, and of the Holy Ghost,' which seems essential to Christian baptism. I apprehend therefore that these persons, being further instructed by Paul, were admitted into the Church by baptism; previously to the communication of the Holy Spirit to them, by the imposition of the apostle's hands."

Water, the element employed in baptism, is, in its nature, emblematical of the spiritual objects and benefits referred to in this sacred ordinance. Water is so abundant, that the freedom of its use, by all who need it, is proverbial; and its cleansing or purifying qualities are confessedly pre-eminent. Thus, the great salvation of Christ is freely offered to all who desire to embrace it; and in its application, the soul is purified from all its moral defilement. By the blood of Christ, the soul of the believer is cleansed from the *guilt* of sin, and by the powerful influences of his Holy Spirit, the *stain* or pollution of sin is gradually, and at length entirely, removed; and both these inestimable spiritual benefits are significantly shadowed forth by the washing of water in baptism.

According to the answer of the Catechism now under consideration, baptism is to be administered "in the name of the Father, and of the Son, and of the Holy Ghost;" and as this is in accordance with the express and particular command of Christ himself, it must be held as essential to the

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validity of the ordinance, that these very words of the original institution be used in every instance of its administration. The Greek preposition, εἰς (eis), which, in the common version of our bible is, in this place, rendered *in*, properly denotes *into*, and is so rendered in many other passages of the New Testament. Christians are therefore baptized "*into* the name of the Father, and of the Son, and of the Holy Ghost;" and I have met with nothing more satisfactory, in explanation of the important and solemn import of this sacred formula of Christian baptism, than that which is given by Scott, in the following passage of his commentary:—"The Apostles and preachers of the gospel were ordered to baptize those who embraced the gospel, into the *name* (not *names*) of the Father, and of the Son, and of the Holy Ghost. This is a most irrefragable proof of the doctrine of the Trinity; that is, of the Deity of the Son, and of the distinct personality and Deity of the Holy Spirit; for it would be absurd to suppose that a mere man or creature, or a mere *modus*, or quality of God, should be joined with the Father, in the *one name*, into which all Christians are baptized. To be baptized into the name of any one, implies a professed dependence on him, and devoted subjection to him: to be baptized, therefore, into the "name of the Father, and of the Son, and of the Holy Ghost," implies a professed dependance on these three divine Persons, jointly and equally, and a devoting of ourselves to them as worshippers and servants. This is proper and obvious, upon the supposition of the mysterious unity of three coequal persons in the unity of the Godhead; but not to be accounted for on any other principles. Christianity is the religion of a sinner, who relies for salvation from wrath and sin, on the mercy of the Father, through the person and atonement of the incarnate Son, and by the sanctification of the Holy Spirit; and who, in consequence, gives up himself to be the worshipper and servant of the triune Jehovah, in all his ordinances and commandments; that according to the ancient and excellent Doxology, "Glory may be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be."

The answer before us farther states, that baptism "doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's."

1. It signifies and seals our engrafting into Christ. It has been justly remarked, that baptism does not constitute a visible subject, but only recognsies one already existing; it does not introduce an individual into the covenant of grace, but it *signifies* that he is already there. It *seals* a covenant already formed, and which, indeed, would not admit of a seal, if it were not previously made, and prepared for sealing. Abraham had "the righteousness of faith," before he was circumcised; Cornelius "feared God and was accepted of him," before he was baptized; and every adult candidate for baptism ought to give credible evidence of being born of God, before he is admitted to the ordinance. The infant seed of professing Christians, in virtue of their parent's faith and standing, are born members of the visible church, and are considered as partakers of those benefits of the covenant of grace which belong to the offspring of believers, before they are baptized: and hence it appears, that when professing Christians have not had a proper opportunity to offer their children in baptism, and they die without it, no fear or regret should be indulged by their parents. Their children were born within the co-

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venant, and no duty has been neglected, if a fit occasion for affixing the outward seal has not occurred. If indeed such opportunity has been enjoyed, and yet neglected, then the guilt of the parent is unquestionable—guilt which it still may be hoped will not affect the future state of the child, but which, if not repented of, will surely affect that of the sinful parent. It clearly follows, also, from the fact that a participation of the grace of God is supposed to precede baptism, that this ordinance cannot be essential to salvation. Many, doubtless, have been partakers of the saving grace of God, who have died without baptism. The penitent thief, on the cross, was, we know, an example of this kind. Yet when this, or any other plain duty, is deliberately, wilfully, or carelessly neglected, it may well occasion doubts and fears in the minds of the neglecters, that they are not, and never have been, sharers in the saving grace of God. Another remark may here find its proper place; namely, that as among men there are certain transactions which can be rendered valid only when the evidence of them is sealed by the proper civil officer, so our Lord and Saviour Jesus Christ has commissioned none but his ministers to affix the baptismal seal of the covenant of grace, and has commanded that they be accounted "as stewards of the mysteries of God;" and therefore it is on good and scriptural authority that our Confession of Faith teaches [chap. xxvii. sec. 4.] "that neither of the sacraments may be dispensed by any, but by a minister of the word, lawfully ordained." And as there is no command, and no adequate example for the repetition of baptism, our Confession of Faith also declares, in the chapter just cited, that "The sacrament of baptism is but once to be administered to any person;" and that "by Christ's own appointment, it is to be continued in his church until the end of the world."

2. Baptism signifies and seals a "partaking of the benefits of the covenant of grace." This follows of course, from being ingrafted into Christ, as members of his mystical body, and the head of that gracious covenant which has been ratified in his blood. The Apostle Paul, in his epistle to the Gallatians (Gal. iii. 27.) says, "As many of you as have been baptized into Christ, have *put on* Christ." Compare this with Romans iii. 22. where the same Apostle declares that "the righteousness of God, which is by faith of Jesus Christ, is unto all, and *upon* all them that believe," and you will see that the union with Christ which baptism signifies and seals to every believer, assures to him the inestimable benefit of being clothed upon with the Redeemer's perfect righteousness, and consequently of justification from the condemning sentence of the law, with the favour of God, and all the blessings of time and eternity which are promised in the covenant of grace. The benefits of this covenant are justly stated in our Larger Catechism to be, "remission of sins by the blood of Christ; regeneration by his Spirit, adoption and resurrection unto life everlasting." Our Confession of Faith also very properly reminds us, that "The efficacy of baptism is not tied to that moment of time in which it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised, is not only offered, but really exhibited and conferred, by the Holy Ghost, to such (whether of age or infants,) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time."

3. A solemn "engagement to be the Lord's" is contracted by all who receive the sacrament of baptism. It may be considered as the

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seal of God set upon every recipient; a seal of the covenant voluntarily assumed on the part of the believer, and pledging him to the fulfilment of his covenant stipulations; binding him to renounce utterly, and oppose forever, all rivals and competitors of his God and Saviour; and engaging him to be the Lord's, in all that he has and is—in body, soul, and spirit, for time and for eternity. In a word, as our Larger Catechism teaches, "the parties baptized are solemnly admitted into the visible church, and enter into an open engagement to be wholly and only the Lord's."

It would be a lamentable error, my young friends, if any of you who were baptized in infancy, should think, or say in your hearts, that you have been subjected to a grievous hardship by your pious parents, when in this ordinance they offered you up to God in your infancy, and had you sealed as his property, and engaged for you, so far as their influence, efforts and example could avail, that you should do and be all that is implied in the baptismal covenant, as now explained. You would not have thought it a hardship, if your parents had, by acting in your behalf in your non age, secured to you the eventual possession of a large and valuable worldly estate, on condition of your doing and acting, in your coming years, in a manner most reasonable in itself, and most worthy of yourselves. But infinitely more and better than this, did they do for you, when they devoted you to God in infant baptism, and placed you under the bonds of his gracious covenant. Nothing can be so reasonable in itself, and so worthy of your rational and immortal nature, as that you should renounce the world, the flesh, and the devil, cordially embrace the great salvation of your redeeming God, and walk before him to your life's end, in obedience to all his commandments, and in the observance of all his ordinances and institutions: and doing this, you will be the sure possessors of an inheritance infinitely richer than all the treasures of the world—an inheritance incorruptible, undefiled, and that fadeth not away, in the mansions of eternal bliss. Oh, may none of you be guilty of the sacrilege of alienating yourselves—the property of God—from his service to that of his adversary! May you all esteem it your privilege, as well as your duty, to be consecrated unreservedly to the Lord, and make your parent's act your own, by your voluntary choice and assumption; and thus insure to yourselves all the blessings and benefits of heirs of God and joint heirs with his own Son, our Lord and Saviour Jesus Christ.

I close this extended lecture by quoting from our Larger Catechism, the admirable statement it contains of the improvement that ought to be made of their baptism, by all who have received it. "The needful, but much neglected duty of improving our baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others, by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein; by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism and our engagements; by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament; by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace; and by endeavouring to live by faith, to have our conversation in holiness and righteousness, as those that have therein given up their names

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to Christ, and to walk in brotherly love, as being baptized by the same spirit into one body."

BY WHAT MEANS MAY MINISTERS BEST WIN SOULS?

We have found a discourse in reply to the above question, by the Rev. Robert Traill, in connexion with his sermons on "The throne of grace," one of which has been given in the last two numbers of our Miscellany. The first part of this discourse we insert in our present number, and in our next the remainder may be expected. We entreat our readers not to pass over this discourse as something put in for the purpose of *filling up*, or as some *antiquated stuff*, that happened to hit the fancy of the editor of the Christian Advocate. No, truly. We insert it as an article of rare value, well adapted to edify every attentive reader. It is, indeed, particularly calculated to benefit theological students, and young ministers of the gospel; and those of our readers who are of this character—and we have a good many such—we beseech to mark and weigh every sentence, as replete with matter worthy of their serious regard. But it is fitted to profit pious readers of every descripton. It may be particularly useful to show those who have occasion, as many now have, to choose a pastor under whose ministry they and their children are to sit, perhaps for life, what are the qualities or characteristicks which they ought chiefly to look for, and most highly to prize, in the man who is habitually to minister to them in holy things. This discourse was originally preached and published as a sequel to the well known "Morning Exercises." It abounds in thought; and every important position is sealed and sanctioned by a pertinent quotation from the oracles of God. Oh, that those who thirst for doctrinal preaching, of a philosophical character, would read and regard it!

Quest. By what means may ministers best win souls?

1 Tim. iv. 16.

Take heed unto thyself, and unto thy doctrine: continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.

These words are a substantial part of the good counsel and direction the apostle giveth unto Timothy, and in him unto all the ministers of the gospel.

In them are two things.

1. A threefold duty laid on gospel-ministers, *Take heed unto thyself, and unto thy doctrine; continue in them.*

2. A double advantage consequent upon the discharge of this duty: *For in doing this, thou shalt both save thyself, and them that hear thee.*

1. Ministers' duty is in three things here.

1*st*, *Take heed unto thyself.* Thou art set in a high office, in a dangerous place; take good and narrow heed, look well to thyself, thy heart and way.

2*dly*, *Take heed unto thy doctrine.* Though thou be ever so well gifted, and approved both of God and men; though thou be an extraordinary officer, (as Timothy was); yet take heed unto thy doctrine. These two we pass at present; because we shall resume them at greater length, when we take their help to the resolving of this question.

3*dly*, *Continue in them.* This hath relation, it appears, unto ver. 12, and 15, as well as unto the preceding part of this verse. I shall dismiss this part of the verse with these.

(1.) Continue in thy work. Thou who art a minister, it is a work for thy lifetime; and not to be taken up and laid down again, according as it may best suit a

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man's carnal inclinations, and outward conveniences. The apostles that laboured with their hands, have, by that example, set the conscience of a minister at liberty, to provide for the necessities of this life by other employments, when he cannot live of the gospel; yet certainly no man that is called of God to this work, can with a safe conscience abandon it wholly. Paul, for example, obliged by necessity, both preached, and wrought in a handy-craft. As preaching doth not make working unlawful, so neither should any other business of a minister make preaching to cease.

(2.) Continue in endeavours after greater fitness for thy work. No attainments in fitness and qualifications for this work, can free a man of the obligation that lies on him, to increase and grow therein more and more. It is not enough that a man study and be painful ere he enter into the ministry, but he must labour still to be more fit for his great work.

(3.) Continue in thy vigour, and painfulness, and diligence. Young ministers, that are sound and sincere before God, are usually warm and diligent in the first years of their ministry; and many do decline afterwards, and become more cold and remiss. This exhortation is a check thereunto: *Continue in them.*

2. The second thing in the word, is, the double advantage proposed to encourage ministers to this hard duty.

1*st*, *Thou shalt save thyself.* Thy own salvation shall be promoted and secured thereby.

How becoming is it for a minister to mind his own salvation! and to mind it so heartily, as to be animated from the hopes of it unto the greater diligence in his ministry!

But how doth faithfulness in the ministry of the gospel further the minister's salvation?

(1.) Faithfulness in a man's generation-work, is of great use and advantage to salvation. *Well done good and faithful servant*, from the Lord's own mouth, is a great security; and diligence and faithfulness in improving the talents we are intrusted with, through grace, procure that testimony.

(2.) Thou shalt save thyself from the guilt of other men's sins and ruin, if thou be faithful in the ministry; Ezek. xxxiii. 9. *Thou hast delivered* (or *saved*) *thy soul*, saith the Lord to the Prophet, in the case of unsuccessful faithfulness. So Paul, Acts xviii. 6. *I am clean, your blood be upon your own heads:* and Acts xx. 26, 27. *I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of God.* Every minister pledgeth his soul to God, that he shall be a faithful servant; and he that is such, may freely take up his stake, whatever his success on others be.

(3.) Faithfulness and painfulness in the ministry of the gospel, promotes a man's own salvation, in so far as the work of Christianity is woven in with the right discharge of the office of the ministry. Many ministers can say, that if they had not been ministers, they had in all appearance lost their souls. The subject of the minister's work is the same with that of a Christian's; and above all men should he be careful of his heart and intentions, that all be pure and spiritual. No man in any work he is called to, is under so strict a necessity of dependance on the influence and assistance of the Holy Ghost, both for gifts and grace. And are not all these great helps unto our own salvation.

2*dly*, The second advantage is, *Thou shalt save them that hear thee.* There is little hope of that man's being useful to save others, that minds not his own salvation; and

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therefore the apostle puts them in this order, *thyself*, and then, *them that hear thee.*

This description of the people, *them that hear thee*, saith, That the principal work of a minister is preaching; and the principal benefit people have by them, is to hear the Lord's word from them; though there be a *seeing* (*i. e.* of their holy conversation) that is also useful, Phil. iv. 9. But the apostle knew no such ministers as were only to be seen in worldly pomp and grandeur, and seldom or never heard preaching.

Thou shalt save them. The great end of both preaching and hearing, is salvation; and if salvation were more designed by preachers and hearers, it would be more frequently the effect of the action.

Thou shalt save them. Thou shalt, by the Lord's blessing on that ministry, be successful in converting sinners, and in building up of saints in holiness and faith unto salvation. Not that ministers are of themselves able by all their endeavours to carry on this great end; they are only God' tools and instruments, 1 Cor. iii. 6, 7. Concerning this,

(1.) We find, that the Lord hath appointed this great ordinance of the gospel-ministry for this end, the saving of men, Eph. iv. 11, 12, 13. It is *through their word that men believe*, John xvii. 20. And divine appointment of the means, declares both it to be useful, and the end to be hopeful.

(2.) He hath also given many promises of his presence, blessing, and success, to follow and attend them whom he sends on this great errand. Christ's first calling of the apostles, had this promise in it, *I will make you fishers of men;* which not only declared what that employment was he called them unto, but it assured them of success in it. At his leaving of them, Matth. xviii. 20, he promised *to be with them unto the end of the world.* And this promise is as good to us as it was to them.

(3.) He hath also revealed much of his mind about ministers' duty, in order to this end of saving men. This also makes the end more hopeful.

(4.) We find, that the Lord doth qualify and fit them whom he makes successful. He makes men *able ministers of the New Testament*, the word of life, 2 Cor. iii. 5, 6. And still, according to the success that the Lord hath a mind to bless a man with, gifts, and qualifications, and assistance, are proportionably given. The apostles, that had the greatest harvest to gather in, were made the strongest labourers: and, though in a far inferior degree, the same method is observed by the Lord in dealing with and by ordinary ministers. It is true, that always the most able and learned ministers are not most successful; yet, generally, the most skilful labourers are most blessed. Neither are the most learned and able men for parts, most fit and skilful in dealing with souls at all times.

Now, having opened the words, we shall return to the question to be resolved,

By what means may ministers best win souls?

In speaking to which, I shall,

1. Show what this text saith unto this purpose. And then,

2. Give some further account thereof from other Scriptures. And,

3. Apply it both to ministers and people.

1. *What this text speaks about this matter.* It looks two ways upon this question. 1. It gives a direct answer unto it: and points forth duty. 2. It gives an encouraging promise of the good effect and fruit of the discharge of the duty. I shall carry on both together.

1. *Take heed unto thyself.* Wouldst thou be a saved and suc-

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cessful minister? *Take heed unto thyself.* Such warnings imply always a case of difficulty and danger wherein he is that gets them. Take heed unto thyself in these things.

1*st*, Take heed that thou be a sound and sincere believer. The importance of sincere godliness in a minister, is written in the deep wounds that the church of Christ hath received by the hands of ungodly ministers. It hath been made a question, Whether an ungodly man can be a minister? but it is none, that such men are in a most desperate condition: Matth. vii. 22, 23. *Depart from me;* not because you ran unsent, or preached error instead of truth, or preached poorly and meanly, (all great sins in themselves;) but because *you work iniquity;* the usual expression of entire ungodliness. What use the Lord may make of the gifts (for great gifts he gives to the worst of men) of ungodly men, even in the ministry of the gospel, is one of his deep paths. But no man can reasonably imagine, that a walker in the way to hell can be a fit and useful guide to them that mind to go to heaven. If a man would have peace in his conscience, and success in his work of the ministry, let him take good heed to this, that he be a sound Christian. There is a special difficulty for a minister to know his grace. Gifts and grace have deceived many with their likeness; although the difference be great, both in itself, and to an enlightened eye.

2*dly*, Take heed to thyself, that thou be a called and sent minister. This is of great importance as to success. He that can say, "Lord thou hast sent me;" may boldly add, "Lord, go with me, and bless me." It is good when a man is serious in this inquiry. It is to be feared that many run, and never asked this question; so is it seen in their speed and success. Jer. xxiii. 32. *I sent them not, therefore they shall not profit this people at all,* is a standing rule to this day.

These things, if found, may serve to satisfy a minister's conscience, that Jesus Christ hath sent him—

(1.) If the heart be filled with a single desire after the great end of the ministry, the glory of God in the salvation of men. Every work that God calls a man to, he makes the end of it amiable. This desire sometimes attends men's first conversion. Paul was called to be a saint and an apostle at once, Acts ix.; and so have many been called to be saints and ministers together. If it be not so, yet this is found with him that Christ calls, that when he is most spiritual and serious, when his heart is most under the impressions of holiness, and he is nearest to God in communion with him; then are such desires after the serving of Jesus Christ in the ministry most powerful. And the sincerity of his desire is also to be examined; and when it is found, it adds greatly to a man's peace: when his heart bears him witness, that it is neither riches, nor honour, nor ease, nor the applause of men, that he seeks after, but singly Christ's honour in the saving of men.

(2.) It helps to clear a man's call, that there hath been a conscientious diligence in all the means of attaining fitness for this great work. That love to the end that doth not direct and determine unto the use of the appointed means, may justly be suspected as irregular, and not flowing from the Holy Ghost. Even extraordinary officers seem not to have been above the use of ordinary means, 2 Tim. iv. 13, old dying Paul sends for his books and papers.

(3.) A competent fitness for the work of the ministry, is another proof of a man's call to it. The Lord calls no man to a work for

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which he doth not qualify. Though a sincere humble man (as all ministers should be) may and should think little of any measure he hath, whether compared with the greater measures of others, or considered with regard unto the weight and worth of the work; yet there must be some confidence as to his competency, for clearing a man's call, 2 Cor. iii. 5, 6. What this competency is, is not easy at all times to determine. Singular necessities of the church may extend or intend this matter of competent fitness. But in general there must be, 1. A competent knowledge of gospel mysteries. 2. A competent ability of utterance to the edifying of others. This is *aptness to teach*, required of the apostle in 1 Tim. iii. 2.; and Titus i. 9, that a minister be *able, by sound doctrine, to exhort and to convince gainsayers*.

(4.) The savour of a man's ministry on the hearts and consciences of others, both ministers and people, helps much to clear a man's call. So that indeed ordinarily a man can never be so well confirmed in the faith of his being called to God, until he make some essay in this work. Deacons must first be proved, 1 Tim. iii. 10; much more ministers. A single testimony given by ministers and Christ, that the word dispensed by the man is savoury, and hath effect on the conscience, is a great confirmation; especially if sound conversion of some follow his labours. That is indeed a seal of his ministry, 2 Cor. iii. 3, and 1 Cor. ix. 2.

3*dly*, Take heed unto thyself, that thou be a lively thriving Christian. See that all thy religion run not in the channel of thy employment. It is found by experience, that as it fares with a minister in the frame of his heart, and thriving of the work of God in his soul, so doth it fare with his ministry, both in its vigour and effects. A carnal frame, a dead heart, and a loose walk, makes cold and unprofitable preaching. And how common is it for ministers to neglect their own vineyard? When we read the word, we read it as ministers, to know what we should teach, rather than what we should learn as Christians. Unless there be great heed taken, it will be found, that our ministry, and labour therein, may eat out the life of our Christianity. Not that there is any discord betwixt them; but rather a friendly harmony, when each hath its place and respect. The honest believer meditates, that he may excite his grace; and ministers too often meditate only to increase their gifts. When we preach, the sincere hearer drinks in the word; and it may be we seldom mix faith with it, to grow thereby. O how hard is it to be a minister and a Christian in some of these acts! We are still conversant about the things of God; it is our study all the week long. This is our great advantage. But take heed to thyself, lest ordinary meddling with divine things bring on an ordinary and different impression of them; and then their fruit to thee, and thy benefit by them, is almost gone, and hardly recovered.

4*thly*, Take heed unto thyself in reference to all the trials and temptations thou mayest meet with. Be on your guard, *watch in all things*, 2 Tim. iv. 5. No men are shot at more by Satan than ministers, and he triumphs not more over the foils of any than theirs. And Christ is liberal in his warnings of dangers, and in his promises of help in them.

2. The second word in the text to this purpose of directing ministers how to be useful to others, is, *Take heed unto thy doctrine*. Art thou a minister? Thou must be a preacher. An unpreaching minister is a sort of contradiction. Yea, every sort of preaching is not

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enough; thou must take heed unto thy doctrine what it is.

Here is a warrant for studying what we are to teach, and what we have taught people. But the great matter is to take heed, or study aright. Students commonly need little direction about ordinary study. But concerning the doctrine, I shall entreat to take heed unto it in these things.

1*st*, Take heed unto thy doctrine, that it be a divine truth: *Let a man speak as the oracles of God*, 1 Pet. iv. 11. And therefore it is needful that ministers be well acquainted with the Holy Scriptures. A bad token of the temper of that man that relishes any book more than the word of God. The world is full of books written on pretence and design to explain the Scriptures; and men's studies are full of them. There is also a blessing in them, and good use to be made of them; but also a bad use is made of them. Many ministers have found, that they have preached better, and to more profit to the people, when they got their sermon by meditation on the word, and prayer, than by turning over many authors. From this neglect of the word also come a great many doctrines, that are learned by man, and borrowed from philosophy; which though they may have some truth in them, yet since it is divine truth that a minister should bring forth to the people, he should not rest on such low things.

2*dly*, Take heed unto thy doctrine, that it be plain, and suited to the capacity of the hearers. Learned preaching (as it is called) is a vanity, pleasing principally to such as neither design nor desire edification. True godly learning consists in preaching plainly; and therein is no small difficulty. Two things would help to plain preaching. 1. Clearness of knowledge. The alleged depth of our doctrine often proceeds from our own darkness. 2. Humility and self-denial. We must not seek ourselves, nor the applause of men; but God's glory, and men's salvation. It is found, that the holiest ministers preach most plainly, and the plainest preachers are most successful.

3*dly*, Take heed unto thy doctrine, that it be grave, and solid, and weighty; *sound speech that cannot be condemned*, Tit. ii. 8. Deep and weighty impressions of the things of God upon a man's own heart, would greatly advance this. A minister's spirit is known in the gravity or lightness of his doctrine.

(*To be continued.*)

RETROSPECTION.

"Thou shalt always have *joy in the evening*, if thou hast *spent the day well*."

THOMAS À KEMPIS.

When drawing toward thy couch of rest,
With weary head and grateful breast,
If the bright trace of duty done
Gleam'd on thee from the setting sun,
If every winged hour that fled
Bore prayer and blessing on its head,
Then o'er the history of the day
Shall Memory shed a blissful ray,—
Each hope a glorious garment take,
And at their bidding, Joy awake.

L. H. S.

From the Evangelical Magazine.

STANZAS

Occasioned by the laying of the foundation stone of a new chapel at Hadleigh, Suffolk.

Great Architect of earth and heaven,
To thee be grateful anthems given,
For mercy, truth, and grace!
To swell the incense of thy praise
This stone we lay, these walls we raise,—
Our humble efforts bless.

O Thou, before whose throne on high
Ten thousand burning seraphs vie
In ecstasy and love!
Vouchsafe thy suppliant saints to hear;
Their gifts accept, their spirits cheer,
With blessings from above!

Although in temples made with hands
Thou dost not dwell—yet o'er all lands

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Presiding thou art felt;
And where thy people meet for prayer
Thy Spirit dwells, thy grace is there,
To cancel human guilt.

Here, as revolving years decline,
As wild winds sleep, and planets shine,
As seasons fade and bloom,
Let the sweet plants of heavenly grace
Warm'd by the "*Sun of Righteousness*,"
Diffuse a rich perfume.

Here let successive ages rise
To chant heaven's sacred melodies,
And gaze upon thy throne;
Let visions of celestial light,
And pleasures fraught with pure delight,
To guilty man be shown.

Here let the hungry soul be fed
With living streams and living bread—
The balm-distilling sound
Of mercy!—let it triumph here,
Console the heart, entrance the ear,
Heal every mental wound.

May angels tune their harps anew,
In Zion's holy courts to view
Repentant sinners pray!
May heaven's ethereal portals ring,
The church on earth new pæans sing,
To hail Messiah's sway!

"*Thine is the kingdom*," Lord, we own!
The blessings of thy grace must crown
All human toil and care;
At thy behest the tear-drops start,
Thy grace subdues the stubborn heart,
And prompts the humble prayer.

Here, then, display thy healing might,
Thy saving strength, thy Spirit's light,
Thy peerless glory show;
Accordant voices then shall raise
Symphonious songs of holy praise—
To thee all glory's due! M. S——s.

Hadleigh, June, 1832.

From the same.

STANZAS.

"So Tibni died, and Omri reign'd!"
'Tis thus the word of life,
In one brief sentence, tells who gain'd
A crown with dust and slaughter stain'd—
Who perished in the strife.

And thus beside the victor's wreath
Is dug the warrior's grave;
One hour he proudly scours the heath,
The next, is buried deep beneath
A mountain of the brave.

But there's a war which Christians wage,
In which no blood is shed;
A strife which wakes no murd'rous rage,
A wreath which blooms from age to age,
Upon the victor's head.

And all that stainless wreath may win,
Who act the warrior's part;
And but with humble faith begin
The strife with doubt, and self, and sin—
The warfare of the heart.

Good soldiers they, and sure to gain
The crown for which they toil;
Since He who leads the valiant train,
Himself has trod the battle-plain,
And borne away the spoil.

On, onward then, ye chosen few!
To you this hope is given—
That, while you keep your prize in view,
The glorious path you now pursue
But terminates in heaven! H. E.

Edinburgh.

Miscellaneous.

THE EXPULSION OF MAN FROM THE GARDEN.

"So he drove out the man."

ESSAY V.

In our last essay we beheld our great parent reclining on the couch of innocence. He is here fleeing from the presence of his Maker, awed by the flashes of justice. An important event has taken place. The chain of which we spoke has been snapped, and its links are lying in heaps, at the feet of Him who shivered it to pieces. Angels use it no more as a line, by which to find grots of verdure, in the rural sea of Eden. They come indeed midway betwixt heaven and earth, and look sternly down as they search for its fallen links. They await orders to fix the sword nigh to the tree of life, turning itself every way with a motion fierce and glittering.

Man is expelled. The flowers fade, and the walls built of foliage droop. He calls to the flocks, but

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the flocks keep browsing, heedless of his voice. He calls to the herds, but they only turn with unmeaning gaze. The animals all feel that the chain of obedience is off their necks; nor will tasselled horn, or the sound of a wreathed shell, bring back the wanderers at night. Man hears the roar of the lion, and all the beasts tremble at the loud mandate of their king. "By one man sin entered into the world, and death by sin; and so death passed on all men, for that all have sinned." Man felt now the necessity of rearing altars. In imagination we behold the mound of turf, and the lamb just browsing amidst cowslips, decked with cypress leaves. Our sire is the priest, and Eve the priestess. Its fleece is empurpled. "Woman, said a traveller, is the same kind and gentle creature, whether she dwell in tropical or polar lands;" but here her milky hands are red with the blood of sacrifice.

The story of man's expulsion is soon told. But we shall connect with this event some general views of the fall of the world. It is an important inquiry, how far the human mind was affected by the fall. There is even now a busy employment of the intellectual powers, and an indestructible process going on in the minds of men. Bacon has led all the sciences out of the house of Egyptian bondage. Locke has classified all the departments of the understanding. Newton has turned the prism far and wide, revealing the secrets of light. Cook has circumnavigated the globe; and Columbus found a new world. Architecture has reared its domes, and the pencil has revelled in ten thousand pieces of woodland scenery. Philosophy has been taught by the brook of Ilyssus, and lawgivers have flourished on the banks of the Tiber. Constitutions have been settled, and the wheels of government been made to revolve. Commerce has stretched its sail, navigating all seas, and sounding all oceans. But men may display genius, and yet be exiled from the presence of their Maker. It does not take away from the total depravity of Napoleon, that the black tempest of his deeds was streaked by intellectual light. Was there no intellect displayed at the straits of Thermopylæ, in the plains of Marathon, or by the rocks of Uri? Yet the fall has left a large portion of happiness in the world. Many pleasurable emotions rise in the hearts of even irreligious men. These emotions often arise from the cultivation of letters, and improvement in the arts. When improvement is passing over the face of a country, and the wilderness disappears under the woodman's axe, the heart of the irreligious man overflows with joy. There is one obvious reason why these things give less pleasure to a true Christian, than to an impenitent man. The one seeks all his sources of happiness in this life, while the other views the advantages of time, through a softened medium. Over the world, Providence exercises a constant sway. He sees that it takes its daily rounds among his complex systems. This Providence is often mysterious. It may preserve the guiltiest mariner from the deep, and the guiltiest soldier in the battle. It may turn the tide of affairs, and shower wealth on the lap of pride, and pour it lavishly over the bosom of ingratitude. It may not prevent the infidel from acquiring renown, nor plant barriers before the footsteps of the ambitious conqueror. But these displays of goodness involve man in great responsibilities. Though the world be fallen, our Creator is still ruler among the nations; and to him it must be reconciled, or by him it will be subdued.

The transaction which terminated in the overthrow of the world,

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was a great moral transaction, between man and his Maker. It was intended to bear on the established innocence or guilt of the whole race. Our disordered affections, our depraved will, our blinded conscience, all arose out of the fall. This transaction was of a publick nature. If ever man sustained publick relations, he sustained them, with whom our race took up its line of march. The fall affected every thing in this world. The earth was no longer to bring forth spontaneous herbs and fruits, but to be subdued by the rugged arm of strength. This event brought man into misery, and the world into condemnation, yet the world is under the same obligation to be a holy world, as before it fell. But on what proofs do we build the belief that the earth is in a lapsed state? The Scriptures continually give this view of the world. They contain no one disclosure suited to a world of innocence. If this world be not lapsed, there is a virtual impeachment of the Divine attributes. Some believe that the fall itself casts a reflection on the Divine perfections, but those perfections are far more seriously impugned by the present aspect of the world. In creation we should expect in every thing a display of the skill of the Creator, and so far as the material frame work of nature may be concerned, this skill has been displayed. But if any thing be capable of demonstration, it is this—that the world in its present disordered state, with all its guilty inhabitants, could not be the production of a mind infinitely wise. But we say he created it pure, and stamped it all over with his own loveliness; and that the fall stripped it of its moral investiture. He set it fast upon the basis of his own holiness, but sin has moved it away from its rightful foundations. Sin could not have sprung from the Creator, for that would have been to blot away his own authority. But let us further judge the world by its history. We can easily determine from the history of any particular tribe or nation, what has been its general character. It is not difcult to tell whether we read of a people ferocious, or a people devoted to the arts of peace; whether we read of the intrigues of cabinets, or the innocence of pastoral life. If some mighty event has not jarred the earth, we should suppose that the record of its transactions would be a record, that might, by its loveliness, challenge the broad vision of the Seraphim. But let the history of the world be spread out, before the Seraphim, and how quickly would they overwhelm the disgusting recital, by the thunder of their astonishment. History can do nothing more than present an indistinct outline of the transactions of men. It cannot enter deeply into secret motives. For this reason, the muse of history is so often commending actions, when if we could see the corrupt motives from which these actions have sprung, we should be amazed at our own admiration. Look at the deeds of war. Here we behold men, fashioned out of the same clods of the valley, arrayed in opposing ranks. Here a smiling village is laid in ruins, there the conflagration sweeps down the huts of the poor. Yonder prowls the savage with his poisoned arrows; the country bleeds in its bosom, and mourns on its borders. But the victor is regaled by the thunder of applause, and borne along environed by the flourish of trumpets, and the blast of the clarion.

All human governments proceed on the principle that the world is fallen. What means this adjustment of codes, this array of fearful penalties, if the earth be not lapsed? Why, in all lands, should society be compelled to shield itself against the incursions of the lawless? Age after age has rolled

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away, and still must new arrangements be made, suited to the exigencies of human corruption, and enforced by appropriate sanctions. The restraints of false systems of religion have been unavailing to check the passions of men. Contrast the classick ages of Greece with her systems of polytheism. Confucius, Zoroaster, Mohammed, the Magi of Persia, the Brahmins of India, and the Druids of Gaul, could not reduce the sins of men. We do not always see that men who rise to great intellectual eminence, and that from deep obscurity, ascribe their success to the agency of Providence, or their endowments to the Bountiful Giver. Æsop and Terence were slaves. Ramsay, Gifford, Shakspeare, Ben Jonson, and Burns, rose from such obscurity; but Burns has recorded it of himself that he purchased a copy of Paradise Lost, that he might study and imitate the deeds of the Prince of Darkness. There are men, however, who have cultivated gratitude for intellectual gifts; men who have wandered by the bank of the Isis, and under the cloistered bowers of Granta, but this gratitude has been owing to the pure system of Christianity. To these proofs, we may add the existence of universal death. Every living thing in this world, is destined to die. The worm is crushed beneath every footstep, the insect lasts its hour, and the grub weaves itself a tomb. Death pervades all ranks, breaking up the most endearing ties, deranging families, darkening our prospects, and introducing uncertainty into all our plans. He dims the eye of genius, and silences the tongue of eloquence.

This essay is on a serious subject, and it discloses a painful truth. It becomes us to know whether we live in a world innocent or guilty. If the world be fallen it fell from the most august of beings, even from Him who clothes our pastures with flocks, and our fields with harvests. Then relinquish the world in your supreme affections. Would you not give up a clay built hut, for a palace of Parian marble? or would you relinquish a city, in which you could dwell securely for the ruins of Babylon, where the owl holds his hideous courts, and where serpents, streaked by all colours, have found a nestling place? Ye that live in cities—love not the world. Ye that dwell amid the sweets of rural life—with unbroken staff, and pilgrim step, seek a better country, even an heavenly.

REVIVALS OF RELIGION.

In our review of Dr. Sprague's "Lectures on Revivals of Religion," we gave no extracts, either from the lectures themselves, or from the letters which form the Appendix. We believe it will not injure, but promote the extensive circulation of this work, to give a few extracts; and to promote the knowledge of its contents we deem of great importance at the present time. In selecting an extract for our present number, we take the letter of The Reverend Charles P. M'Ilvain, at the time of writing, "*Rector of St. Ann's Church, Brooklyn, New York;*" but since, elected as the successor of Bishop Chase to the Episcopate of the Protestant Episcopal Church of the State of Ohio. We rejoice to observe that our own views of revivals of religion are not confined to our own denomination; and perhaps we are somewhat influenced by a lively recollection of the occurrence to which Bishop M'Ilvaine alludes when he says, "Whatever I possess of religion began in a revival."—It was the revival which took place in the college of New Jersey, in the year 1815.

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Letter from the Rev. Charles P. M'Ilvaine, Rector of St. Anne's Church, Brooklyn, New York.

Reverend and Dear Sir,—I was much pleased to hear of your intention to publish on the subject of the Revivals of religion in this country; believing that there is not another on which a well digested, discreet, intelligent, and spiritually-minded work is, at this period, so much needed. We need it at home—it is earnestly desired abroad. When I was in London, about eighteen months since, among sundry earnest inquiries, as well from ministers of the established church, as those of dissenting denominations, requesting direction as to some publication to inform them accurately in respect to the nature, means, and fruits of revivals of religion among us; I recollect a conversation with the Rev. Josiah Pratt, (well known as author of the Memoir, and editor of the works of the excellent Cecil,) in which, after expressing a strong desire that Christians in England should know more on this subject, he twice, and with much solemnity of manner, enjoined it upon me that I should endeavour to prepare a work in regard to it, and send it to England for publication. I rejoice that the undertaking has fallen into hands so much more qualified, in every sense, to do it justice. I pray, and doubtless you have made it a matter of much prayer, that all you write may be according to the mind of Christ, and under the sanctification of the Holy Spirit, so as to be "profitable for doctrine, reproof, correction and instruction in righteousness."

I understand you as requesting of me a brief expression of such hints in relation to revivals, as my experience in them may have suggested, and my time will permit me to write. This I will attempt most cheerfully; but must perform it with the strictest confinement of my pen to the mere giving of *hints*.

My experience of revivals has not been so extensive as that of many others; but it has been, more than that of many others, among *young men of education and force of character*. It has been my lot to witness the power of the Spirit in circumstances peculiarly unpropitious; overcoming obstacles of the most formidable kind, and effecting, in spite of them, conversions of a nature specially distinguished by the decision, force and consistency of Christian character, which they have since exhibited. But I have not time for preliminaries.

As to what a revival of religion is, and what its great objects ought to be—I would suggest that the public mind (I mean of Christians,) is in danger of overlooking, or only slightly regarding, one, out of the two great constituents and blessings of a genuine revival. One of these is the *conversion of sinners*. But it is not the only object; though too much treated as if it were. The other is, *the quickening of the people of God to a spirit and walk becoming the Gospel*. Where this is not sought and obtained, the revival is more than suspicious. But I fear that, where it is sought, it is sometimes desired much more as a necessary *means* to the accomplishment of the other, than as a most important end in itself, which alone is unspeakably precious, and must be productive of all good fruits. If the quickening of the souls of God's people to liveliness of life, be regarded rather as a means to the bringing about of a resurrection among the dead in sins, than as a great end in itself; the consequence will be, as experience proves, that their increase of life will be confined very much to those efforts which bring them before the view, and into direct operation on the feelings of the impenitent, such as the leading

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and attending of public and other meetings for prayer and exhortation, instead of being, first and last, an improvement of their hearts in all the inward things of the Spirit of God, elevating, purifying, adorning, invigorating the whole Christian character.

As to the means of obtaining a revival of religion in a congregation— I need not say that the faithful, plain, direct preaching of the truth is *one* of these means. But is there not danger of putting reliance on this or that *mode* of saying things; this or that selection of topics or management of an address, because in some places, or in the hands of some men they are supposed to have been very successful, when at best they may be peculiarly suitable only in peculiar cases, or when used by peculiar persons? Is there not danger of our getting to rely on a Paul or Apollos, and supposing that a revival can hardly take place and flourish unless they, or some persons very much like them, in manner, are at the head of the effort? Would not such a reliance be altogether inconsistent with a simple dependance upon the sword of the Spirit, and the demonstration of the Spirit, as placed at the disposal of every minister of the word, who will know nothing among men but Jesus Christ and him crucified? Do we not need to think and feel much more of *this truth*, that the power of preaching is not to be improved so much by seeking out new and more striking modes and expressions, as by combining our discourses with more prayer in their preparation, and more faith in the power of God while delivering them?

I need not urge that *combined and earnest prayer*, is another of the means of obtaining a revival. But it is needful to urge that there is a tendency to make this too exclusively a matter of the prayer-*meeting*, and that in the prayer-meeting, there is a proneness to pray *an address to the people*, more than to God, seeking more to produce an effect than to obtain an answer. The chief power of prayer for a revival of the work of God, must be sought where *effect* cannot tempt, and where genuine revivals always begin,—*in the closet*. Let people be *assembled* for prayer, but let the chief concert be the daily union of hearts, each in secret, wrestling with God.

But there is another important means of having religion revived. *Some legitimate, sober effort to create a general disposition to attend to the word*, is very important. One great reason why the word is not more blessed lies in the fact that it is so little heard, not only among those who do not assemble where it is preached, but those also, even professors of religion, who sit beneath its sound. We need something to open the ears of those who come to hear, and to congregate those who are too indifferent to come. Much depends on this. But here is where experience utters its most serious cautions. It is in the council of the Sons of God upon such measures, that Satan puts on the dress of light, and too often gets himself appointed on "the committee of ways and means." There are means to be used, in awakening a disposition to come and see and hear, which truth and soberness, scripture and good sense, fully warrant. These I doubt not you have discussed. But how easily may zeal, having a little more excitement than discretion and conscience, overstep the bounds of sobriety and truth, and not only revive intemperance instead of piety, but bring back the old contrivances of "*pious frauds*." I think there is hardly any matter connected with revivals that needs more guarding than this. Great scandal has been raised by indiscretion, and what I cannot call by any lighter name than *fraud*, on the part of some seekers of a revival.

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The agency of the Holy Spirit as the beginning and ending has been almost or entirely set aside. A revival has been represented and sought for, as an article of manufacture, for which you have only to set the machinery and raise the steam of excitement, caring little with what fuel—and converts will be made to hand. Artifices to catch attention; devices to entrap the careless; representations to create impression; an exaggerated style of preaching to produce alarm; to shake suspicious hopes and raise a state of general excitement, no matter of what kind, so that it brings people to hear, have in some cases been put into requisition, over which truth, and reverence, and humility, and faith must weep, and which have done more to injure revivals in certain places, than all the direct opposition of coldness and unbelief. When the world and slumbering Christians see these things, it is not strange that they should speak against revivals. Blessed be God, these things are not characteristic of revivals of religion, but only of some minds associated with the name. In the great majority of what have been called by this name, they have not appeared, or have been only very partial exceptions to the general rule. But in proportion as a revival-spirit shall spread in the churches, will the danger of these mischiefs increase. The very excellence of the cause will be its exposure to the abuse of unbalanced zeal, and to the devices of Satan. There was a great work in Samaria, under the preaching of Philip. Simon Magus was a spurious convert of that revival. He turned in with the heart of a sorcerer, under the face of a Christian, and wanted to help the work by imitating the wonders of the Apostles. But he thought the gift of God could be purchased with money. He wanted to *bewitch* the people, instead of enlightening them. He supposed the Apostles had some magic secret in communicating the Holy Ghost, which perhaps they might be induced to reveal, so as to enable him to go about and do great things as well as they. Is this character never seen among genuine revivals of the present day? I fear Satan still finds those who give themselves out to be *some great ones;* and who, passing by the great truth that it is the Spirit who is to convince of sin, and of righteousness, and of judgment, attempt the work of a revival as if there were a magic secret in certain modes and artifices, and expect to change stubborn hearts by bewitching weak heads. No. The Apostles had no device but that of plain truth, and strong faith, and humble boldness, and fervent love. Let us be content with these. Let it be written of us as of them —"*We believe, and therefore speak.*" Our weapons will be "mighty through God," only in proportion as they are "*not carnal but spiritual.*" Let us get the ear of sinners by the zeal of truth and soberness, and then fill it with Jesus Christ, and him crucified.

And now, supposing a general revival is in progress, and much interest prevails in the community, and inquirers come in, and some profess to have obtained the hope of faith—let me suggest that it is not sufficiently remembered that *a time of great blessing is also a time of great exposure.* When an individual Christian is on the mount, we think him specially in need of caution, lest he be lifted up above measure. Paul needed a thorn to keep him humble, after his abundant manifestations. Thus a church revived, and rejoicing, and full of zeal, must take especial heed, lest the sails be too much for the ballast, and while the hands are all ahead delighting their eyes with the power of her advance, the spirit of evil should get up behind and take the helm, and secretly substi-

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tute another needle than that of the truth as it is in Jesus.

A time of revival is necessarily to some extent, a time of excitement. But excitement is of two kinds. One is that of the soul receiving nourishment from the meat of the word, which quickens its affections, strengthens its desires after holiness, and promotes a healthy state of spiritual life. This is the genuine excitement of a revival of religion. But there is another resembling it very deceitfully in colour and temporary sensation, but differing from it very widely in permanent consequences. It is *the fever of the mind*, to which human nature is exceedingly prone. Some of it is probably unavoidable in revivals, because revivals have to do with a diseased nature; as powerful medicines, while working together for the good of the body, produce a feverish excitement, not by their own fault, but the morbid condition of the patient. But how unwisely would a physician act, should he mistake the hectic of the fever for the glow of health, and endeavour to increase it because accompanied with warmth and apparent strength! Delirium and prostration would ensue. This is precisely the mistake not unfrequently made by friends of revivals. It is extremely dangerous. They mistake disease for health. They seek excitement. It is well. The dead heart must be excited. But let them be cautious. There is an excitement which, like that of electricity upon a corpse, will open the eyes, but they will not see; stir the heart, but it will not love; throw the whole body into violent action, only to remain when the machinery is withdrawn, a more melancholy spectacle of death than before.—Excitement that does not proceed from the influence of truth on the heart, and lead towards the obedience of truth in the life, is the fever of a diseased soul, and not the evidence of increasing life. To stimulate this is as much to hinder grace, as if you should attempt to make a dying man well, by filling him with alcohol. The fever may look and act exceedingly like healthy religion—but it will either mount at last to wild derangement, or pass off and leave the subjects more perfectly prostrate and helpless than ever. I conceive that clear conceptions of the nature and genuine means of real, spiritual excitement, as distinguished from every counterfeit, are much needed, in order that revivals may be protected against the weakness of the flesh, and the forgeries of Satan.

Now let me again suppose a revival in progress. In consequence of the ignorance, inexperience, sinfulness, indiscretion of the promiscuous mass of minds and hearts concerned in it, we must expect more or less of diseased excitement, though the work be full of holy fruits. The labour of the minister is to protect the good work, as much as possible, from abuses to which it is liable from this cause. Let me therefore suggest, that a season of revival is one in which special care should be had in the *regular keeping up of all the rules of the church.* Old modes of doing things are apt to seem worn out, and decrepid, and dry, to minds under new excitement. A sudden flood in the river not unfrequently opens new channels, but never without desolation. Let the springs of the river of life be revived and swollen with the rains of heaven; but that the streams thereof may make glad the city of God, let them be kept within the banks which the ordinances of the gospel have established, and the wisdom of all ages has been content with. Let the novelty consist in newness of life, in an unwonted spirit of prayer, and faith, and love, rather than in new devices and novel modes.

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How far should meetings be multiplied during a revival?——This question must be answered according to circumstances, but requires much wisdom. The appetite of excitement is for meetings. The tendency of an animated minister is to feed it with meetings. How far may he go? Not beyond his own strength in their vigilant superintendence. He must have meetings enough to be able to meet and feed the people with as much bread as they can profitably receive; but the dangers to be guarded against are in the idea that the love of meetings is religion; that the chief element and nutriment of religion in the heart is the influence of meetings; that the frequent renewal of their excitements may be substituted for habitual watchfulness and diligence; that secret devotion and the study of the word are of comparatively little importance; that when circumstances require an abridgment of the number of the meetings, the revival is done, a season of coldness *must* ensue, and the people may be content to wait in sloth and exhaustion, till the next season of the outpouring of the Spirit. Whoever has seen much of man and of revivals, must know, that on these points, much wisdom and much firmness are required.

Who shall officiate in the meetings?—Some seem to imagine that any body with a warm heart will do to speak and pray in public, during a season of revival. On the contrary, it is just the time when the work of exhortation and leading in meetings for prayer should be confined to the steadiest heads. A raw hand may steer the ship with a gentle, fair breeze, in open sea; but when the wind is high, and the channel narrow, and false lights abound, and new lights are ever appearing, let experience alone be entrusted with the helm. Many of the abuses of revivals have arisen from a multiplication of meetings beyond the ability of the minister and his most experienced assistants to superintend them; so as to call up persons having more zeal than knowledge to the lead, sometimes to the misguiding of the young, and the indiscreet offending of many.

How should inquirers be treated? With light as well as heat; with instruction as to the way; its cost; its temptations, &c., as well as exhortation to walk therein. Bunyan put the wicket gate too far off, and made a Slough of Despond too directly in the road. Many do worse, saying nothing of any difficulties to be avoided, and leaving out the entire dependance of the sinner on the Spirit of God to be able to reach the straight gate.

Let care be used *as to who shall be put to the work of conversing with inquirers.* Every Christian is not fit for this work in a time of excitement. Especially new converts are not fit. They have not learned sufficiently to separate the wheat from the chaff. They often confound feelings with affections; fears with desires; and require an experience like their own, rather than like the rule of the word. They are apt to "compare themselves among themselves," and encourage too soon, or expect too much; so that sometimes they break the bruised reed and quench the smoking flax.

Inquiry meetings have, I believe, been much perverted from their original object. The great use of an inquiry meeting is to enable the minister to converse with those whom it would be better to see more privately, but who are too numerous to allow his seeing all of them often enough at their separate houses. It should be strictly an opportunity for him to inquire of them, and they of him. But this important object is often nullified, and the meeting rendered an entire misnomer, in consequence of *numbers.* It is so large that to make

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any real inquiry into each case is impossible, unless many agents are employed, and then a painful and deleterious publicity is given to the inquiry and the answer. An inquiry meeting should be a retired meeting, involving as little exposure to others besides the conductor, and as little profession of religion as the object may allow; if the number desiring to attend be greater than can be profitably and individually conversed with, there should be more meetings than one. The object should be to get as much as possible of the individuality of a quiet conference from house to house, and yet effect an important saving of time and strength. I much fear that instead of this, there have been meetings under this name, in which *inquiry* was a very secondary matter on the part of the conductors, and the fanning of excitement and the inducing of those who felt a little, to *commit themselves*, in other words, to make some *profession*, were the engrossing objects.

I have dreaded much from perceiving an inordinate disposition in some friends of revivals to get inquirers to "*entertain a hope*," as if hope were always the offspring of a living faith. New minds very naturally acquire the idea that if they can only get comfort, they shall do well. They thirst for hope more than holiness. The work seems done when consolation begins. By and by when tribulation ariseth, they are offended. The phraseology of revivals needs reform. The tendency of much of it at present is to set the sinner to seeking hope and joy rather than faith and love. Deliberation with hearts which by nature are "deceitful above all things," is of great moment at all times, and especially in a season when, however good the work, Satan finds so many means of producing hurry, and confusion, and presumptuous hope.

Is there not much evil to be apprehended from the plan of having a meeting restricted to those "*who have obtained a hope*"—another for inquirers merely, so that as soon as one of the latter expresses a hope that he has found peace, he is passed into the company of the former, and is thenceforth numbered with those who profess to be in Christ? Does not the commonest acquaintance with human nature, the well known infirmity of the infant state of a new convert, and all experience warn us, that by such measures we are tempting the weakness of incipient seriousness to seek a hope for other motives, and cherish it on other grounds, than those of the Spirit of God? The inquiry meeting is very naturally regarded as the lowest degree—the other a second and more honourable. *A hope* will elevate the candidate from the noviciate to the grade of the initiated. Vanity and love of distinction are not dead in the hearts of inquirers. How insidiously and easily may they animate the candidate, to think well of his evidences and blind his eyes to their suspicious aspects, that he may be said to entertain a hope, and may be introduced among those who are rejoiced over as converts rejoicing in Christ. That hope is often helped exceedingly by this address to human weakness, there is great reason to fear. But let it be considered that when an inquirer is thus passed into the company of those who profess a hope of salvation; or when he is induced to stand up in a more promiscuous assembly as having found peace through faith, it is on his part a *public profession of religion;* those who encourage him to do so are regarded as having *set their seal to his evidences and pronounced them good.* It is nothing to say that he has not yet approached the Lord's Supper. There is more than one way of making a public profession of religion. Christians

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and the world consider the individual described as having openly called himself a Christian. But is it not too soon for such a profession? Has he had sufficient time; has he obtained sufficient knowledge to search and try his heart? Is not the consideration that he is regarded as having publickly professed a hope, a dangerous motive *to go on in hope*, without that cautious self-examination which the newness of his spiritual state demands? Is it not thus that too many, after having crossed the line of profession, and feeling themselves committed to the entertaining of hope, continue crying *peace, peace*, after every thing but the form of godliness, and the melancholy features of spiritual pride, has passed away? But do we not bring the cause of religion and the character of revivals into great disrepute by such measures? When a number of newly awakened persons rise up in a public assembly, or appear in a special meeting as professing a hope of being in Christ, they are noted as professors of religion by the world. We can neither correct the view taken by worldly people of this public appearance, nor find fault with it. But can it be expected that some of these, so new, so untried, will not fall back? Are we prepared to set them out before the world as converts, to whose steadfastness we challenge the attention of the ungodly? On the contrary, we expect that some, by and by, will be offended and go back, before they shall have come to a meetness for the supper of the Lord. But when this takes place, it is necessarily regarded as the backsliding, not of inquirers —not of persons merely under serious impressions; (we cannot expect the world to distinguish carefully between a profession of serious concern about religion and of religion itself) but as the backsliding of persons who have once called themselves Christians, and on whom the judgment of experienced Christians did once set the seal of deliberate approbation. Thus "it is impossible but that offences come." *But let us take heed by whom or how they come.* Some publicity to the fact that an inquirer has been enabled to hope in Christ is unavoidable; when judiciously managed, it is useful; but the *individual* should not be the instrument of making his spiritual state a matter of publicity, and should have his mind as free as possible from the idea that he is in any sense before the community, until he has had time to get somewhat beyond the extreme delicacy of a babe in Christ. Religion, in a sinner's heart, is like a tropical plant amidst the snows of Siberia. Great protection and tenderness, and a cautious attention to cherishing temperature, are of the last importance, till it is acclimated. It may remain, but not grow. It may shoot out a sudden growth of half formed leaves, while dying at the root.

These remarks apply with more force to the dangerous practice, (I hope very limited in extent) of encouraging those who profess conversion, to come forward, almost immediately, to the table of the Lord. The ambition of numbering the people; the desire of an exciting spectacle may adopt this plan. Shallow views of religion and of human nature may approve of it. Satan will subscribe to its wisdom, in the signature of an angel of light. The winnowing of the last day will show that a large portion of such ingatherings were fit only to be cast into the fire, to be burned.

I have already written so much more than I anticipated, when I began, that I have no room to dwell upon two points of great interest in themselves, and rendered specially so by the present times. One is *the measure of prominence*

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and work that may safely and usefully be given to new converts. The other is *the necessity of seeing to them vigilantly, "reproving, rebuking, exhorting them,"* while as yet they are new, inexperienced, and self-ignorant. As to the first, wisdom is greatly needed. We ought not to take a green sapling and set it up for a pillar in the church. The weight would bend it down and make its branches grow into the earth. We ought not to take a new recruit, untried, undisciplined, however zealous and brave, and set him to drill a company, or lead the advance, when skill and coolness, as well as enthusiasm and courage, are the order of the day. By such measures we may engender much boldness with great indiscretion, and show an undaunted front with a flank exposed to all the fiery darts of the wicked. How to give the new convert enough exercise for his own health and growth, without taking him too much from himself, and laying him too much upon his weakness, and exposing him too much to the snares of vanity, spiritual pride, and censoriousness, is a question which I hope your book will well determine.

I must now conclude. The dangers and cautions I have suggested, arise out of the power and eminent value of the spirit of genuine revivals. I owe too much of what I hope for as a Christian, and what I have been blessed with as a minister of the gospel, not to think most highly of the eminent importance of promoting this spirit, and consequently of guarding it against all abuses. Whatever I possess of religion began in a revival. The most precious, steadfast, and vigorous fruits of my ministry have been the fruits of revivals. I believe that the spirit of revivals, in the true sense, was the simple spirit of the religion of apostolic times, and will be, more and more, the characteristic of these times, as the day of the Lord draws near. May the Lord bless us with it more abundantly, and purely, and use your work eminently in its promotion.

I remain, very truly
and affectionately, yours, &c.
Charles P. M'Ilvaine.
Rev. W. B. Sprague, D. D.

From "The Friend."

COWPER AND HIS BROTHER.

From my first acquaintance with the writings of this amiable man, and sweet poet, I have felt an indescribable interest in all that related to him, and have gleaned up with pleasure every little scrap of his private history. It was not until recently that I was acquainted with the fact of his having written an account of the last illness of his brother, when I accidentally met with it; and the pleasure and profit with which I perused it, have induced me to hope that the republication of some parts of it may be acceptable to the readers of "The Friend." It exhibits the poet in a new sphere of action, presents his Christian principles and feelings in strong relief, evinces the fondness of his attachment for his brother, the anxious concern he felt for the welfare of his immortal part, and sheds additional lustre on his own amiable and excellent character.

But it is not in this point of view only that the narrative is valuable; it contains much religious instruction, and exhibits the emptiness and vanity of a mere profession of Christianity. His brother was a minister of the established church, and had received a liberal education. Of strict moral habits, and regular in the observance of the external duties of religion, he imagined himself, and was thought by others to be religious. He had little idea of *regeneration*, or of the sanctifying in-

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fluences of the Spirit, and was a total stranger to those deep and powerful convictions of the sinfulness of sin, and the preciousness of pardon through the blood of Christ, which had been sealed by dear-bought experience on the mind of his brother. Cowper seems to have been aware that his brother's religion was too superficial, floating in the head more than pervading the heart, and he longed with earnest desire for his thorough and radical conversion. He strove, therefore, to call his attention to the *spirituality* of religion, and to convince him that salvation consisted in something more than mere formulas of faith, or scholastic disquisitions on theology. His narrative commences thus:

"As soon as it had pleased God, after a long and sharp season of conviction, to visit me with the consolations of his grace, it became one of my chief concerns that my relations might be made partakers of the same mercy. In the first letter I wrote to my brother, I took occasion to declare what God had done for my soul, and am not conscious that, from that period down to his last illness I wilfully neglected an opportunity of engaging him, if it were possible, in conversation of a spiritual kind. When I left St. Alban's, and went to visit him at Cambridge, my heart being full of the subject, I poured it out before him without reserve; and in all my subsequent dealings with him, so far as I was enabled, took care to show that I had received, not merely *a set of notions*, but a real impression of the truths of the gospel.

"At first I found him ready enough to talk with me on these subjects; sometimes he would dispute, but always without heat or animosity, and sometimes would endeavour to reconcile the difference of our sentiments, by supposing that at the bottom we were both of a mind, and meant the same thing.

"He was a man of a most candid and ingenuous spirit; his temper remarkably sweet; and in his behaviour to me he had always manifested an uncommon affection. His outward conduct, so far as it fell under my notice, or I could learn it by the report of others, was perfectly decent and unblameable.

"There was nothing vicious in any part of his practice; but being of a studious, thoughtful turn, he placed his chief delight in the acquisition of learning, and made such acquisitions in it, that he had but few rivals in that of a classical kind. He was critically skilled in the Latin, Greek, and Hebrew languages; was beginning to make himself master of the Syriac, and perfectly understood the French and Italian, the latter of which he could speak fluently. These attainments, however, and many others in the literary way, he lived heartily to despise, not as useless when sanctified and employed in the service of God, but when sought after for their own sake, and with a view to the praise of men. Learned, however, as he was, he was easy and cheerful in his conversation, and entirely free from the stiffness which is generally contracted by men devoted to such pursuits.

"Thus we spent about two years, conversing as occasion offered, (and we generally visited each other once or twice a week,) as long as I continued at Huntingdon, upon the leading truths of the gospel. By this time, however, he began to be more reserved; he would hear me patiently, but never reply; and this I found, upon his own confession afterwards, was the effect of a resolution he had taken, in order to avoid disputes, and to secure the continuance of that peace which had always subsisted between us.

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When our family removed to Olney, our intercourse became less frequent. We exchanged an annual visit, and whenever he came amongst us, he observed the same conduct, conforming to all our customs, attending family worship with us, and heard the preaching, received civilly whatever passed in conversation upon the subject, but adhered strictly to the rule he had prescribed to himself, never remarking upon or objecting to any thing he heard or saw."

In 1769, John Cowper was taken ill, and in a short time so much reduced that his life was considered in danger. Cowper was sent for to Cambridge, where his brother resided, and he thus describes the state of mind in which he found him:—

"In this state of imminent danger, he seemed to have no more concern about his spiritual interests than when in perfect health. His couch was strewed with volumes of plays, to which he had frequent recourse for amusement. I learned indeed afterwards, that even at this time, the thoughts of God and eternity would often force themselves upon his mind; but not apprehending his life to be in danger, and trusting in the morality of his past conduct, he found it no difficult matter to thrust them out again."

From this illness he recovered, but in the following year had another and more severe return, which continued with little intermission until the time of his decease. His careless and unconcerned state awakened the most painful anxiety in the mind of his brother, whose feelings were too tremblingly alive to the unspeakable value of an immortal soul, and the vast concerns of eternity, not to fear lest death should arrest him before the great work of redemption was accomplished. The following extracts will disclose his views:

"On the 16th February, 1770, I was again summoned to attend him, by letters which represented him as so ill, that the physician entertained but little hopes of his recovery. I found him afflicted with the asthma and dropsy, supposed to be the effect of an imposthume in his liver. He was however cheerful when I first arrived, expressed great joy at seeing me, thought himself much better than he had been, and seemed to flatter himself with the hopes that he should be well again. My situation at this time was truly distressful. I learned from the physician, that, in this instance, as in the last, he was in much greater danger than he suspected. He did not seem to lay his illness at all to heart, nor could I find by his conversation that he had one serious thought. As often as a suitable occasion offered, when we were free from company and interruption, I endeavoured to give a spiritual turn to the discourse, and the day after my arrival, asked his permission to pray with him, to which he readily consented. I renewed my attempts in this way as often as I could, though without any apparent success; still he seemed as careless and unconcerned as ever; yet I could not but consider his willingness in this instance as a token for good, and observed with pleasure, that though at other times he discovered no mark of seriousness, yet when I spoke to him of the Lord's dealings with myself, he received what I said with affection, would press my hand and look kindly at me, and seemed to love me the better for it.

"On the 21st of the same month, he had a violent fit of the asthma, which seized him when he rose, about an hour before noon, and lasted all the day. His agony was dreadful. Having never seen any person afflicted in the same way, I could not help fearing that he

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would be suffocated; nor was the physician himself without fears of the same kind. This day the Lord was very present with me, and enabled me as I sat by the poor sufferer's side, to wrestle for a blessing upon him. I observed to him, that though it had pleased God to visit him with great afflictions, yet mercy was mingled with the dispensation. I said, 'You have many friends who love you, and are willing to do all they can to serve you; and so perhaps have others in the like circumstances: but it is not the lot of every sick man, how much soever he may be beloved, to have a friend that can pray for him.' He replied, 'That is true, and I hope God will have mercy upon me.' His love for me at this time became very remarkable; there was a tenderness in it more than was merely natural; and he generally expressed it by calling for blessings upon me in the most affectionate terms, and with a look and manner not to be described.

"At night, when he was quite worn out with the fatigue of labouring for breath, and could get no rest, his asthma still continuing, he turned to me and said with a melancholy air, 'Brother, I seem to be marked out for misery; you know some people are so.' That moment I felt my heart enlarged, and such a persuasion of the love of God towards him was wrought in my soul, that I replied with confidence, as if I had authority given me to say it, 'But this is not your case; you are marked out for mercy.'

"I never heard a murmuring word escape him; on the contrary, he would often say, when his pains were most acute, 'I only wish it may please God to enable me to suffer without complaining; I have no right to complain.' Once he said with a loud voice, 'Let thy rod and thy staff support and comfort me; and oh! that it were with me as in times past, when the candle of the Lord shone upon my tabernacle.' One evening, when I had been expressing my hope that the Lord would show him mercy, he replied, 'I hope he will; I am sure I pretend to nothing.' Many times he spoke of himself in terms of the greatest self-abasement, which I cannot now particularly remember. I thought I could discern, in these expressions, the glimpses of approaching day, and have no doubt at present but that the Spirit of God was gradually preparing him, in the way of true humiliation, for that bright display of gospel grace, which he was soon after pleased to afford him." S. T.

PLANTS, THEIR NUMBER AND VARIETY.

Plants are distinguished for their multiplicity and variety, for that exuberance of imagination and taste which they display, and for that sense of elegance and beauty which their Maker must have had to have so formed and diversified them. They are entirely the creation of His choice—the inventions of His rich and beautiful fancy. Their attractive shapes and qualities, and the abundant gratifications and important uses which we and our fellow animals derive from them, explicitly show, that kindness as well as goodness actuated his mind when he projected and made them. They have been all individually designed; and special thought must have been employed in each, both in fixing their specifick differences of form and products, and in perceiving what particular combinations and variations of arrangement would effect in every one its appointed end and use. The vegetable kingdom expands every where before us an immense portraiture of the Divine Mind in its contriving skill,

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profuse imagination, conceiving genius, and exquisite taste, as well as its interesting qualities of the most gracious benignity, and the most benevolent munificence.

The various flowers we behold awaken these sentiments within us, and compel our reason to make these perceptions and this inference. They are the annual heralds and ever returning pledges to us of His continuing beneficence, of His desire to please and to benefit us, and therefore, of His parental and intellectual amiabilities. They come to us, together with the attendant seasons that nurse and evolve them, as the appointed assurances that the world we inhabit is yet to be preserved, and the present course of things to go on. The thunder, the pestilence, and the tempest awe and humble us into dismaying recollections of His tremendous omnipotence and possible visitations, and of our total inability to resist or avert them; but the beauty and benefactions of His vegetable creations—the flowers and the fruits more especially—remind and assure us of his unforgetting care, of His condescending sympathy; of His paternal attentions, and of the same affectionate benignity, still actuating His mind; which must have influenced it to design and execute such lovely and beneficent productions that display the minutest thought, most elaborate compositions, and so much personal kindness.—*Sharon Turner's Sacred History of the World.*

Review.

THE TRUTH OF REVELATION, DEMONSTRATED BY AN APPEAL TO EXISTING MONUMENTS, SCULPTURES, GEMS, COINS, AND MEDALS.

(Concluded from page 409.)

Geologists are now, in relation to the question of the truth of Scripture facts, of three principal schools. Those who compose, it may be feared, the most numerous class, are vainly endeavouring to lay the Bible on the shelf for ever. They are for leaving it out of sight, till they shall have succeeded in prejudging its claims, by imbuing their readers with counter theories, and persuading them that those theories are really science, the legitimate and necessary results of the inductive philosophy. Having accomplished this, their object will doubtless be achieved; for what respect can a book secure, which, professing to be a revelation from the Author of Nature, and to found its claim to obedience in matters of religion, solely upon its own authority, shall be proved untrue in some of its main averments? If, where we are supposed to be competent to judge, we find it to be false, how shall we confide in it as true, when treating of matters beyond the reach of our scrutiny? To maintain that in a physical sense the Bible is false, though in a moral sense sacred verity, is a species of philosopher-craft that is becoming stale, and its effects have been more than sufficiently developed in other countries.

Doubtless the plea is plausible, that, in order to support the Scriptures effectually by the discoveries of science, the investigations of science must be conducted independently. We object not against the maxim, but complain of the *malus animus* with which it is manifestly propounded, and the bad faith with which it is applied.

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We complain, that theories are obtruded as deductions of science, which are not even legitimate inferences from the facts, and which have obviously been suggested by the desire to get rid of Scripture statements. Had there been no such statements, no such theories had ever seen the light. Such reasonings are not really *independent;* they owe their origin to a knowledge of what the Bible teaches, and are contrived to negative its testimony. Of this, the extravagance of the theories themselves, affords sufficient proof.

Admitting that science is independent, still, it must be science, rigorously such, cautiously deduced, and necessarily resulting from indubitable premises. Of science truly such, the believer in Scripture can entertain no fear. No discovery of what is still unknown, can ever contradict what we already know. It is ignorance alone which time and advancing light will dissipate. But to put in this claim of independence in favour of every theory, and to maintain that we are at liberty to enter the wide region of possibilities, and to assume, in contradiction to an accredited basis of religion, agencies and operations to have been actual and real, merely because we cannot prove them to have been impossible,—is an abuse of science, which its enlightened friends must join with the friends of religion, in indignantly reprobating. When, therefore, we find elaborate theories built upon mere possibilities, in direct opposition to Scripture on the one hand, while those hypotheses which accord with Scripture are gratuitously rejected on the other, what must we conclude, but that enmity exists, and that the maxim above referred to is advanced merely to mask the attack upon Revelation, and to beguile the unsuspecting reader into infidelity?

Another class of Geologists maintain the consistency of the phenomena of nature with the Scripture records, not only as they may be interpreted without violence, but as they have been popularly understood. They not only repudiate the theories of those who demand immense durations of time, even myriads of ages, for the slow operation of existing causes, but will admit of a duration no greater, from the first creation of the matter of the earth, than the few thousand years which have ordinarily been assigned for it by the common chronologist. Of this class is our Author, concurring, in this particular, with Mr. Granville Penn, Dr. Ure, and others. Without denying the possibility that all the phenomena of geology may be reconciled with this view, (a supposition which, quite contrary to its inferences, we think Mr. Lyell has rendered more plausible,) we do not feel that Scripture lays us under the necessity of maintaining it. Irrespectively of any reference to geology, the term days, in the first chapter of Genesis, may be taken to mean periods of duration of indefinite extent, without exceeding the latitude often assumed in the application of that word in Scripture. Nor does this admission at all affect the notion of creating acts being independent of time. All must agree, that the creative acts recorded were successive; and it cannot affect their extra-natural, their immediately divine character, whether we suppose them to have been exerted at intervals of twenty-four hours, or of longer periods. To that part of the work before us, which seems to insist upon the necessity of adhering closely to the restricted system of interpretation, we, with all respect, for the Author, demur.

The third class of writers on Geology is intermediate between the two just mentioned. Of these, De Luc is at the head. We can-

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not again name this eminent man, without expressing our admiration of his genius and industry, and our pleasure at seeing a recent edition of his letters, accompanied with valuable remarks and illustrations by the late Henry De La Fite.

Of Geology in general, we may confidently affirm with the present writer, that, so far as it can be considered as established science, it contains nothing contrary to Scripture. But, with him, we may go further, and supported by such high authorities as De Luc, Professor Buckland, Mr. Young, and others, differing among themselves on many points, yet on this point agreed, may add, that its researches have afforded much valuable and interesting corroboration of the sacred narrative.

In accordance with these views, our Author remarks:—

"While we profess the highest respect for the valuable researches of a Cuvier, a Brongniart, a Buckland, a Ledgwick, a Greenough, a Lyell, and many others, we consider that they are not infallible. We much esteem the interesting facts which they have presented; but their deductions may not always correspond with the legitimate requirements of inductive truth; and it is admitted on all hands, that our advancement in geology must extend very far beyond our present attainments, before we have any right to think about the structure of a theory. Geology was formerly called a "system *of* paradoxes." Is it consistent with induction, to overlook the *only* authentic record of the infant history of the world, and yet introduce eastern fables, because they happen to exceed the limits prescribed by the Mosaic cosmogony, and dance to the tune of millions of years; and that because such a term of years has been preconceived to be necessary? This takes for granted the thing that remains to be proved, and is in direct variance with the maxims of inductive science. It will be time enough to grant the requirement, when positive and substantial facts shall have *proved it to be necessary;* but we deny the concession on the mere dictum of preconceived opinion, or bold assumption. We cannot establish our premises better than by referring to geologists themselves. Are not the proteus forms of geological speculations, systems of geology, and theories of the world, at this moment, the laughing-stock of well-informed men? Cuvier pays a well merited compliment to Professor Buckland, for steering his bark of observation clear of these whirlpools of fantastic opinions, in which so many have perished. M. Cuvier calls this distinguished geologist, "a philosopher who does honour to geology by precise and consistent observations, as well as by the steadiest opposition to random hypotheses;' and in geology, these 'random hypotheses' have been almost as numerous as the authors who have written on this branch of science. Nothing can be more opposed to true science, than to pronounce on the priority of formation, or the comparative age of rocks, from either their structure or the organic remains they present:—the entire question remains just as it was.' M. Alexandre Brongniart thus propounds his opinion: 'In those cases where characters derived from the nature of the rocks are opposed to those which we derive from organic remains, I should give the preponderance to the latter.' This seems to us to imply an admission, that nothing definite can be inferred from the *nature of the rocks;* moreover, that between the nature of the rock, and the organic remains, there may be a palpable discrepancy; and that these may be even at complete antipodes with each other. The event has proved, from what we have already mentioned, that no evidence as to priority, can be obtained from the nature of the fossil remains displayed in particular strata. In addition to what has been said on this subject, we may further state, that *encrinites, entrochites,* and *pentacrinites* are found in clay slate, grauwacke, transition limestone, alpine limestone, lias, muschelkalk, and chalk. It may be reasonably asked, how these three species of fossils could indicate any particular formation, when they are found in so many types and structures of rocks altogether different? If they would go to prove any thing at all, it would be that of *a contemporaneous* formation; but certainly not distinct epochas. The same observation applies to *madrepores, belemnites,* &c., which are equally diversified in their abodes. It follows, therefore, that they afford no clue whatever, either as to 'the order of creation,' or priority in the question of the 'epochas of formation.' We find the same evidence when we take up the fossil-bones of quadrupeds, in their more complete and perfect organization. To this interesting topic we shall again recur. We therefore infer as a matter of fact, that the theory of successive development is founded in *error.* Certain organic remains have been considered peculiar to certain formations, at once supplying data to determine the identity of such formations in remote countries, and becoming a chronometer to

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determine the relative epochas of formations; but this is altogether illusory; and yet, these have been propounded with an effrontery sufficient to overawe, for a time, the disciple of truth. These errors, though now completely exploded, are still however, by some, promulgated at the present moment as truths. 'It is,' says Mr. Lyell, in a foot note, 'an encouraging circumstance, that the cultivators of science in our own country, have begun to appreciate the true value of the principles of reasoning most usually applied to geological questions.' He then adverts to the expression, *a geological logician*, used by the President of the Geological Society, in an address to its members, and adds:—'A smile was seen on the countenance of some of the auditors, while many of the members, like Cicero's augurs, could not resist laughing; so ludicrous appeared the association of geology and logic.' It is almost unnecessary to say, that, however the doctrine of repeated destruction, and as repeated creation, might coalesce with the slumbers and waking hours of the mythology of Menu, it laid the axe to the very root of the volume of Revelation. Those have been greatly deceived, who expected to see the order of creation registered in the rocks of the globe; who supposed that zoophytes were historic medallions of the most ancient formations; that other rocks, agreeably to their presumed relative age, carried the series from this point upwards, until it terminated in the more perfect types of organization displayed in quadrupeds; and that all these had been swept away before the creation of quadrumanous animals and of man, just as if the destruction of inferior tribes was the necessary pioneer for monkeys and humanity. . . . . Worlds of living beings alternating with worlds of death, destruction and death supervening *before the creation of man and the first transgression*, were the opinions of geologists.'" —pp. 98—100.

"We believe that no quadrumanous animals, such as the ape or monkey, have ever been found fossil in the great formations of the globe; but it by no means follows from hence, that the discovery is not yet to come. Quadrumanous animals are entirely tropical, having their dwelling in trees. One of the most important of recent discoveries in geology, is the fact of the bones of the MAMMOTH having been found at North Cliffe in Yorkshire, in a formation entirely lacustrine; while all the *land and fresh-water shells* in this formation, thirteen in number, have been accurately identified with species and varieties *now existing in that county*. Bones of the bison, whose habitat is now a cold, or at any rate a temperate clime, have been found in the same place. That these quadrupeds and the indigenous species of shells found along with them, had a contemporaneous existence in Yorkshire, (a fact which Mr. Lyell justly considers to be of vast importance in geological science,) has certainly been demonstrated by the Rev. W. V. Vernon, who had a pit sunk to the depth of upwards of two hundred feet through undisturbed strata, in which the organic remains of the Mammoth were found embedded, together with shells, in a deposit which seems to have resulted from tranquil waters. Mr. Vernon considers these phenomena as proving, that there has been but little, if any change of temperature in the climate of Britain since the Mammoth lived there. Dr. Schouw, of Copenhagen, had come to a similar conclusion as to the climate of Palestine, from calculating the mean temperature necessary to the growth of the palm. The date palm is as successfully cultivated now in Palestine, as in the earliest period of which we have any account. The city of palms, or Jericho, was so called from the groves of palms in its vicinity; while pagan historians amply confirm what sacred history has so unequivocally described. Thus there seems no legitimate ground to suppose, either that mammoths were non-contemporaneous with fossil remains of existing genera and species; or that the climate of the globe has materially changed since the era in which mammoths lived. The indiscriminate mixture of the higher types of organization with the lower types of animal formation, bids defiance to their being legitimately considered as a test in the decision of the question of the comparative age of rocks. The date of formations cannot, therefore, be determined from any particular description of organic remains, because the same organic remains are found in other strata and other formations. The obvious inferences from these premises are, that, 1. The theory of the successive development of animal forms has not the shadow of proof; 2. The various types of organization were contemporaneous; and as they now are, so they have ever been; 3. That geological facts, so far from countenancing an entire change of climate, prove the very reverse; and it follows, therefore, 4. That tropical vegetation, and tropical zoology, the organic wreck of which has come from every quarter of the globe, must have been transported by the violent action of the currents of an universal deluge, which has certainly circumfused the globe."—pp. 111—113.

Upon the interesting inquiry respecting fossil remains of MAN, the Author has the following remarks.

"It has often been asserted, that MAN

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from never having been found in the state of a fossil, must needs belong to a creation comparatively recent, as the commencement, perhaps, of what Mr. Lyell would call a 'geological cycle;' which, however, we confess our inability to comprehend; and if there is one more decided attempt to strike at the very foundation of Revelation than another, it is this. But it is not more repugnant to Revelation, than to sound philosophy and right reason; nor is there a single fact which can be brought forward to warrant such an assertion. *Suppose* that nothing of the kind had really been found, would it not be rash, in the present infant state of geological science, to infer that such may not be found? And yet, this has been received amongst geologists as a species of *axiom*. When the vast diluvial beds of clay and gravel, and the superior strata in Asia, shall have been explored, it will be time enough to venture on such a conclusion; but to hazard this opinion at present, is of a piece with the sweeping assumptions of geologists from first to last."

"We pity the evasive shifts to which those who reject Revelation are reduced, in considering this question. Let us take Mr. Lyell's remarks. 'But another and a far more difficult question may arise out of the admission that man is comparatively of modern origin. Is not the *interference of the human species* (!) it may be asked, such a deviation from the antecedent course of physical events, that the knowledge of such a fact, tends to destroy all our confidence in the uniformity of the order of nature, both in regard to time past and future? If such an innovation could take place after the earth had been exclusively inhabited for *thousands of ages* by inferior animals, why should not other changes as extraordinary and unprecedented happen from time to time? If one new cause was permitted to supervene, differing in kind and energy from any before in operation, why might not others have come into action at different epochs? Or what security have we that they may not arise hereafter? If such be the case, how can the experience of one period, even though we are acquainted with all the possible effects of the then existing causes, be a standard to which we can refer all natural phenomena of other periods?' Now these are certainly very heavy reasons, and entirely neutralize Mr. Lyell's assumptions; (for they are no better;) while our Author, in these very admissions, becomes suicidal to the whole drift of the argument for which his volume was written. The title of this otherwise certainly interesting work is this:—Principles of Geology, being an Attempt to explain the former Changes of the Earth's Surface, by reference to Causes now in operation.' Let us examine how Mr. Lyell meets his own inferences. 'Now these objections,' says he, 'would be unanswerable, if adduced against one who was contending for the absolute uniformity throughout all time of the succession of sublunary events.' Then follows an assurance, that he is not disposed to indulge in the philosophical reveries of the Egyptian and Greek sects. He, however, says nothing about those of India. Shall we call Mr. Lyell a 'geological logician:' and is this to be accepted as a specimen? If Revelation is to be encountered with this kind of *Logic*, it may be safely met with pity and contempt."—pp. 116—118.

The Author then states the facts connected with the most striking cases of human fossils, for which we must refer to his book. Upon the strength of these facts he contends, in opposition to the mass of geologists, for the equal antiquity of human bones with those of antediluvian animals; and expresses his concurrence with Mr. Granville Penn, Mr. Young, and others, who think that, in addition to partial changes, both ante and post-diluvian, one universal deluge is quite sufficient to account for the facts and phenomena of geology; and that, "to suppose any more, is a positive infraction of Sir Isaac Newton's celebrated maxim, that if one explanation is sufficient, it is superfluous and unnecessary to assume more." He then proceeds:

"Besides the authorities above mentioned, it is cheering to learn that M. Constant Provost, has lately laid before the Academy of Sciences, a treatise on the great geological question,—Whether the continents which are now inhabited, have or have not been repeatedly submerged? This Author maintains firmly, that there has been only one great inundation of the earth; and that the various remains of animals and plants, which have given rise to the supposition of successive inundations, have floated to the places where they are now occasionally found. Every successive investigation, and every new discovery weaken the speculations of geologists; which are, at the present moment, only, at the best, 'a bowed wall and a tottering fence:' and though they may, for a little longer, be able to *satisfy themselves* in the principles of 'geological logic,' we doubt whether they will be able to convince others. None who are capa-

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ble of reflecting, will be disposed to abandon Revelation, the proof of which is adamant at every link, for the fooleries of a sceptical geology; and if there are any who, on a calm survey of geological facts, can discover a solitary one counter to the palpable truths of the Mosaic cosmogony, his opinion is at antipodes with our own; —we view things through media that are altogether different."—pp. 119—122.

It has already been stated, that the work, besides its reference to the present state of geology, comprises an appeal, in confirmation of the Scriptures, to other branches of science, to historic fact, to rudiments of tradition, to sculptures, gems, coins, and medals. In addition to the direct confirmation of Scripture facts, the Author argues likewise from the dissipation of those many cherished theories of successive sceptics, which are ever exhaling before the advancing sun of science. Now when we witness, one after another, every theory, however ingenious soever, which has been devised in opposition to the facts of Scripture, proved to be incapable of standing the test of increasing knowledge; when we find them severally, in their day, entertained with all the confidence of scientific certainty, and vaunted as undoubted proofs of error in the word of God, but, by and by, convicted, withdrawn from observation, willingly consigned to forgetfulness, or exciting shame in their former advocates; may we not safely conclude from such repeated failures, that the facts which they were intended to discredit, will defy every future assault? May we not infer this consequence, just as certainly as, from finding that every structure not in accordance with the laws of equilibrium derived from gravity, becomes unstable, and threatens speedy ruin, we feel assured that the force of gravity certainly exists? If, in like manner, every device which contradicts the statements of the Bible, speedily comes to nought, are we not to revere those statements as the truth which finally must prevail? The exposure of those theories, therefore, is justly placed in the work before us, among the demonstrations of the truth of Scripture. They are reductions to absurdity, not less convincing than the most positive proof.

We have dwelt at the greater length upon the volume before us, as being the work of a layman devoted to literature and science, and as it seems, in these times, peculiarly desirable to encourage gentlemen of the Author's character and attainments to come forward courageously, to oppose the growing scepticism of the day,—to detect the sophistries, and to repel the daring insults levelled at the only system of religious truth which ever professed to cheer the heart of man with the substantial hope of a blessed immortality. The work is very miscellaneous, and, we must add, has been compiled without much regard to methodical arrangement. It is, however, full of interesting facts and observations; and one which we can cordially recommend, as adapted not less to please than to instruct and convince. Had it been entitled "Illustrations," rather than a "Demonstration of the Truth of Revelation," the designation would have been, perhaps, not less invitting and more appropriate. The book is got up in a very respectable style, and is embellished with several plates, consisting of fac-similes of the various existing monuments to which the appeal is made, and comprises much valuable matter in a convenient compass.

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Literary and Philosophical Intelligence, etc.

The Moon.—The substance of the moon is more known to us than that of the brighter luminary. Its volume is forty-nine times less than the volume of the earth. There is ground of supposing that all is solid at its surface, for it appears, in powerful telescopes, as an arid mass on which some have thought they could perceive the effects, and even the explosions, of volcanoes. There are mountains on the surface of the moon, which rise to nearly the height of three miles, and it has been inferred, that it has deep cavities like the basins of our seas. Caspian lakes have been supposed in it. But it has either no atmosphere, or it is of such extreme rarity, as to exceed the nearest vacuum we can produce by our best constructed air pumps; so that no terrestrial animal could breathe alive upon its surface. If, then, it be inhabited, it is not by beings who have bodies like either men or any of our animated race. The lunar population must be of a far more aerial nature than our present selves; or our most delicate fellow-creatures. Only sylphs, spirits, or angels, suit such an ethereal medium.

It has a great number of invariable spots, which prove that the moon always presents to us the same hemisphere, and revolves on its axis in a period equal to that of its revolution round the earth. Its dark and bright parts have given rise to the idea that it has seas, islands, and continents; but it is now doubted whether it has any water at all; and it has been supposed that, if it had any oceans, the superior attraction of the earth, especially when in conjunction with the sun, would draw the aqueous fluid into a deluge over a large part of its surface. The light of the moon is at least 300,000 times more feeble than that of the sun. From this inferiority, the lunar rays, when collected in the most powerful mirrors, produce no sensible effect on the thermometer. Indeed, they seem to have a cold producing agency, according to the experience of practical men, though philosophers have not yet ascertained the fact by their direct experiments. That they have a peculiar and salutary influence on the animal frame, appears to have been actually experienced by some of our countrymen. Other nations declare the same.

Its peculiar effects have been so often observed in mental derangement, that this malady has been named lunacy from them, and medical men, experienced in such cases, have assured me, that in many there is a visible excitement at the changes of this luminary. Atmospherical changes from it have been also asserted. We learn from Plutarch, that the ancients believed the moon to produce many singular results, which he enumerates. Hence, however beautiful and interesting the moonlight scenery of both heaven and earth is felt to be by all, it will always be wise to recollect that the night is our natural and appointed season of retirement and repose.—*Sharon Turner's Sacred History of the World.*

Dykes of Holland.—Enormous mounds of earth are piled up as barriers against the encroachments of the sea, which, at full tide, rises, in some places, forty feet above the level of the land. The fortification of this country against the water, was undertaken as early as the time of Claudius Drusus, who constructed the first of the dykes, that form the bulwark of the Hollanders; which have ever since been the wonder of Europe, and a lasting monument of industry and perseverance. As we walked at the foot of these artificial mountains, gradually sloping to its summit, where the breadth is about thirty feet, the sea was washing its opposite side far above our heads. There was something in the sounds of the waves, and the thought of their elevated proximity, which inspired a fear that they might involve us in destruction, by breaking down the "tall rampire" that

"Spreads its long arms against the wat'ry rear."

But this fear was momentary, and yielded to admiration, as we contemplated the strength and skilful design of the dyke. —The dykes vary in size and elevation according to their situation.—Formed of stones and adhesive soil, they are planted towards the sea with reeds, which collect the sand that is thrown up. Thus receiving an annual accession of matter, the original structure is protected, while its breadth and stability increase. Where more than usual danger exists, a second and interior dyke is raised to secure the country in case the outer one should give way. The two are made parallel, and the intermediate space serves as a channel, commanded by sluices, to carry off an occasional flood; or, as on one occasion, to inundate an hostile army. The plains thus snatched from the legitimate dominion of the sea, are intersected by canals and fortified with locks. These, by a happy contrivance, allow the superfluous water to flow into the ocean, while the efforts of the intrusive waves only serve to close more firmly the barriers.

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Death of the Rev. Dr. Adam Clarke.—From the London Christian Advocate.—This melancholy and unexpected event occurred at a ¼ past 11 o'clock on Sunday night, (26th Aug.) and was occasioned by the mysterious disease of which so many of all classes have already fallen a sacrifice. The venerable Doctor was expected to preach at Bayswáter on Sunday morning, and, as usual, a large congregation assembled to hear him; but while they were lost in conjectures as to the cause of their disappointment, intelligence arrived that he had been suddenly taken ill, and was not expected to survive the attack. Mr. Walmesly preached in his stead, and alluded to the circumstance in an affecting manner. The gentleman to whom we are indebted for our information, Mr. Thurston, of Catherine street, Strand, who had been long favoured with the Doctor's friendship, had gone to Bayswater, expecting to hear him, and, on learning that he was seized with cholera, immediately went to Mr. Hobb's house in Bayswater, where Dr. Clarke was staying, and remained with him until nearly noon, when he started in a chaise to Heydon hall, the Doctor's own residence, for Mrs. Clarke, who returned with him about half past five, and found her husband breathing with great difficulty. It appears that the Doctor had been relaxed, as to his bowels, for a week past; and that he was attacked with alarming symptoms about six o'clock on Sunday morning, when he desired Mr. Hobb's servant to call her master, who immediately obeyed the summons. In a short time Mr. Greenly (the son of a Methodist minister,) Mr. Clarke, (the Doctor's nephew,) and Dr. Wilson, a physician, was in attendance. On returning to bed, he told Mr. Hobbs that "he thought he should die," on which that gentleman recommended him to put his trust in his Saviour: the Doctor replied that he had done so already. All that could be done by the united skill and exertions of the medical gentlemen in attendance was effected, without affording any prospect of recovery. The Doctor said very little, being greatly exhausted. Indeed, he was at times insensible, as was evinced by his occasional questions and observations, such as, "What do the Doctors think of me?" "Have they bled?" "Rub my legs." His sons, Theodore and John, and his daughter, together with his afflicted wife, were present at his death. Doctor Clarke's remains were interred at the City Road Chapel, on Tuesday, at 12 o'clock.

The Dahlia.—This beautiful flower is a native of Mexico. It is so named after Andrew Dahl, a Swedish botanist, but is also called the Georgiana, from Georgi, a Russian traveller. The latter name is used by European continental writers, and is also adopted by Sweet, in his Hortus Britannicus.

The plant was introduced into Britain about 1804, by seeds sent from Madrid, by Lady Holland, but was little cultivated there until after the peace of 1814. Within the last five years, numerous varieties of the most desirable kinds have been brought into the United States, and they are found to grow with the greatest luxuriance in and around our city. Both seeds and tubers, planted during the last spring, have produced flowers of the most perfect form and brilliancy of colour; from the purest white, yellow and scarlet, through every variety of shade, to the deepest purple.

Portland, Sept. 27.—*Another Slide.*—We understand about three acres of land on the bank of Presumpscot River, below Rice's Bridge in Westbrook, yesterday took a slide into the bed of the river, entirely filling the channel. Last year a slide of about an acre went into the river near the same place, which was washed away by the current. Whether the river will again undertake to clear out its channel, or travel round the obstruction remains to be seen.

American Natural History.—We have just seen "A Monograph of the Trilobites of North America—by Jacob Green, M. D." which strikes us as something novel, and which will certainly be very acceptable to scientific gentlemen, who are forming cabinets for the illustration of the natural history of our country. Each copy of Dr. Green's work is accompanied by thirty-six accurate and beautifully coloured models—these identify the species described in a much more satisfactory manner than any copperplate engravings, and they furnish the possessor with a beautiful collection of rare American fossils, which can be obtained in no other way.—*Daily Advertiser.*

Autumn Strawberries.—In addition to the facts heretofore stated in relation to strawberries borne this fall, we are furnished with several others, the most prominent of which is, that for several days past—say from September 29th to October 3d—fine large garden strawberries have been sold in the Baltimore markets at twenty-five cents a quart.—Richard Harwood, Esq. of Annapolis, has also gathered some very fine ones.—*American Farmer.*

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Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

(*Continued from p.* 418.)

The subject of extending the circulation of the Scriptures among the Roman Catholics of Wurtemberg, formed an important feature in the deliberations held with the friends of the Society in Stuttgard, and Dr. P observes:

"I have obtained a list of the names of fourteen pious ministers and laymen, distinguished for their exertions in promoting Christian objects, in the respective districts throughout the kingdom, whom I now intend, if possible, to employ in distributing the New Testament among Roman Catholics. This measure is rendered more necessary, on account of the former grants of our Society for the Catholics in Wurtemburg having been almost exclusively for the use of the schools, so that until now comparatively few copies are to be found in their families."

On his way home to Frankfort, Pfortzheim was visited, and Dr. P. writes:

"There also I visited Pastor Lindenmeyer, who has been engaged for many years past in promoting our object, and he has given me the names of twelve Evangelical ministers throughout the states of Baden, whom I intend, if possible, to engage in a more active distribution of the Scriptures in their respective spheres, as the Baden Bible Society seems to have fallen into a state of inactivity."

Your Committee are not without hopes, that as the result of the journey, effective measures will be taken for introducing many copies of the Scriptures into parts of the continent heretofore almost inaccessible to the Society's exertions, and from which the most painful accounts have been received of the extreme difficulty of obtaining the Sacred Scriptures.

Of his second journey Dr. P. gives the following account:

"I have, during the last month, made a tour of upwards of 500 English miles in the states of Hesse Cassel, Westphalia, the Prussian provinces of the Rhine, and the states of Nassau, during which I have visited more than twenty of our correspondents and Societies, examined into their operations, encouraged them in their benevolent labours, and promised new supplies where these were required. But in this tour—a considerable part of it in places where I had never been before—I have found it no easy task to meet with individuals possessed of a sufficient degree of love and zeal for the Biblical cause to enable them to become efficient labourers in it, in conformity to our rules. However, we have done what we could to warm the zeal of our old friends, engage new ones, and make them all sensible of the great importance of placing the word of God in thousands of families, who are still destitute of this only sure guide to peace and happiness in time and in eternity."

Among the new openings that have been formed by Dr. P. during the year, that at Hanau may be mentioned as very interesting. The gentleman alluded to had manifested the same activity in a former sphere of exertion.

"Mr. Wach, provincial secretary, waited upon me some time ago, and expressed his earnest desire to do something for introducing the Scriptures into the schools of that province, which contains a population of 47,000 souls. His influence, as an officer under government, enables him to effect this desirable work the more easily. He is but recently come to Hanau, and had formerly exerted himself, in connexion with Mr. Stoekfield, in the province of Fritzlar, in the same cause. I have therefore placed 300 Bibles and 350 Testaments at his disposal to begin with for distribution, upon the general principle of our grants."

In Hanover, also, a pious nobleman has cheerfully promised assistance. The missionaries connected with the Society for Promoting Christianity among the Jews, have aided in the circulation of the Scriptures, and have been furnished with supplies.

A few specimens may now be given of your Agent's correspondence with individual friends of the Society in different quarters of

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Germany. Bishop Fabricius has been supplied with 1000 English, 250 Bohemian Bibles, and 500 Bohemian Testaments. In BOHEMIA great difficulties exist in the way of circulating the Scriptures; but Bishop Fabricius writes:

"The information which has already reached me from Bohemia, and which I continue receiving, is to the following effect, namely, that there is a general desire after the word of God in Bohemia, and that the people are rejoiced whenever they have an opportunity of satisfying it. 'Come over and help us,' is the constant cry from that country; and though we are prohibited from so doing, we endeavour by every means in our power to convey the living word of God into their hands."

Mr. Otto, of COSEL, Silesia, has received a considerable number of Catholic Testaments, and writes,

"That the circulation of the Polish Testament is going on briskly in Upper Silesia, notwithstanding there are those who use their utmost endeavours to prevent the people from perusing the Scriptures; but it is out of their power: Upper Silesia is now infected, and the reading of the Bible will prosper in it, and bring forth good fruits. This book, which gives the knowledge of salvation, is now introduced into many schools, and the children are actively engaged in committing parts of it to memory."

Another nobleman in Silesia has furnished a voluminous account of the distribution of 1500 copies.

The good effects arising from the circulation of the Scriptures, is frequently noticed in Dr. Pinkerton's communications, and in those of his correspondents; and your Committee have much pleasure in proceeding to lay before you a few extracts of letters bearing upon this important subject, premising, however, that they feel that the duty of the Society would be the same, were they to receive no such encouragements, but merely to learn that the copies had been received and distributed; that in many instances they had been accepted with gratitude by the poor; and that many of them have prayed for a blessing on the Institution which has supplied them. One correspondent says:

"If in this district, and more particularly within the last few years, a greater degree of hunger after the word of God, than perhaps in most parts of Germany, has been awakened; and if in some individuals belonging to our congregations here, more especially towards the close of the last and the commencement of the present year, such remarkable and cheering fruits of the Divine word, and of an evangelical preaching, have been manifested, as are scarcely elsewhere to be met with on the continent, I feel confident in the faith and love of the members of the British Bible Society, that it will be gratifying to them to learn, that the Lord of the vineyard has also privileged them to contribute towards the advancement of this work."

In another letter, after mentioning several instances, which have recently occurred, of evident benefit having been derived from the perusal of the Scriptures, Dr. Pinkerton adds:

"These are certainly interesting facts, and since the days of the Reformation have seldom occurred; and we have good reason to believe, that the hundreds of thousands of copies of the Scriptures which we have circulated among the Catholics of Germany, will, ere long, produce many such crops as are now being reaped on the fields of Carlshuld."

Your Committee do not forget the simple character of the Institution; but as the narrative, from which the following are extracts, is matter of notoriety, the author himself having published a detailed account, they cannot withhold such interesting statements from the Society.

"Many adults and married persons learned to read, in order to make themselves individually acquainted with the word of God. Very many learned whole chapters, or such single verses by heart as had proved of great edification to them, and committed the Epistles and Gospels in the church services to memory. The whole day they carried their New Testaments about with them; and whenever they could rest a few moments from their labours, they eagerly took them out, and edified themselves in the perusal of them. In most families social worship was introduced; and on all such occasions a portion, or even whole chapters, of the New

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Testament were read. In fine, the word of God had acquired a high and divine importance in their eyes, and every one was glad and eager to possess it.

"The written word of God, and the preaching of the Gospel, now became of primary importance to them; and they found it to be daily more valuable, more consolatory, and more indispensable to them. The Bible was their favourite book of reading, and their sole guide and director in faith, doctrine, and conduct. They proved every thing by it, and rejected whatever did not accord with it. The number of those who inquired after the word of God daily increased. My stock of Testaments was several times exhausted; but, at my request, the venerable British and Foreign Bible Society always sent me fresh supplies.

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"This event* is mainly and principally the fruit of the distribution of the Sacred Scriptures, and affords a conclusive proof of the blessings which in these days attend the Bible Societies. And, oh! may the friends of the Lord in England regard the result as the most acceptable thanks which we can offer for their generous and benevolent grants of the word of God, so affectionately and so disinterestedly bestowed upon the poor people of Carlshuld. Many were the prayers which were offered up, with tears of gratitude, to the Lord by them in behalf of their generous benefactors; and the Lord will graciously listen to the earnest entreaties of his children, and pour out the choicest blessings of his Divine grace upon our distant friends!

"May the friends of the Lord also not be weary in disseminating richly the word of God among the Catholics in Bavaria! I am fully convinced, that in due season, it will, by the blessing of the Lord, produce fruit a thousand fold. By the distribution of the sacred volume in the fens of the Danube alone, and the neighbourhood, you have enabled several hundred persons to attain to the possession and enjoyment of the grace and truth of the Gospel; and there are still some hundreds who are powerfully laid hold of by the same grace and truth, yea, are convinced of the same, but yet do not possess the requisite courage, in spite of ridicule, contumely, and persecution, openly to declare themselves in favour of it. The Lord, however, who has begun the good work in them, will complete it: he will inspire them with courage and cheerfulness, openly and without hesitation to range themselves on his side. Let us, therefore, beloved friends and brethren in the Lord, not desist in our labours in the work of the Lord, but let us undauntedly and with alacrity continue to sow the seed of his holy word, wherever we find an opportunity for so doing; and where this is wanting at present, let us not be weary in praying to the Lord that He may himself open new channels for the dissemination of his word!

And, O Lord! be pleased to unite thy Spirit with thy word, so that he may accompany it with a vivifying power to the hearts of all who receive it, and so that the whole world may with gratitude know and confess that there is salvation for us in none other save in thee, the Son of God, who wast crucified, dead and buried, but art now risen, and reignest in heaven for evermore!"

Your Committee now proceed to a brief notice of the various Bible Societies on the continent with which your Agent has corresponded, and which have been furnished with the Scriptures from Frankfort, or, as in some few instances, direct from London.

The Bible Society formed in Alsace in 1830, have received 500 copies. Its distribution in two years have amounted to 1100. Its friends furnish the Scriptures to Protestants, Roman Catholics, the soldiery, and more particularly travelling mechanics.

The Carlsruhe Ladies' Association is extending its useful labours, according to its means, to the surrounding country. The Marburg Society has issued, since the time of publishing its last report, 463 copies.

The Waldeck Society has distributed about 2000 copies, in a population consisting of 52,000 souls. 200 Bibles have been granted to these friends. The Secretary of the Lubeck Society expresses a confident hope that their operations for the spiritual benefit of others are improving. The Lubeck Society has issued in the whole 5771 copies, and its last report mentions some pleasing evidences of the good resulting from their distributions. At Rostock, a fire having occurred, in which several copies of the Sacred Scrip-

* 600 persons in this place have formed themselves into a Protestant church.

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tures fell a prey to the flames, they have been replaced by a fresh supply. The issues of the Rostock Society amount to 11,879 copies. To the WURTEMBURG Society, at its earnest request, 1000 Testaments have been voted, and Mr. Gundert of Stuttgard having furnished an account of a former supply, 300 copies of Van Ess's Testament have been placed at his disposal. The issues of the Wurtemburg Society from its commencement, amount to 234,774 copies.

The BAVARIAN Society states its distributions to have amounted to 3130 Bibles and 374 Testaments. A supply of 500 Testaments has been granted to it. The SAXON Society is carried on with considerable success, having issued during the year 3940 Bibles and 402 Testaments.

The NEUWIED Society has issued 814 copies during the year, and showed your Agent a list of 50 families, in a single village, which had been found without the Scriptures. At BONN, Professor Scholtz has taken charge of 400 copies of Van Ess's Testament for distribution among the Catholics, and 100 Hebrew Bibles and 50 Greek Testaments have been voted for the poor students in the university.

The COLOGNE Society has received fresh supplies from Frankfort of 500 Bibles and 1570 Testaments, and remitted 50*l*. There have likewise been forwarded from London, 1000 pocket Testaments, to meet an extraordinary demand which has arisen among the Saxon troops stationed in that city. Of this desire Mr. Stockfield, a missionary residing there, writes:

"The desire after the New Testament is, at present, in this country very great among the many thousands of soldiers that are now here, chiefly from countries in which Bible Societies have yet done but very little. Thus the Lord has now opened a door before us for the circulation of his word, even in those countries where till this time but very little or nothing could be done; but the stock of the Cologne Bible Society is now quite exhausted, and thus we need very much to be, *as soon as possible*, assisted, and furnished with new supplies."

The same gentleman writes respecting the schools for which a portion of the above supplies were destined:

"The word of God is lately desired for all the schools in the Kreis Wolfhagen, and in the Kreis Rotenburg, in the country of Hessen. Now, the Berg Bible Society has sent 700 copies to the Kreis Wolfhagen for the schools; but for the 62 schools (some of them are attended by 150 children) in the Kreis Rotenburg, not a copy is yet sent. Besides this, the Rev. Mr. Busch at Lohlback in the Kreis Frankenberg, has requested 540 copies of the word of God for many schools in that district, and to him also not a copy has yet been sent."

The BERG Bible Society at ELBERFELD, has been furnished with 450 Bibles and 1998 Testaments, and has remitted 60*l*. Its issues in the year amount to 8624. Colporteurs have been employed with much success. The friends write:

"In the mean time, we continue to receive, through our colporteur, the most cheering intelligence from the districts of Upper Berg, Nassau, Lugen, Witgenstein, Berlonburg, and other parts, proving to us that the hunger after God's word is very great, while, at the same time a grievous want of Bibles prevails in the Protestant countries. A fresh door has also been opened to us in the district of Treves, on the mountains of the Hundsrucken, bordering on the frontiers of France, for introducing into that benighted country the living word of God which lighteth every man."

Professor Tholuck, of HALLE, has received a further supply of 66 Hebrew Bibles, and 100 German Bibles and Testaments. The Bibles formerly granted have been, he says, without exception, sold; nor have they, he adds, been unaccompanied with the blessings of the Lord. The association at BUCHWALD, under the presidency of the Countess of Reden, has been furnished with 250 Bibles. The BUNTZLAU Society has received 100 Van Ess's Testaments. To

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Breslau 500 have been forwarded. The Posen Society is in a state of considerable activity, and has circulated during the year 1699 copies. They have solicited further help, and 410 Bibles and 1100 Testaments have been granted. The Memel Society has applied for and received 400 Lutheran Testaments.

A member of the Committee of the British and Foreign Bible Society, in a letter to the Treasurer of the Philadelphia Bible Society, of the date of 23d July, ult., communicates the following interesting information.

"Of the character of the late annual meeting of the British and Foreign Bible Society, you will have seen something in the printed sketch of the speeches contained in the monthly extracts: its contrast with that of the preceding year was most striking, affording a delightful manifestation of Christian principle and Christian feeling, on the simple object of Bible circulation, in which the followers of Christ may rejoice to co-operate with the whole family of man. Many wanderers have been brought back, and others that were hesitating, have been confirmed in the great principle of the society, acknowledging the correctness of a steady adherence thereto at all hazards. The good hand of our God has thus mercifully interposed on behalf of the society, in the season of apprehension, and to his name be all the glory.

You will be aware of Mr. James Thomson having some time since gone to visit the West Indies on behalf of the Bible Society: in Antigua his endeavours have been peculiarly blessed; no less than twenty associations having been established amongst the slaves on different estates, with the full approbation of the proprietors. In one of the societies are upwards of 500 members, whose united contributions on one occasion were $120, for the benefit of their destitute fellow slaves. In Nevis, St. Kitts and Montserrat, also something has been done to promote Scripture circulation; and even in Guadaloupe and Martinique, to promote the same object, through the booksellers.

Dr. Patterson has been for some time past engaged for the Bible Society, on a journey through Sweden and Norway, with a view to reanimate the societies in those parts, and to promote a more extensive circulation of the Scriptures, *without the Apocrypha*, wherever it could be effected. In parts where the poor are very destitute of the word of God, this is likely to be the case to a considerable extent, at very reduced prices, or gratuitously, where needful; and even amongst the adherents to the Apocrypha there is, in many instances, found a disposition to co-operate for the benefit of the poor and destitute.

Amongst the Catholic population in Bavaria, within the last sixteen years, 20 editions of Gosner's New Testament have been printed and circulated, to the extent of 160,000 copies. In France the distribution amongst the Catholicks is still progressively increasing: the first quarter of the present year the return was 50 copies of the New Testament, and the second quarter it exceeded 60, with a *growing* demand from extensive districts throughout that long neglected land, where the moral effects are becoming silently, but powerfully, apparent, to the joy and encouragement of many benevolent persons who are actively devoting themselves to promote the circulation. Some instances of a very affecting character are communicated from time to time.

The late appointment of a bishop to India has afforded great satisfaction to the friends of Christianity, the Rev. Daniel Wilson, not only possessing eminent literary attainments, but being an eminently pious and devoted minister of Christ, and active worker with Bible and Missionary societies in his native country, for the last 25 years. He goes out attended by the benedictions and prayers of every denomination; and it is hoped he will be spared for extensive usefulness in India.

Mr. Cresson is actively exciting an interest in the American Colonization Society; and by many amongst us it is viewed with much favour. Mr. Clarkson, the great friend of Africa and of the negroes, has addressed to him a most valuable letter on the society, which will no doubt be published with you, and may produce some important effects on the publick mind in forwarding its great object.

It also appears from the "Monthly extracts of Correspondence," for August, ult., of this society, that application had been made for 10 Arabic Bibles and 50 Arabic New Testaments, to be sent by the expedition about to proceed up the river Niger, under the direction of the Landers, who have lately returned by that river from the interior of Africa. These Bibles and Testaments are intended for the kings and princes of the Af-

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rican tribes of the interior, many of whom can read the Arabic language.

DOMESTICK.

American Board of Commissioners for Foreign Missions.

The annual meeting of the Board was held on Wednesday the 3d inst., in the Murray Street church, New York. The following members of the Board were present.

Hon. John Cotton Smith, President, Hon. Stephen Van Rensselaer, Rev. David Porter, D. D., Rev. Archibald Alexander, D. D., Rev. Calvin Chapin, D. D., Hon. Jonas Platt, Rev. Samuel Miller, D. D. Rev. Thomas M'Auley, D. D., Rev. Lyman Beecher, D. D., Rev. Leonard Woods, D. D., Rev. William Allen, D. D., John Tappan, Esq., Rev. Warren Fay, D. D., Hon. Nathaniel W. Howell, Rev. Justin Edwards, D. D., Rev. Benj. B. Wisner, D. D., Eleazer Lord, Esq., Henry Hill, Esq., Rev. Gardiner Spring, D. D., Rev. Eliphalet Nott, D. D., Rev. N. S. Beman, Rev. Wm. M'Murray, D.D., Rev. Thomas DeWitt, D. D., Hon. Theodore Frelinghuysen, John Nitchie, Esq., S. V. S. Wilder, Esq.

James Farish, Esq., of Bombay, was elected a correspondent member of the Board, and 14 others, from different states in the American Union. From the New York Observer we make the following extracts.

Donations from the Bible and Tract Societies.—The Board acknowledge, with gratitude, the donation from the American Bible Society, of $5,000 for printing the Scriptures in the Mahratta language at Bombay, and $5,000 for the like object in the language of the Sandwich Islands; and the donation from the American Tract Society, of $2,600, for printing Tracts in Bombay, Ceylon, Southeastern Asia, the Mediterranean, and the South Sea Islands.

The Imprisoned Missionaries.—The committee to whom was referred the memorial of the Prudential committee, claiming the protection of the United States' government for the missionaries and property of the Board at the Missionary stations among the Southwestern Indians, reported a series of resolutions, which were adopted. In these resolutions the Board express their approbation of the memorial and proceedings of the Prudential committee in relation to these subjects, and also of the measures adopted under the sanction of the Prudential committee by Messrs. Worcester and Butler, for bringing their case before the Supreme Court of the United States. They also express their satisfaction in view of the decision of that high tribunal, and instruct the Prudential committee to adopt such other measures as they may think expedient for protecting the persons and rights of the missionaries. They declare their continued confidence in the imprisoned missionaries, and their fraternal sympathy with them in the painful separation from the Christian privileges, their families, and their missionary labours, and in the protracted and illegal imprisonment to which they have been subjected for more than a year; and in conclusion commend them and their bereaved families to the prayers of the friends of missions throughout the country.

Publick Meetings in New York and Philadelphia, in May.—The Prudential committee were instructed to confer with the auxiliary society of New York and Brooklyn on the subject of holding a publick meeting in behalf of foreign missions in New York during the week of the religious anniversaries in May, and also with the auxiliary society of Philadelphia, in regard to a similar meeting in that city during the week of religious anniversaries there in the same month.

The next annual meeting of the Board is to be held in Philadelphia on the third Wednesday of September, 1833, at 10 A. M. The Rev. Dr. M'Auley was appointed to deliver the sermon, and the Rev. Dr. M'Murray his alternate.

FOREIGN.

We have received from the Rev. Mr. William Ramsey, missionary of the A. B. C. F. M. at Bombay, a pamphlet neatly printed at the American mission press in that city, which we shall give entire, except the tables at the close. The statements of this publication are full of interest. Since its publication, the mission has sustained a great loss in the death, by cholera, of the Rev. Mr. Harvey.

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A BRIEF VIEW OF THE AMERICAN MISSION AT BOMBAY, FOR THE YEAR 1831.

The following sketch of the operations of the American Mission in Bombay for the past year, is respectfully submitted to its patrons and friends, and to all who feel interested in efforts to extend the blessings of Christianity to the native population of India. Knowing that the preaching of the gospel has, in every age, been blessed above all other means for reclaiming men from their errors, and bringing them to a knowledge of the truth, we regard it as holding the first place in our labours, and devote to it as much time as our circumstances and engagements will admit. In the Chapel in Bombay we have two services in the native language every Sabbath. The number who attend the morning service varies from 60 to 120. Most of these are individuals who are in some way connected with the mission as teachers, scholars, and persons employed in our families, or in the printing office. We have, however, generally the satisfaction of seeing some strangers present, and also not unfrequently a considerable number who formerly belonged to our schools, but are now engaged in various kinds of business for a livelihood. On Sabbath afternoon the boys of the first and second classes with the teachers of all the schools in Bombay connected with the mission, meet in the Chapel, when they read some chapter, assigned as their lesson on the previous Sabbath, and are examined in respect to its meaning. They are also examined in the commandments, and a catechism containing the principal doctrines and duties of Christianity. An address is then made to the boys, the teachers, and others who may be present, and the meeting is concluded by prayer. A meeting is held at the chapel on every Tuesday expressly for the religious instruction of the teachers. This meeting is attended by as many of the larger girls of the female schools as can be induced to come. The chapel is open daily for the religious instruction of all who call for that purpose and to receive Christian books; the reading and expounding of the Scriptures and prayer in Mahratta is attended daily at 9 o'clock, A. M. for the benefit of those employed in the printing establishment, and others who may be disposed to attend. We are also in the habit of daily imparting religious instruction to all classes of the native population as we may have opportunity, by preaching, conversation, and the distribution of the Scriptures and tracts. For this purpose, several short tours to the large villages on the continent have been made, and two of our number spent several weeks in the Deccan on a tour to Ahmednuggar by the way of Poonah returning by Joonnur and Kallian. The schools for boys now connected with the mission are 21, containing over 1600 children. One fourth part of these can read the Scriptures and other printed books fluently and intelligibly. Most of them can repeat from memory a catechism of 16 pages containing the principal doctrines and duties of Christianity, and have acquired a knowledge of arithmetic as far as is required for the transaction of ordinary business. In most of these schools are a few girls.

Of schools exclusively for girls, we have now 12, containing upwards of 300 children. The proportion of them who read intelligibly is nearly the same as in the boys' schools. Some of the larger girls have learned to do plain needlework, &c. But as the custom of the country places this kind of work principally in the hands of men, and the forms of dress in common use among women require little aid from the needle, the children are not much encouraged by their parents, nor do they see sufficient prospect of advantage to excite much desire for becoming acquainted with this kind of work.

A few years ago it was generally regarded as a thing quite impracticable to introduce female education into India, and though the experiment has succeeded beyond the expectation of those who were acquainted with the difficulties to be encountered, and a change in feeling and opinion is seen to be gradually taking place among the native population, yet the education of females is esteemed of little importance by those who think most favourably of it, while many, (and those not uncommonly persons of much influence from their rank and learning) retain their prejudices in full force. This is clearly seen in the opposition and reproach which the teachers, though generally of the bramhun caste not unfrequently endure, on account of their employment. For these reasons, though we regard the cause of female education as firmly established and continually making progress, yet the state of particular schools is sometimes for months together quite variable and fluctuating. It has been our practice not to commence a school in any place without previously ascertaining as far as practicable, the character of the people, and their feelings on the subject. And when a school has been commenced and expense thus incurred, we do not think it expedient to abandon it on account of any difficulty that may arise, unless we become satisfied that a school cannot flourish there until prejudice shall subside, and the feelings of the people shall change. In a few instances we have with much regret seen some schools, after continuing a short time, decline under circumstances which made it clearly expedient to discontinue them; but most of the

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female schools have been continued from their first commencement, and their state at the present time is such as to afford encouragement to perseverance in exertions to raise the females of India from their present degraded state to the rank they hold in Christian countries.

The expense of the boys' schools exclusive of books, has been 2,585 rupees. Of the girls' schools 2,188½ rupees.

Our printing establishment is principally employed in printing for religious societies, and in doing work of a miscellaneous kind for the Government and for individuals. During the year past the mission have reprinted an edition of 1600 copies of a work containing 160 pages 8vo. in English and Mahratta which was originally composed by the Rev. G. Hall, and designed to assist natives in learning English, and Europeans in learning Mahratta. The subjects treated of in this work are principally of a religious kind, and it appears well adapted to be useful to the native population. We have printed several smaller religious books for gratuitous distribution and for the use of our schools.

Three persons have been added to the church by baptism during the year. The first of these is of the Mahratta caste, and was baptized in March. His name is Moroba. Previously to this he had been a teacher of one of the boys' schools for several months, and had been apparently for most of the time a sincere inquirer after the truth. His only child, a girl four years old, was baptized at the same time. He continued his school for several months after his baptism. He suffered much, however, from the persecution and ill-will of the people around, and as the school was becoming small, and opposition seemed to be rather increasing, it was thought expedient that he should leave teaching for some other employment, which he accordingly did.

Another of the persons baptized is of the Bramhun caste, whose name is Babjee. He had been employed as a pundit by different missionaries for several years. He had acquired considerable knowledge of Christianity, and in conversation his mind had often appeared to be labouring under a conviction of its truth too strongly to be concealed by any effort on his part. It was evident, also, that his confidence in Hindooism was nearly gone, and he seemed likely soon to become sceptical in respect to religion of every kind. In October, his conviction of the truths of Christianity much increased, and he soon expressed his wish and determination openly to confess it. Having continued for some time to give increasing evidence of the sincerity of his profession, and of the genuineness of his faith, he was baptized in the chapel, in the presence of a large number of natives, on the 20th of November.

Babjee had never been married, but had lived illicitly for several years with a widow of his own caste. It is well known that marriages among the Hindoos generally take place when the parties are quite young,* that it is wholly the act of the parents, and when a bramhun dies, whatever may be the age of his wife, she can never again enter the married state. The female referred to was one of this unhappy class whose husband, dying before they had lived together, left her to a life of solitary widowhood. As Babjee's mind became more impressed with the truth of Christiantity his connexion with this person was broken off, and for some time previous to his being baptized, he appeared uniformly to have just views of the impropriety of such conduct. His affection for her, however, still continued. He viewed with much anxiety the state of destitution and exposedness to temptation in which she was left, and was tenderly affected with the remembrance of the promises of mutual fidelity, which were made at first between them, and to which it is believed both had adhered. These feelings he communicated to some of his Christian friends, and expressed a wish that, if it would not be inconsistent with the precepts of Christianity, they might be regularly married. She was also found on inquiry to be desirous of doing the same. She had acquired considerable knowledge of Christianity, and was prepared to renounce idolatry with all its ceremonies. She was ready also to promise attendance on such means of religious instruction as might be within her reach, and to conform to the precepts of the gospel as far as she understood them. These circumstances, considered in connexion with their former acquaintance, (which had been illicit only because the rules of caste which they now renounced would not allow of their being married according to the Hindoo custom,) were thought to furnish sufficient reason to comply with their wishes, and they were married according to the Christian form in the chapel where he had been baptized. A large number of natives assembled to witness so novel a scene. All present appeared to look on with much interest, and some expressed their surprise at the simplicity, appropriateness, and solemnity of the marriage ceremony, and also at the duties of the married state as then illustrated and enforced. All so different from the tedious, unmeaning rites, and noisy revelry which usually accompany native weddings.

At the time Babjee was baptized, the same ordinance was administered to a woman of low caste, named Gopee. She is nearly blind, and is one of the inmates of

* The shastrus say that the daughters of bramhuns must be married before they are ten years old. They are commonly married before that age.

the asylum for the native poor. Previously to the establishment of that Institution, she had subsisted for several years, chiefly by begging, and had acquired considerable knowledge of the doctrines and duties of the gospel at those places where religious instruction had been imparted to those who assembled to receive rice. Several other persons profess to be inquirers for the truth; but we have so often hoped for better things from those making such professions than we eventually found, that we find it necessary to proceed with much caution while we would earnestly supplicate wisdom from above to guide us.

Since the year began we have been called to mourn the death of three of our associates in labour. Mrs. Allen died on the 5th of February; Mrs. Hervey on the 3d of May, and Mr. Garrett on the 16th of July. By these dispensations of Providence, we feel ourselves admonished to be diligent and faithful in the cause of our Redeemer. But though we much feel the loss which we have sustained in their death, yet we have not mourned as without hope. They had been for many years the professed followers of Christ. Their hope in his mercy supported them in the hour of trial, and cheered their hearts in the view of death; and we rejoice in the assurance that they have gone to be forever with the Lord, and to behold his glory.

In March the mission was strengthened by the arrival of the Rev. Messrs. Hervey, Ramsey, and Read, with their wives,* from America. In October, Mr. and Mrs. Graves returned from the Neilgherry Hills to Bombay. Mr. G.'s health has been much improved by his residence in that place. In the same month, Mrs. Garrett and her two children embarked for America. Her health had been feeble for some years, and her children also were evidently suffering under the debilitating influence of the climate.

The mission having been strengthened by the above mentioned missionaries from America, and also by the return of Mr. and Mrs. Graves to Bombay, it was thought expedient to form a new station; and after looking at several places, and making inquiries of friends who are extensively acquainted on this side of India, we fixed on Ahmednuggur as the most eligible situation. Accordingly Messrs. Graves, Hervey, and Read, left Bombay in December, and proceeded to Ahmednuggur, which it is expected will be permanently occupied as a mission station.†

In review of the year now closing, while we see abundant cause for mourning and humiliation, that so few have believed our report, and that the gospel has in so few instances become the power of God unto salvation, we would yet be grateful that God has not left us without some evidence of his gracious presence and of his designs of mercy to the heathen around us. The dispensations of Providence in removing three of our number from their labours, though afflictive, yet we know are in no respect contrary to the promises contained in his word. God has forgotten none of the glorious things he has spoken concerning Zion. He is not unmindful of the promises he has made concerning the future glory of his church, nor is he slack, as unbelief would often suggest, in fulfilling these promises. But in respect to the ways and means of accomplishing his purposes, he often shows us that his thoughts are not like our thoughts. Though efforts in this cause may often to human appearance prove useless, and those to whom the gospel is preached may often hear only to oppose, despise, and perish, yet these things should not discourage us. The duty of Christians to extend the knowledge of the gospel is clear, and its ultimate triumph over every opposing obstacle is certain.

And while we would express our gratitude to our patrons and friends for the aid they have afforded us by their prayers and contributions, and for the sympathy they have shown us in our afflictions, we trust they will continue to remember us in our labours, and to beseech the Lord to grant the gracious influence of his Holy Spirit to make the means of religious instruction now in use, effectual in bringing the idolatrous people of India to the knowledge and worship of the living God, and to the enjoyment of the privileges of his children.

* Mrs. H. died two months after her arrival.

† Ahmednuggur is about 180 miles east of Bombay.

WESTERN FOREIGN MISSIONARY SOCIETY.

In our last number we noticed the origin and design of this Society, and stated "that they were nearly prepared to send forth their first missionaries, and that their Corresponding Secretary and General Agent might shortly be expected in this city (Philadelphia), to solicit contributions in aid of the funds necessary to the support of the very important and interesting undertaking in which he and his brethren had embarked." We are now able to state that our expectations have been realized.

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It appears that not long since, two candidates for the gospel ministry, recently from the theological seminary at Princeton, Messrs. John B. Pinney, of the state of Georgia, and Joseph W. Barr, of the state of Ohio, offered themselves to the Society, with the expression of their desire to be sent to Africa—not to remain on the coast, but as soon as practicable to penetrate to a considerable distance into the interior, with a view to explore the country, and to select one or more missionary stations, where the health of the country and the disposition of the natives should appear to afford the prospect of a permanent and promising missionary establishment. Their offer was accepted, and the Secretary and General Agent of the Society, the Rev. Elijah P. Swift, accompanied by the young brethren mentioned above, came to this city, for the purpose of making preparation for the contemplated enterprise. It was supposed that it would, for several reasons, be desirable and proper that the missionaries should be ordained in Philadelphia. At the request of the Secretary, therefore, a special meeting of the Presbytery of Philadelphia was called, which took place on the 12th inst. The candidates were examined and received, and the evening of the same day was appointed for the solemnities of their ordination, in the Sixth Presbyterian church. It was gratifying to the young brethren, as well as to the Presbytery, that the beloved and venerated professors under whom they had studied, the Rev. Drs. Alexander and Miller, consented, at the request of the Presbytery, to take a leading part in the ordination service. In the presence of an unusually large and deeply interested audience, Dr. Alexander delivered a very powerful and impressive sermon, from Matt. xxviii. 18, 19, 20, and Dr. Miller a very solemn and affectionate charge to the ordained missionaries. The ordaining prayer, and an address to the audience were made by Dr. Green. We have witnessed many ordinations, but never one, which so deeply as this affected our feelings; and appearances seemed to indicate that in these feelings there was a general sympathy in the assembled multitude. It is expected that the missionaries will proceed to Liberia, in a vessel which is to sail from Norfolk, before the end of the present month.

In behalf of this infant mission, the first that has ever left our continent under the exclusive patronage and direction of the Presbyterian church, it is hoped and believed that the earnest and continual prayers, and the cheerful and liberal contributions of the members of our communion, will be extensively offered. Present indications seem to be favourable to this result. It has been highly gratifying to us to witness the donations, not only in money but in articles for the accommodation of the missionaries, and for presents to, and commerce with the natives, which have been made on this occasion. The Presbytery of Philadelphia has pledged itself for the support of two foreign missionaries, and the Presbytery of New Castle of one. The first Presbyterian church of New York has set a noble example, by assuming to itself the full support of one foreign missionary, and by putting into the hands of the Secretary of the Board, six hundred dollars, as the first annual payment. Other wealthy congregations of our communion might follow this example, with real benefit to themselves, as well as to the blessed missionary cause. But suppose that the one hundred and ten presbyteries of our church should, on an average, support each one foreign missionary, what a glorious host of the ambassadors of the King of Zion, might go forth to invade the empire of Satan, in the dark parts of

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the earth, and to deliver his wretched subjects from present degradation, and future endless perdition, and bring them into the light, and liberty, and bliss, of the children of God. And it is no exaggeration to say, that the support of one foreign missionary by each of our presbyteries, on an average, would, in addition to all that is done at present, impose no oppressive burden on our churches —nay, we confidently believe that they would all be the better for it; be more blessed in their temporal concerns, and infinitely more in their spiritual interests. It would be a loan to the Lord, which he would most amply repay. But we must quit this subject for the present, but with the intention to return to it again and again, if our life and editorial labours are prolonged.

View of Publick Affairs.

EUROPE.

The latest European intelligence that has reached our country at the time we write, is of the 17th of Sept. ult. from London. From France we have seen no article of later date than the 12th.

Britain.—The British parliament was prorogued by the king in person on the 16th of August. He delivered a speech on the occasion, of which we find a paragraphist complaining, not without some reason, that "it will be seen to be a mere collection of words, and to convey little or no insight into the foreign policy of England, or the internal state of that country;" and he adds, "the radical papers abuse it without measure; indeed it is very apparent that the present ministry are fast losing all favour with that party." The truth seems to be, that the spirit of reform, which the existing ministry have excited, demands much more than they are willing to grant, or which probably could be granted, without producing such an overturning as would completely unsettle the nation. To this the present state of things in Britain strongly tends, and we suspect will ultimately reach. Few persons appeared in the streets when the king went in state to prorogue the parliament, and it is said "he was received by his loyal subjects in the profoundest silence. Not a cheer was given, neither did there appear any disposition to offer a mark of disapprobation." We learn from the speech, as well as from many other statements, "the continuance of disturbances in Ireland, notwithstanding the vigilance and energy displayed by the government in the measures taken to suppress them." The collection of tythes is the principal cause of the Irish discontents, and nothing can, we believe, put an end to them but the entire abolition of the whole tything system. The excesses and barbarous murders which have lately been committed are shocking to humanity. O'Connel is bent on destroying the union between Britain and Ireland, and on restoring to the latter its former *regime* as a separate kingdom; but in this, it is said, he has been forsaken by *Shiel*, and is opposed by other of his former influential friends. The king says that "he continues to receive the most friendly assurances from all foreign powers;" and notwithstanding the war in Portugal and the unsettled controversy between Holland and Belgium, he adds, "I look with confidence, through the intimate union which subsists between me and my allies, to the preservation of the general peace." The speech concludes thus—

"My Lords and Gentlemen,—I recommend to you during the recess the most careful attention to the preservation of the public peace, and to the maintenance of the authority of the law in your respective counties. I trust that the advantages enjoyed by all my subjects, under our free Constitution will be duly appreciated and cherished, that relief from any real causes of complaint, will be sought only through legitimate channels; that all irregular and illegal proceedings will be discountenanced and resisted; and that the establishment of internal tranquillity and order will prove that the measures which I have sanctioned will not be fruitless in promoting the security of the State and the contentment and welfare of my people."

The harvest in Britain has been unusually abundant, and of excellent quality. The Cholera has revisited London, with more than its former virulence, about forty deaths a day had taken place in the last week preceding the last accounts. Sir Walter Scott was still alive, but that was all. The king and his royal brother, the Duke of Sussex, had compromised a quarrel of long standing. It was reported that Lord Chancellor Brougham would soon succeed Earl Grey as prime minister—the health of the latter was declining. Electioneering for seats in the Parliament to be formed on the principle of the Reform Bill was going zealously forward throughout the country. The death of Dr. Adam Clark we have noticed in another part of our present number.

FRANCE.—Our principal article of French news for the present month is the marriage of Leopold king of Belgium to the princess Louisa, eldest daughter of Louis Philip the present king of the French. This marriage was celebrated, on the 16th of August, at Compiegne, a town which contains a royal palace or chateau, nearly in the centre of the department of the Oise. The whole royal family of France and the whole ministerial corps, with one exception, were present, and Leopold was accompanied by the principal members of his cabinet and generals of his army. For several days preceding and following the royal nuptials, fetes were celebrated, and the most brilliant displays of royal splendour and military pomp were exhibited, to the wondering and delighted multitude who witnessed the spectacle. An enormious dowry goes with the princess, and it is hoped by this marriage to consolidate the union of France and Belgium. Some however think they foresee in it the seeds of war between France and the powers who are inclined to side with Holland in its controversy with Belgium. Paris, at the last accounts, was tranquil; and there was no actual disturbance of much importance in any part of the kingdom. But there was great discontent, both in the capital and in other places, particularly on the western part of the kingdom. The legal prosecutions of printers, and the infliction on them of severe penalties, as well as the trial and punishment of individuals who had taken part in the late disturbances, produced great uneasiness and much private murmuring; so that many looked forward to the meeting of the Chambers as the period when an explosion would take place, which would shake the throne and the whole kingdom—nor, in our judgment, is this improbable. The ex-monarch, Charles the X., had received his passports from the British court, preparatory to his removal, with his whole family, from Scotland to Austria—whether this movement had not been prompted by the existing French ministry, was a matter of speculation. Polignac, and the other imprisoned ministers of the late monarch, were so closely confined as to injure their health, and the cruelty of the measure by which they were thus treated was exciting sympathy in their favour. The Duchess De Berri had joined the rest of the royal family, after her Quixotic expedition in France.

SPAIN.—The king of Spain is, no doubt, anxiously desirous to aid his neighbour and fellow tyrant Don Miguel, with troops and military supplies. But he dare not do it. He knows that he is watched closely by the ministers of Britain and France; and that if he does not maintain a strict neutrality, both those powers will immediately assist Don Pedro, and at once overwhelm his rival.

PORTUGAL.—In an early part of August, the commander of Don Miguel's squadron before Lisbon ventured to sea; and on being discovered by Sartorius, the admiral of Don Pedro's naval force, was, after some manœuvering, brought to action in a night encounter. The two fleets separated, without any thing decisive, and after a second encounter, somewhat similar to the first, Miguel's fleet returned to the Tagus, one of the vessels being, it is said, in a sinking state, and the principal ship of the expedition, a ship of the line, partially dismasted. We think it was really a drawn battle, and as usually happens in such cases, both sides claim the victory. Sartorius, who is a British naval officer of great skill and courage, has been somewhat reinforced since his late encounter, and although still greatly inferior in ships and guns to the fleet of Miguel, has, it is affirmed, declared his determination, if that fleet again leaves the Tagus, to bring it to a decisive action. We certainly wish him success, but think the issue doubtful. On land, after the battle of which we last month gave an account, Don Pedro found it necessary, or prudent, to concentrate his whole force in the town of Oporto, where he has since remained, and has fortified the place extensively and strongly. His brother's hostile forces, amounting to about twenty thousand men, are cantoned in the neighbourhood, and are supposed to be preparing for an assault, which it is said is earnestly wished by Don Pedro's forces, in confidence of producing a defeat which may be followed up by ulterior operations that may decide the contest. Reinforcements to Don Pedro's army are on their way from both France and Britain, and it is thought that Don Miguel must either make the contemplated assault soon, or be compelled by the season to retreat. We have all along considered the success of this expedition as very doubtful, and so we view it still.

ITALY furnishes us with no news, except that Mount Vesuvius was, at the last accounts, in a state of eruption, the issue was yet to be seen.

HOLLAND AND BELGIUM are still negotiating, and nothing decisive is yet effected.

AUSTRIA AND PRUSSIA, are endeavouring to force the rulers of the German States to measures calculated to prevent their subjects from cherishing liberal principles. The consequence is, great dissatisfaction throughout Germany, and the danger of open insurrection, and perhaps war.

RUSSIA seems to be occupied in persecuting the unhappy Poles, and disposing of their conquered country.

TURKEY is prosecuting a most disastrous war against the Pacha of Egypt.

ASIA.

There is a serious rebellion in the northern part of the Chinese empire, the issue of

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which threatens the reigning emperor. The British are exploring the river Indus, with a view of making a settlement in the fertile country of Sinde. In Palestine, Ibrahim Pacha, the son and commander-in-chief of the armies of the Pacha of Egypt, is carrying all before him, in a war with the Turkish Sultan. He has captured Acre, and defeated the Sultan's army, with great loss, at Homs; and was, at the last accounts, marching for Aleppo, in confident expectation of taking it by storm. The whole of Palestine and the adjoining regions, seem, for the present, and probably forever, to be lost to the Sultan.

AFRICA.

While Ibrahim Pacha is prosecuting the war against the Grand Seignor in Asia, Ali Pacha, his father, is doing every thing to sustain him, by efficient measures in Egypt. This Ali is a man of great resources, and is changing the whole aspect and character of his African possessions. The last accounts from Liberia represent the American colony there as in a more prosperous state than at any former period. It seems to us that the United States will disregard both duty and interest, if this promising and important colony does not speedily receive a liberal and efficient patronage.

AMERICA.

There are so many ephemeral changes among the states in the southern part of our continent, that it scarcely seems proper, in such a publication as ours, to record them. When any thing takes place which promises a permanent result, or that is of general interest, we shall chronicle it, but smaller occurrences and changes we shall omit. We must defer till the coming month, the notice of a few events of some interest, which our space forbids us to specify at present.

United States.—Our whole country is agitated by the elections which are going forward, or being prepared for, of legislators and electors for the several states, and for the general government. We think it is much to be regretted, that all local concerns are influenced by the presidential election; but so it is, and so we fear it will continue to be. That our country is in a really perilous situation is admitted and proclaimed by both the great parties which divide our population. The issue, let us remember, is under the control and direction of the providence of God; and let his praying people implore his interposition to give that result which will be most for his glory, and the welfare, peace, prosperity, and permanent happiness of our beloved country.

We have been not a little mortified, to find that in our last number we were instrumental in giving currency to an atrocious falsehood, relative to an answer said to have been returned by the President of the United States, to a memorial of the American Board of Commissioners for Foreign Missions; and yet we consider ourselves in this matter as unfortunate only, and not criminal. We found the misrepresentation by which we were misled, published and republished, with marks of quotation, and without any denial or suspicion of forgery that we had heard of; and yet we used the precaution to say—"This is the statement we have seen extracted from the paper bearing the title of *The Protestant;* and we are unable to say whether it *is* correct or not. If correct, we remark" &c.—Now it appears by the report of the Prudential Committee of the A. B. C. F. Missions, at the meeting of the Board in the present month, that the memorial which they addressed to the President was *before* the decision of the Supreme Court, and not, as we were misled to state, *after* that decision. It also appears that the answer to the memorial was made in behalf of the President, by the Secretary of War, and was of an entirely different character from that which we quoted from *The Protestant*, as having been made by the President himself, using the personal pronoun *I*—"I do not wish—I cannot refrain," &c: and of course that this alleged answer of the President is an entire and deliberate forgery. We do think that the editor of the Protestant, who has been given to the publick as the first publisher of this detestable fraud, ought, for the sake of his own character, to ferret out and give to the world the author of this abominable slander—Let us not be misunderstood—we are not vindicating the course taken by President Jackson, in the matter of controversy between the Indians and the state of Georgia. To the whole of that course our humble opinion is directly and strongly opposed; but let the course pursued by the President be fairly stated; and not be aggravated by a wicked fabrication, which will ultimately injure—as every such base artifice will eventually most deeply injure—the cause which it professes to serve. Perhaps it is vain to expect that in a free country—and we rejoice and give thanks to God that ours is a free country—excesses of various kinds can be entirely prevented, when an important popular election is pending—Some *evil* is ever mixed with *the good*, in concerns which deeply interest and are much affected by human feelings and passions. Yet every good man ought to prevent as much evil as he can; and we are persuaded that every species of fraud and falsehood will ultimately rebound, and injure the party that uses it. In the existing conflict of parties, in our country, every Christian man, every friend of religion, every enlightened patriot, ought so to temper his zeal as not unnecessarily to inflame the passions of his opponents; and this he may do, in consistency with using his whole influence, and the greatest amount of influence, in favour of the cause he advocates.

THE CHRISTIAN ADVOCATE.

NOVEMBER, 1832.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXII.

In the lecture on which we now enter, we are to consider who are the proper subjects of baptism. Our Catechism teaches us, that "Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ and obedience to him; but the infants of such as are members of the visible church, are to be baptized."

In order to a right understanding of this article of our creed, you must observe that it consists of two distinct parts; the first part referring exclusively to persons of *adult age*, and the second part to *infant children*.

1. In regard to those whose faculties or powers are so far matured that they are able to comprehend the truths of the gospel, and who have not been baptized in infancy, and of course "are out of the visible church," it is declared that they are not to be baptized, "till they profess their faith in Christ and obedience to him." Small indeed was the number of those who had faith in Christ, when the ordinance of Christian baptism was instituted by our blessed Lord, shortly before his ascension into heaven. Even among the Jews, the company of believers was emphatically "a little flock," and among the Gentiles it was still less.* But the injunction to the apostles was, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

It is plain from the nature of the case, that adults were, in this commission, contemplated as the first recipients of Christian baptism; for till they had become believers themselves, they would not be disposed, even if they had been permitted, to receive this sacrament for their children. It is therefore no valid objection to infant baptism, that in the original institution there was a command

* The Syrophenician woman, the Greeks introduced to our Lord by Philip at the last passover, the Centurion whose servant our Lord healed at Capernaum, possibly the nobleman also who received a similar favour at the same place, appear to have been believing Gentiles. Of the Samaritans, beside the woman who first met our Saviour at the well, it is said that "many believed on him." Yet in all, the number was probably less than the 120 mentioned Acts i. 15.

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"to teach" those to whom it was to be administered; of which infant children, we know, were, and ever will be, altogether incapable.

The gospel was to be preached, and when, under the powerful influence of the Holy Spirit, its saving efficacy should be experienced, the subjects of this blessed operation were, on their profession of their faith in Christ and obedience to him, to receive this seal of his gracious covenant, and to be enrolled as members of his visible church. This was accordingly done both to Jews and Gentiles in the apostolick age, and was prescribed in the command, to be done in every successive age to the end of the world. But although Heathen, Jews, and Infidels, and the ignorant and uninformed among professing Christians, and even those who had been ever so well instructed, were not to be baptized till they were prepared to make a credible profession of sincere faith in Christ and obedience to him; yet, as soon as they were thus prepared, no matter what might have been their previous character, they were, by this ordinance, to be admitted into the visible Christian church.

That a profession which implies a *saving* reception of evangelical truth, is to be made by all who receive baptism in adult age, may be gathered from the command to "*teach*" the recipients of this sacrament—to *disciple* them it is in the original—to observe all things whatsoever, which Christ delivered to his apostles: for the injunction here given manifestly related to *a teaching* which should be *effective;* and which appears to be so, at the administration of the ordinance. But in regard to this point, we have example as well as inference. We find that when those who were converted under the preaching of Peter on the day of Pentecost, and the Ethiopian eunuch who was taught the essential truths of the gospel by the evangelist Philip, received this sacred rite, it was connected with the visibility, or profession, of a saving faith. I remark, further, that the words of the institution, while they imply what has already been stated, indicate also, that teaching should *accompany* the celebration of Christian baptism. Accordingly, our Directory for worship requires, that "before baptism, the minister use some words of instruction respecting the institution, nature, and ends of this ordinance."

Private baptism, although *not* forbidden either by the divine word or the standards of our church, but recognised by both, as lawful in special cases, ought, nevertheless, to be regarded only as an exception to a general rule. If the united prayers of God's people in publick worship are valuable on any occasion, they certainly are so on this; the witnessing of the ordinance also, is calculated to be useful to every spectator; and when an addition is made to the members of the church, whether those members be in adult or infant age, there is an evident propriety that, in *ordinary cases*, it should be made publickly.

It is evident from the circumcision of John the Baptist, that a name was given, when that rite was administered by the Jews,* and it it is usually given in the administration of Christian baptism. But the remark of Dr. Doddridge on this subject is, in my apprehension, both just and important. He says—"The giving the child its *name*, was no more a part of the original intent of *circumcision* than of *baptism:* it was an incidental circumstance that custom had added.

* The Bible certainly contains no precept relative to the giving of a name when the rite of circumcision was celebrated. Yet the conjecture seems not improbable, that the *usage* originated from the circumstance that Abram was called *Abraham*, when circumcision was appointed.

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And I cannot forbear saying that, in administering the Christian ordinance, I think care should be taken to order the voice, so that it may plainly appear we only then speak to the child by the *name* that hath been already given it."

2. The second, and affirmative part of the answer now under consideration is, "that the infants of such as are members of the visible church are to be baptized."

The first question here seems to be, "Who are members of the visible church?" To this, our larger catechism, in exact accordance with Chap. xxv. of the Confession of Faith, answers—"The visible church is a society made up of all such as in all ages and places of the world, profess the true religion, and of their children;" and our form of government, chap. ii. sec. 4, says—"A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship, and godly living, agreeably to the Holy Scriptures; and submitting to a certain form of government." Agreeably to these constitutional articles of the Presbyterian church, which the passages of Scripture, to which they refer, clearly show to be in conformity with the unerring oracles of God, it appears that the *children*, or offspring of church members, are themselves members of the church, as really and fully as their parents; and all that we have said hitherto on the subject of baptism is in coincidence with this idea. The offsping of professing believers, then, having, by their birth and baptism, a complete standing in the visible church, have, it appears, a right to present their children in baptism; unless they *forfeit* this right by such acts or neglects as justly to subject them to the discipline of the church: and that this right may be forfeited or suspended, both by actual transgression and by the neglect of duty, is a principle which few will deny, and which we shall here take for granted. On this principle, many churches in our communion, regarding a neglect of the express command of Christ in regard to the sacramental supper, "Do this in remembrance of me," as marking, in all cases, a very censurable deficiency in Christian duty, exclude from the privilege of offering their children in baptism, all who are chargeable with this neglect; although they are the offspring of believing parents, and the general aspect of their character, and the declared exercises of their mind, are such as would otherwise entitle them to the privilege which is denied them. Other churches in our communion think this system unduly rigorous, and adopt a different practice. This subject has been referred to the supreme judicatory of our church in repeated instances; and the result has been, that each particular church has been left to pursue, in this matter, the course which to them may appear most conformable to the principles of the gospel, and most conducive to Christian edification.

I have hesitated, my young friends, whether I would introduce this topick at all, in the course of lectures which I am now delivering to you. But being willing, on every topick of religion and morals, to make, on all proper occasions, a frank avowal of my sentiments, and considering that the matter in question is one of practice in the Presbyterian church, I thought on the whole, that my duty required that I should offer you my sentiments upon it. This, however, I must do briefly and summarily, as the nature of these lectures do not admit, in any case, of an extended discussion. Let me then be understood as delivering my own individual sentiments, and not as advocating any opinions or

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any practice inconsistent with the statement I make. With regret and grief I admit, that in some churches of our denomination, there is what appears to me a very criminal laxness, in regard to the administration of this ordinance. Neither have I any belief in such a thing as *a half way covenant;* nor am I prepared to say that the essential qualifications for participation in both sacraments are not the same: and I distinctly say, that baptism, in my judgment, ought not to be administered to those of whom there is not reasonable ground to believe, after examination and inquiry, that the requisitions of duty specified in the vii. chapter of our Directory for Worship will be solemnly regarded, and their performance conscientiously endeavoured. All this notwithstanding, I cannot make abstinence from the Lord's supper, the ground, in all cases, of precluding from the privilege of devoting their infant offspring to God in baptism, some who are desirous of doing it, although they cannot, for the present, view themselves as prepared to go to the table of the Lord. It is one thing for me to be willing to admit a person to the holy communion, and another thing for that person to be willing to come; one thing to be actually prepared to come, and another thing to be satisfied that such is the fact; one thing to be confounded and silenced by arguments, which go to show that if you are prepared for one sacrament you must also be prepared for the other, and another thing to be so convinced and satisfied of this, as to have freedom to act in so solemn a concern. Confusion and silence are not satisfaction or conviction.

From whatever cause it may arise, the fact is indisputable, that there is in some minds—and they are often among the best minds—a scrupulous tenderness about going to the table of the Lord, which it is extremely difficult to satisfy or remove. In the congregation in which I was born and brought up, and in which what is called the *strict plan* was most strictly followed, there was a man who was regarded by its pastor, my own father, as second to no man in his charge, as an exemplary Christian, and yet this man never could, and to the day of his death, I believe, never did, get his own consent to approach the table of the Lord—nor were his children baptized. It is no very uncommon thing for a communicant of decided Christian character, after partaking of the eucharist for years in succession, to become so scrupulous in regard to his fitness to sit down at the Lord's table, as to absent himself from it for a season—in some instances for a long season. Are persons of this description fit subjects for discipline? I think not; on the contrary, it seems to me they are subjects for much Christian sympathy, and great tenderness of treatment. And should such individuals as those to whom in the two foregoing instances I have referred, be willing and desirous to offer their children in baptism—and so they might be—ought they to be refused? My answer is decidedly in the negative. It may be said, I am aware, that the refusal of baptism, in such cases, might be the means of bringing the parties the sooner to the full discharge of duty; but I cannot persuade myself that the Saviour, who taught his disciples "as they were able to bear it," and bore with their infirmities to a very great extent; nor the apostle who enjoined so much tenderness toward those who "were weak in faith," and "babes in Christ," would either have inflicted discipline in any such case, or refused any privilege of which the parties concerned were willing and desirous to avail themselves. Doubtless, all hollow pretences,

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and all fabricated or lightly formed excuses are, when manifest, to be utterly disregarded; but where there is good evidence of real conscientiousness, and a careful regard and attention to Christian duties in general, I would never preclude an individual from any Christian privilege, that he was disposed to claim.

On the whole then, I would say, let all profane persons, all neglecters of publick or family worship, all who are uninstructed in the nature of the sacrament of baptism and the solemn duties which it imposes, all, in a word, as has already been said, in regard to whom there is not reason to hope and expect that they will conscientiously endeavour to comply with the obligations which they come under in the baptismal service—let all such be refused baptism for their children, till they are better prepared to be admitted to the privilege: but let all such be admitted, as are not chargeable with any of the disqualifications now specified. When the first application for baptism is made by parents not in full communion with the church, let the pastor see them by themselves; inquire into their knowledge of the nature of baptism, and the obligations it involves; instruct them, if they need it; learn the state of their minds in regard to religious duty in general; remind them that there is another sacrament, in the neglect of which they cannot live contentedly without sin; converse with them in a very tender, serious, and impressive manner; and conclude with as solemn, appropriate, and affecting a prayer as he can offer. If he find, as he probably sometimes will, that the parties need more instruction, or more engagedness in religion than they possess at his first visit, let him, with affectionate fidelity, tell them so; defer, for a short time, a compliance with their request, visit them again, and endeavour to aid them in attaining such preparation as that he may eventually admit them, with freedom on his part and advantage on theirs, to this sacred rite. And if such procedure as is here stated give offence, as in some instances it may, it is a clear indication that the parties concerned ought to be refused the privilege which they seek, till they manifest a better spirit. This system, I am fully aware, will give a pastor far more trouble, than that in which baptism is at once refused to all who do not partake of the other sacrament. But it will be trouble well taken; for, if I mistake not greatly, the course contemplated will be attended with several very important advantages. It is calculated, when properly conducted, to gain for a pastor a high degree of confidence and affection from his people, especially from the younger part of his charge; and it will give him a most desirable opportunity to learn the state of their minds, and to address to them instruction and counsel of the most appropriate and beneficial kind; it will often furnish him with information that will be of great use in his publick preaching; and it will not unfrequently result in bringing into the full communion of the church a number who will be among its brightest ornaments; but who might otherwise long deprive themselves of an invaluable and comfortable privilege, and the church of the advantage of their example, and of their aid and influence.

The truth is, that in most of the churches of our denomination, there is a mournful disregard of the duty which ought to be performed toward baptized children. They are not viewed and treated as members of the church at all, nor more regard shown to them than to those who are unbaptized. This is a grievous and very criminal neglect. If baptized children

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were often reminded, both by their parents and by the pastors and elders of the churches, of their early consecration to God, and their actual standing as members of the church of Christ; and if they were, with great affection and kindness instructed in their duty, and the performance of it was brought home to their consciences; and if to all this, much earnest and special prayer were constantly offered to God in their behalf, we should see numbers of them more early, and with no objection from any quarter, partaking of both the sacraments which our merciful God and Saviour has instituted for the comfort and edification of his church.

As to those who are in the full communion of the church, no argument is necessary to show their claim to present their children in baptism, if such a claim be granted to any in the word of God—On this point there is no controversy. The portion also of our Standards which teaches, that if either parent of a child be a church member the child is entitled to baptism, is fairly and firmly grounded on the passage of scripture to which our Confession of Faith and Larger Catechism refer, 1 Cor. vii. 14. "The unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy." If this text has not a reference to infant baptism, it seems to be incapable of any rational explanation; but with such a reference, its meaning is plain and pertinent. I will give you the paraphrase of Doddridge on the words, and the note with which he accompanies it. —"*For* in such a case as this, *the unbelieving husband is so sanctified by the wife, and the unbelieving wife is so sanctified by the husband*, that their matrimonial converse is as lawful as if they were both of the same *faith: otherwise your children*, in these mixed cases, *were unclean*, and must be looked upon as unfit to be admitted to those peculiar ordinances by which the seed of God's people are distinguished; *but now they are* confessedly *holy*, and are as readily admitted to baptism in all our churches, as if both the parents were Christians; so that the case you see, is in effect decided by this prevailing practice."

The note is as follows:—

"On the maturest and most impartial consideration of this *text*, I must judge it to refer to *infant baptism*. Nothing can be more apparent than that the word *holy*, signifies *persons*, who might be admitted to partake of the distinguishing rites of God's people. Compare Exod. xix. 6; Deut. vii. 6; chap. xiv. 2; chap. xxvi. 19; chap. xxxiii. 3; Ezra ix. 2; with Isa. xxxv. 8; chap. lii. 1; Acts x. 28, &c. And as for the interpretation, which so many of our brethren, the Baptists, have contended for, that *holy* signifies *legitimate*, and *unclean*, *illegitimate;* (not to urge that this seems an unscriptural sense of the word,) nothing can be more evident, than that the argument will by no means bear it; for it would be proving a thing by itself, *idem per idem*, to argue that the converse of the parents was lawful, because the children were not *bastards;* whereas all who thought the converse of the parents *unlawful*, must of course think that the children were *illegitimate*."

The comment of Scott on this passage is to the same effect as that of Doddridge, and is well worthy of your perusal.

But you are aware that there is a large denomination of Protestant Christians, who admit that the sacrament of baptism is of divine institution, and of perpetual obligation, and yet deny that it is, in any case, to be administered to infant children, or to youth in nonage.

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In a former lecture I have remarked, that this has been, and still is, the subject of much and ardent controversy, and intimated that my discussion of the point would not be extensive: and indeed if baptism has come in place of circumcision, as I have endeavoured to show, and the passage of sacred scripture just referred to is rightly expounded by the able commentators quoted—to which a host of others might be added—the point is already settled, that the infant seed of believers are, by divine appointment, to be baptized.

Indeed, my young friends, although volumes upon volumes have been published on this controversy, yet the substance of it lies in a narrow compass, and is of a character to be judged of by any candid and moderately informed Christian. Some years since, when called in the performance of pastoral duty to administer this sacrament to an infant, in the congregation which I then served, I introduced the administration in nearly these words—"Are we asked why we baptize infants? I answer, we have the clearest evidence that by divine appointment they were once introduced into the church of God, and there is not a particle of evidence that he has ever, by a subsequent order, excluded them from it; and if God has once conferred this privilege on the children of believers, and has never withdrawn it, who or what is man, that he should take from these little ones and from their parents, a grant which their Maker has made them?" This short statement, I was well informed, settled satisfactorily the question in relation to infant baptism, in a mind which had been labouring under painful doubts on the subject, for twenty years. Now, my young friends, here is really the essence of the matter in controversy; and as the brief statement I have repeated, satisfied one anxious mind, and I am confined to narrow limits, I have offered it to you, in the hope that it may have a similar influence on your minds. We believe that God, in a transaction with Abraham, as the father of the faithful to the end of time, made this solemn declaration. (Gen. xvii. 7.) "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee." We know that of this covenant circumcision was the seal; and we believe that in the New Testament, there is unequivocal evidence that "the blessing of Abraham has come upon the Gentiles;" that Christian believers are regarded as his spiritual seed; (Gal. iii.) and that baptism has come in the place of circumcision as the seal of the covenant originally made with him. Now, all the evidence which does or can exist in regard to this subject, is contained in the Bible, which we have in our own language; and hence I have said, that every candid and moderately informed Christian can judge of it for himself. Let him carefully, candidly, and prayerfully compare the Old Testament with the New, and decide for himself on the points I have stated; and doing this, he decides the question at issue between us and the Antipædo Baptists. They endeavour to set aside almost every point in the statement I have made. But the Bible, they admit with us, must determine where the truth lies; and the Bible is open to us all; it is a popular book, intended for common Christians as well as for the learned; and when read and made its own interpreter, by comparing one part with another, the very truth, all false reasoning notwithstanding, may be known on this, as on all other important subjects—provided only that there be simplicity of purpose, diligence of research,

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and prayer for divine guidance, in the Christian inquirer. One of the most specious arguments used by our Baptist brethren is, that a positive institution requires a positive precept, and is not to be rested on any inferences, however direct or conclusive they may seem; and that there is no precept in the word of God for infant baptism. But this objection, it has been shown, must bring on the Baptists the charge of palpable inconsistencies in their own practice—shown that it will, among other things, prohibit female communion altogether; since there is neither express precept, nor recorded example for this, in the New Testament. Nor is this a solitary difficulty—others, equally formidable, attend the objection; and I shall put an end to this extended lecture by a short quotation, touching the point before us, from Ridgely's Body of Divinity—"I cannot but think," says Ridgely, "that this objection would equally hold good against Christ's dying for infants, as well as others, or of their being capable of justification, regeneration, and the saving blessings of the covenant of grace; and it might be as well inferred from hence that they are not to be devoted to God in other instances, besides that of baptism; or that we have not the least ground to expect their salvation; for it would be as hard a matter to find this contained in express words of Scripture, as that which is the matter of controversy, to wit, that they are not to be baptized."

BY WHAT MEANS MAY MINISTERS BEST WIN SOULS?

(*Concluded from page* 436.)

II. But now we come to the second thing proposed, to *give some answer to this question from other things in the word.*

And I shall, 1. Show some things that must be laid to heart about the end, the saving of souls; and then, 2. Shall give some advice about the means.

1. About the end, the winning of souls. This is to bring them to God. It is not to win them to us, or to engage them into a party, or to the espousal of some opinions and practices, supposing them to be never so right, and consonant to the word of God. But the winning of them is, to bring them out of nature into a state of grace, that they may be fitted for, and in due time admitted into everlasting glory.

Concerning which great end, these few things should be laid deeply to heart, by all that would serve the Lord in being instrumental in reaching it.

1st, The exceeding height and excellency of this end is to be laid to heart. It is a wonder of condescendence, that the Lord will make use of men in promoting it. To be workers together with God in so great a business, is no small honour. The great value of men's souls, the greatness of the misery they are delivered from, and of the happiness they are advanced to, with the manifold glory of God shining in all, makes the work of saving men great and excellent. Preaching the gospel, and suffering for it, are services that angels are not employed in. Mean and low thoughts of the great end of the ministry, as they are dissonant from truth, are also great hindrances of due endeavours after attaining the end.

2dly, The great difficulty of saving souls must be laid to heart. The difficulty is undoubted. To attempt it, is to offer violence to men's corrupt natures; and a storming of hell itself, whose captives all sinners are. Unless this difficulty be laid to heart, ministers will be confident of their own strength, and so miscarry, and be unfruitful. Whoever prospers in winning

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souls, is first convinced that it is the arm of Jehovah only can do the work.

3dly, The duty of winning souls must be laid to heart by ministers. That it is their principal work, and they are under many commands to endeavour it. It is a fault to look on fruit only as a reward of endeavours; so it is indeed, and a gracious one: but it should be so minded, as the end we should strive for, Col. i. 28, 29; which, when attained, is still to his praise: yet most commonly when it is missing, it is to our reproach and danger, when it is (as, alas! it is often) through our default.

4thly, The great advantage there is to the labourer by his success, is to be pondered. Great is the gain by one soul. *He that winneth souls, is* happy as well as *wise*, Prov. xi. 30. Dan. xii. 3. Won souls are a minister's *crown*, and *glory*, and *joy*, Phil. iv. 1. 1 Thess. ii. 20. How far is this account above all others that a man can give of his ministry? These things fixed upon the heart, would enliven us in all endeavours to attain this excellent end.

2. For advice about the means, I shall add these few, besides what hath been said.

1st, Let ministers, if they would win souls, procure and retain amongst the people a persuasion of their being sent of God; that they are *Christ's ministers*, 1 Cor. iv. 1. It is not confident asserting of it, nor justifying the lawfulness of our ecclesiastical calling, though there be some use of these things at some times: but it is ability, painfulness, faithfulness, humility, and self-denial, and, in a word, conformity to our Lord Jesus in his ministry, that will constrain people to say, and think, that we are sent of God. Nicodemus comes with this impression of Christ, John iii. 2. *A teacher come from God.* It is certain, that these thoughts in people further the reception of the gospel; Gal. iv. 14. *Ye received me as an angel of God, even as Christ Jesus.*

2dly, Let ministers, if they would win souls, purchase and maintain the people's love to their persons. And this is best done, by loving of them, and dealing lovingly and patiently with them. There should be no striving with them, especially about worldly things; yea, *meekness to them that oppose themselves*, 2 Tim. ii. 24, 25, 26. It is of great advantage to have their love. How carefully doth Paul sue for it in several epistles; and condescend to intreat and make apologies, when indeed he had not wronged them, but they only did imagine he had wronged them! 2 Cor. xi.

3dly, It would further the winning of souls, to deal particularly and personally with them; not always nor altogether in public, Col. i. 28. Acts xx. 20, 21. Great fruit hath constantly followed the conscientious discharge of this duty. The setting of it up in Geneva, did produce incredible fruits of piety, as Calvin reports: when the ministers, and some of the elders, went from house to house, and dealt particularly with the people's consciences. And we are not without many instances of the fruit of this mean in our own time, and in these nations. Blessed be the Lord for the labourers, and their success.

4thly, Ministers must pray much, if they would be successful. The apostles spent their time this way, Acts vi. 4. Yea, our Lord Jesus preached all day, and continued all night alone in prayer to God. Ministers should be much in prayer. They use to reckon how many hours they spend in reading and study; it were far better both with ourselves and the church of God, if more time were spent in prayer. Luther's spending three hours daily in secret prayer, Bradford's studying on his knees, and other instances of men in our time, are talked of rather than imitated.

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Ministers should pray much for themselves; for they have corruptions like other men, and have temptations that none but ministers are assaulted with. They should pray for their message. How sweet and easy is it for a minister, (and likely it is to be the more profitable to the people), to bring forth that scripture as food to the souls of his people, that he hath got opened to his own heart by the power of the Holy Ghost, in the exercise of faith and love in prayer! A minister should pray for a blessing on the word; and he should be much in seeking God particularly for the people. It may be this may be the reason why some ministers of meaner gifts and parts are more successful, than some that are far above them in abilities; not because they preach better, so much as because they pray more. Many good sermons are lost for lack of much prayer in study.

But because the ministry of the word is the main instrument for winning souls, I shall therefore add somewhat more particularly concerning this, and that both as to the matter and manner of preaching.

1. For the subject-matter of gospel-preaching, it is determined by the apostle expressly to be *Christ crucified*, 1 Cor. ii. 2. Two things ministers have to do about him in preaching him to them that are without. 1. To set him forth to people, Gal. iii. 1; to paint him in his love, excellency, and ability to save. 2. To offer him unto them freely, fully, without any limitation as to sinners, or their sinful state. And then Christ's laws or will to be published to them that receive him, and are his, for the rule of their walk; and his promises, for the measure and foundation of all their hopes and expectations; and his grace and fulness, for their supply in every case, till they be brought to heaven. This was the simplicity of the gospel that remained but a little while in the Christian church: for ceremonies among the Jews, and sinful mixtures of vain philosophy amongst the Gentiles, Col. ii. did by degrees so corrupt the gospel, that the mystery of iniquity ripened in the production of Antichrist. It was a sad observation of the fourth century, that it became a matter of learning and ingenuity to be a Christian. The meaning was, that too much weight was laid on notions, and matters of opinion; and less regard had unto the soundness of the heart, and holiness of the life. In the beginning of the reformation from Popery, the worthies whom God raised up in several countries, did excellently in retrieving the simplicity of the gospel from the Popish mixtures. But that good work took a stand quickly, and is on the declining greatly. How little of Jesus Christ is there in some pulpits! It is seen as to success, that whatever the law doth in alarming sinners, it is still the gospel-voice that is the key that opens the heart to Jesus Christ. Would ministers win souls? Let them have more of Jesus Christ in their dealing with men, and less of other things that never profit them that are exercised therein.

2. As for the manner of successful preaching, I shall give it in a negative and positive, from these two places. 1 Cor. i. 17, & ii. 1—4.

First, What this negative disowns, is our inquiry. The words are full: *For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.* Again, *I came not to you with excellency of speech, or of wisdom, declaring unto you the testimony of God.* Again, *And my speech, and my preaching was not with enticing words of man's wisdom.* These are the words of the Holy Ghost concerning a way of preaching

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that is unprofitable: a way that seems was in use and respect with the Corinthians; and honest Paul was despised by them, for his simple and plain way, different from theirs. I shall only instance in things that this scriptural negative doth check and reprove in the way of preaching.

1. The establishing and advancing of divine truth upon the foundation of human reason; as if there were some weakness and insufficiency in those methods and arguments of working on men's consciences, that the Holy Ghost prescribes. The great foundation of all a minister hath to say, is, *Thus saith the Lord;* and a grave declaration of the testimony of God in this matter, is ministers' duty, 1 Cor. ii. 1, and will have more authority on men's consciences, than many human reasons. There is a rational preaching, (as it is called,) wherein men do not satisfy themselves to make use of reason as a tool and instrument, (and then its use is excellent,) but will establish it as a judge and dictator in all divine matters and truth; and so in effect turn all their preaching into little better things than the lectures of philosophers of old; save that the poor Pagans were more sincere in their morals, and serious in delivering their opinions.

Let a minister therefore still think with himself, that a plain Scripture testimony is his main argument; and accordingly let him use it. When he teacheth philosophy, and when he teacheth men the will of God about salvation, he is in distinct provinces, and his management of his work therein should be very different.

2. It is to preach with *excellency of speech*, and *words of man's wisdom*, when men think to reach the gospel end on sinners by force of even spiritual reason and persuasion. This corrupt thought riseth in some, from an imagination that moral suasion is all that is needful for converting a sinner: and in some this thought rises on a better account; the light of the glory of God in the gospel shines so brightly in upon their own hearts, that they fall into this conceit, that no man can stand before that light which they can hold forth: Melancthon's mistake at first, till experience made him wiser. Hast thou a clear knowledge of gospel mysteries, and the word of exhortation is with thee also, so that thou art qualified to urge, beseech and plead warmly with sinners on Christ's behalf? Take heed of this snare, lest thou think, that thy wisdom and gifts can promote and carry on the gospel design on men.

3. This also is checked in the apostle's words, the setting forth the beauty of the gospel by human art. The truth of the gospel shines best in its bare proposal; and its beauty, in its simple and naked discovery. We may observe from the church history, that still as soundness of doctrine, and the power of godliness, decayed in the church, the vanity of an affected way of speaking and of writing of divine things came in. Quotations from the fathers, Latin, and languages, are pitiful ornaments unto preaching, if a man design conversion and soul-edification.—And yet more despicable are all playing on words, jinglings, and cadences, (which things are in all the rules of true eloquence justly exploded); and yet some men reckon much on them. But would any man think his friend in earnest with him, that would accost him in any affair with such sort of language and gesture?

Secondly, The positive is, *in demonstration of the Spirit, and of power*, 1 Cor. ii. 5.

1. Paul preached so as gave a demonstration that the Holy Ghost was in him, sanctifying him. This is a plain and blessed thing. Happy is the minister that manageth

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his work so, that if the hearers get not a demonstration of great parts and learning, yet they have a demonstration of the sanctifying Spirit of God in the minister.

2. Paul preached so as gave a demonstration that the Spirit of God was with him, assisting and helping him in his work; even when he was amongst them *in much weakness, fear, and trembling*, ver. 3. Happy is the minister that can preach this way. He must be a depender upon assistance from the Holy Ghost.

3. Paul preached so as a demonstration of the power of the Holy Ghost was given to the hearts of the hearers. The Spirit of God so wrought on them by his power in and by Paul's preaching.* This is the principal thing to be aimed at, and it is the proper source of all profitable preaching.

To conclude: You that are ministers, suffer a word of exhortation.

Men, brethren, and fathers, you are called to an high and holy calling. Your work is full of danger, full of duty, and full of mercy. You are called to the winning of souls; an employment near akin unto our Lord's work, the saving of souls: and the nearer your spirits be in conformity to his holy temper and frame, the fitter you are for, and the more fruitful you shall be in your work. None of you are ignorant of the begun departure of our glory, and the daily advance of its departure, and the sad appearances of the Lord's being about to leave us utterly. Should not these signs of the times rouse up ministers unto greater seriousness? What can be the reason of this sad observation, That when formerly a few lights raised up in the nation, did shine so as to scatter and dispel the darkness of popery in a little time; yet now when there are more, and more learned men amongst us, the darkness comes on apace? Is it not because they were men *filled with the Holy Ghost, and with power*; and many of us are only filled with light and knowledge, and inefficacious notions of God's truth? Doth not always the spirit of the ministers propagate itself amongst the people? A lively ministry, and lively Christians. Therefore be serious at heart; believe, and so speak; feel, and so speak; and as you teach, so do; and then people will feel what you say, and obey the word of God.

And, lastly, for people: It is not unfit that you should hear of ministers' work, and duty, and difficulties. You see that all that is of your concernment, *All things are for your sakes*, as the apostle saith in another case.

Then only I entreat you. 1. Pity us. We are not angels, but men of like passions with yourselves. Be fuller of charity than of censure. We have all that you have to do about the saving of our own souls; and a great work besides about the saving of yours. We have all your difficulties as Christians; and some that you are not acquainted with, that are only ministers' temptations and trials.

2. Help us in our work. If you can do any thing, help us in the work of winning souls. What can we do, say you? O! a great deal. Be but won to Christ, and we are made. Make haste to heaven, that you and we may meet joyfully before the throne of God and the Lamb.

3. Pray for us. How often and how earnestly doth Paul beg the prayers of the churches! And if he did so, much more should we beg them, and you grant them; for our necessities and weaknesses are greater than his: 2 Thess. iii. 1, 2. *Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be*

* 2 Cor. iv. 2. *Commending ourselves to every man's conscience in the sight of God.*

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delivered from unreasonable and wicked men: for all men have not faith.

BURIAL OF THE DEAD.

"And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise."—*St. Luke*, vii. 13, 14.

Who says, the wan autumnal sun
Beams with too faint a smile
To light up nature's face again,
And, though the year be on the wane,
With thoughts of spring the hearts beguile?

Waft him, thou soft September breeze,
And gently lay him down
Within some circling woodland wall,
Where bright leaves redd'ning ere they fall,
Wave gaily o'er the waters brown.

And let some graceful arch be there
With wreathed mullions proud,
With burnished ivy for its screen,
And moss, that grows as fresh and green
As though beneath an April cloud.

Who says the widow's heart must break,
The childless mother sink?
A kinder, truer voice I hear,
Which even beside that mournful bier
Whence parents' eyes would hopeless shrink,

Bids weep no more—Oh heart bereft,
How strange, to thee, that sound!
A widow o'er her only son,
Feeling more bitterly alone
For friends that press officious round.

Yet is the voice of comfort heard,
For CHRIST hath touch'd the bier—
The bearers wait with wondering eye,
The swelling bosom dares not sigh,
But all is still, 'twixt hope and fear.

Even such an awful soothing calm
We sometimes see alight
On Christian mourners, while they wait
In silence by some Church-yard gate,
Their summons to the holy rite.

And such the tones of love, which break
The stillness of that hour,
Quelling the imbitter'd spirit's strife—
"THE RESURRECTION AND THE LIFE,
"AM I: BELIEVE, AND DIE NO MORE."

Unchanged that voice—and though not yet
The dead sit up and speak,
Answering its call; we gladlier rest
Our darlings on earth's quiet breast,
And our hearts feel they must not break.

Far better they should sleep awhile
Within the Church's shade,
Nor wake until, new heaven, new earth,
Meet for their new immortal birth,
For their abiding place be made,

Than wander back to life, and lean
On our frail love once more.
'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store.

Then pass, ye mourners, cheerly on,
Through prayer unto the tomb,
Still, as ye watch life's falling leaf,
Gathering from every loss and grief,
Hope of new spring and endless home.

Then cheerly to your work again
With hearts new braced and set
To run, untired, love's blessed race,
As meet for those, who face to face
Over the grave their Lord have met.

KEBLE.

Miscellaneous.

ESSAY VI.

THE RETURN OF MAN TO THE GARDEN.

"Thou shalt be with me in Paradise."
"And lo, an olive leaf was in her mouth."

Tully always spoke of the lessons and language of Plato as divine. He who searched out the neglected tomb of Archimedes, could not have been insensible to the charm of philosophy. But if Plato be entitled to veneration, we cannot release men from strong obligations of reverence for the name of Milton. In his day, strong passions agitated England, and in his meridian life, his course seemed to lie along the lines of the torrid zone. He gradually receded from a fierce tropical influence, till we find him, in the evening of life,

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unshaken, indeed, in his integrity, but looking more dispassionately on all around. He set himself to compose a lasting song. The light of the body is the eye, but this light was stricken away. He was neglected by the reigning party, lightly esteemed by courtiers, and well nigh forsaken by all the world. But who cares now for the vulgar greatness, and voluptuous court of the Second Charles? Whilst he was leaning on the arm of pleasure, Milton was traversing the walks of Paradise, and the moons of Eden were investing him with their peerless light. At his feet, his daughters waited for the strains of melody which broke from his impassioned lips. He finished his work, but even then his task was not done; for a friend said to him, "what hast thou to say of Paradise Regained?"

We have seen that man was driven away from Eden, but is there no way of return? Are its gates forever closed, and is there no olive leaf plucked by its Almighty Planter? A possibility of return has been effected for us, by him who said "This day shalt thou be with me in Paradise." He here selected an individual guilty of atrocious crimes, on whom to bestow the grace of repentance, and the beatitude of heaven. By this we are taught, that all who desire to return, however profound their guilt, may come back to Eden. But in going we must pass by the interment of him whose death is our life. His temples waxed pale in anguish, that ours might be crowned by our omniscient Judge. In returning, the courtier and the peasant must alike pass by this man of sorrows. A courtier,* in his pilgrimage by the cross, sung this pilgrim's song:

"No hallow'd oils, no gums I need,
No new born drams of purging fire,
One rosy drop from David's seed,
Was worlds of seas to quench thine ire:
Oh, precious ransom, which once paid,
That *consummatum est* was said."

The restoration of the world, is a theme more pleasing than its fall. All who live in the world, must, to a certain extent, be acquainted with its evils, both natural and moral. The earthquake sinks the proud city. Its towers disappear in a moment, from the beholder's eye; or time more gradually brings on decay. Already have Carthage, Persepolis, and Thebes, and Nineveh, gone to ruin beneath its resistless touch. The volcanic mountain overwhelms the fertile plain, and the city by which it is graced. At times the sea bursts its appointed barriers, carrying desolation into adjacent islands. Famine stalks abroad at noonday, and pestilence roves about in darkness; war sounds its trump, and thousands flock to the house of death. But when we descend to the inferior orders of creation, we may ask, with the inspired king of Israel, "as to these sheep, lo, what have they done," that their plaintive death song should be heard from every field of animated existence? why weave such a heavy chain around the neck of brute unconsciousness? The sin of man is the cause of all. But let us inquire in what sense this fallen world has been restored. It has been restored to the possession of many temporal mercies. "Of Joseph, he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills." The greatness of our temporal mercies, we can scarcely know, unless, in the place of them, we were afflicted by so many opposite evils.

* Sir Henry Wootton.

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In addition to this, the stability of the earth, is secured by express promise. The world once perished by water, but it shall perish by water no more. Our Creator places his token in the cloud. He bends in our sight the graceful arches of the rainbow. The hills look all brilliant to the eye, and every form of beauty is pictured in the flowing stream.

Further, the world is so far restored, that a source is opened, whence all our woes may be alleviated. "The whole creation groaneth and travaileth in pain;" but Paul was employed in directing the attention of men to the proper sources of consolation. Christianity adds greatly to the comforts of the poor. Whilst philosophers have done much to enlighten the minds of the wealthy, our Saviour addressed himself principally, to the neglected orders of the people. We justly regard death as a great evil, but its sting can be drawn by Christian consolations. A philosopher like Socrates may die with composure, or an Indian chieftain may die with sternness, but we need not call on the chieftains of Christianity to test its power over death. They are sometimes found among its obscurest disciples.*

The world, too, is so far restored, that a system is put into operation by which the earth is to undergo a complete moral change. Christianity has hitherto had only a partial sway over the passions of men. Still, the good it has done, cannot be calculated. Unless we could tell what crimes its influence may have prevented, or what unseen odorous deeds it may have originated, or count the myriads it has safely conveyed to Heaven, we are scarcely prepared to do justice to the importance of the Christian system. But there is a period pointed out in prophecy, when its trophies shall be numberless.

Let us now consider, for a moment, how the world was restored. Had it been restored without some sublime process on the part of its Maker, the evils of transgression would not have appeared sufficiently profound in our estimation. For this reason, the development of Christianity was gradual. The first promise was a beam, which eventually accumulated to a volume of light. The whole system of Jewish rites was an increase of this light.* These rites were all set aside, when our Saviour was found in fashion as a man. To this Saviour, the government of the world has been committed. There is something captivating to the pious mind, in the theory that the world of nature is but the shadowing forth of spiritual objects. This theory has been countenanced by some distinguished scholars. Among them are Parkhurst, Rev. Wm. Jones, and Bishop Horne. Somewhat allied to the feelings inspired by this theory, are the feelings inspired by the theory that all this world is committed into the hands of a mediatorial Governor. This Mediator was the atoning agent by whose merits the world has been restored. The atonement was an emanation of divine mercy. The divine justice had just as much of eternity about it as the divine mercy. The divine mercy was a fountain sealed up, till some agent should place a key in the hand of Divine Justice, by which the foun-

*Legh Richmond, in the Dairyman's Daughter and Little Jane, shows how consoling Christianity is to the poor. To these might be added a thousand instances published by Tract Societies. See also the Shepherd of Salisbury Plain, by H. More, of Barley Wood.

*The reader may see the types amply explained in Lightfoot's Horæ Talmudicæ, Faber's Horæ Mosaicæ, Paxton's Illustration's, Brown's Jewish Antiquities, or Jennings and M'Ewen on the Types.

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tain should be unlocked, and then the stream of this fountain becomes to thirsty man,

"Sweet as the streamlet's limpid lapse
To the sun brown'd Arab's lip."

To all that the Redeemer has done to restore the world, must be added the purifying influences of the Spirit. It is his office to enlighten the mind, to awaken the conscience, and renew the heart. In all renewed hearts he plants and fosters the germ of grace, and all his operations upon the heart are beautiful, beyond the power of words to express. Now he breaks the chains of the captive mourner, or expands the heart into philanthropic emotions, or at times kindles a blazing fire of love, in the furnace of the soul. It is the office of the Spirit to interpret the scriptures to the spiritual understanding of those who read them. When the scriptures are largely used, the restoration of the world is going on apace. The Waldenses have taught us a lesson in past ages, of the value of the scriptures. They were hunted down by power, over the mountains and among the valleys of Italy.

"E'en in the lowly, rural vale,
Truth, weeping, tells the mournful tale."

But the dove, that once beautified the person of their Saviour, shed meekness over their hearts. Their light as a people, is nearly extinguished, but the light of the Scriptures, is inextinguishable, and it will shine brighter and brighter, when that sun shall rise which will gild the earth for the long space of a thousand years.

If the world be restored, then ought we to partake in that restoration. If a lost world has been found again, how promptly ought we to seek its finder. Of what avail will it be that new light should be given to the earth, unless that light shine into our hearts? What signifies the bending harvest, if there be no reapers, or what signifies plenty, if there be none who feel their wants.

Our Saviour has provided for leading this world, so long astray, back to the universal fold. He has given us many privileges, and many mercies. He has planted his church in the world, and sent us Sabbaths that steal over our heads with a delicious influence. He now holds out the olive leaf of reconciliation, and if we embrace the offer, he will say to each of us at the hour of death, "This day thou shalt be with me in Paradise."

MENTAL SCIENCE.

Radical Principles brought to the Test of Revelation.

In resuming the discussion of this subject, we owe our readers an apology for the delay and long interruption of our numbers. Want of health has been the sole cause of the interruption.

We now begin with an examination of the radical principles, mentioned in the close of our last number—It is this, *the mind has three distinct faculties*, which we have called *understanding*, *heart*, and *will*.

Before we proceed to examine several passages of the Scriptures in detail, one general remark deserves consideration. The supposition that God has made a revelation to men, necessarily involves the position, and the general tenor of the Scriptures establish its truth incontrovertibly, that if God speaks to men, it must be on the ground that they are capable of *intelligence*, or knowing something of what he says. The supposition also involves a capability of *feeling*, or being impressed with the apprehended communication, else the communication is useless: and if any good result is to be obtained, men must be capable of *acting* under the influence of feeling and

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inducements. This may be thought by some *a priori* reasoning, and not *inductive*. But we have a right to use this argument, if we have ascertained a fact, which is implied in the supposition of a revelation from God to men. Need any thing more be added, to show that the implication is all contained in the fact of a revelation to mind? Would not the idea of a revelation to men, incapable of *understanding*, *feeling*, or *acting*, be absurd? Nothing can be more plain. Now if the facts, that men are capable of knowing, feeling, and acting, are proved by this general argument, the only remaining step in the argument is to show that the facts prove the mind to have these distinct faculties. This we think is plain without any further illustration.

But it may be important to examine the manner in which these faculties are recognised in the documents of revelation. We wish to proceed on sure ground, and ascertain the truth as it is contained in the sacred pages; also to learn as definitely as practicable, the correspondence of facts in philosophy with those of revelation.

When we look into the sacred documents, to ascertain what is said, which expresses or implies the faculties or capabilities of mind, we shall find the passages so full and numerous, that a selection will be difficult. We request, therefore, the reader, after he shall attend to the examples which we shall adduce, to bear this thought in mind while reading the Bible, that he may be able to test its correctness.

Take now the faculty of *understanding*, and inquire, what saith the Scriptures on this subject? Here we have all those passages and expressions which ascribe *knowledge* to men—all those which command them to acquire knowledge—all those which reproach them for neglecting its acquisition—all those which describe or furnish the means of teaching men intelligence, which, it will be readily perceived, are very numerous; and all of them necessarily imply a capacity for knowing. This is what we mean, and what we have explained, as the *faculty* of understanding. Here let it be asked and the question pondered well, if men have no faculty of knowing, why should they be taught? Why else should God, their Maker, teach them?

We are well aware that the terms knowledge, understanding, intelligence, and others which imply them, are variously used in the English translation of the Scriptures, but this will by no means prove that they have no defined meaning. The same remark is true of the Hebrew and Greek words which are translated by these terms. *Understanding* has several significations in the Bible. Sometimes it means a *faculty* employed in obtaining knowledge, as Prov. iii. 5. "Lean not unto thine own understanding." Prov. xix. 25. "Reprove one that hath understanding"—also Prov. xxx. 2. "And have not the understanding of a man." Isaiah xxix. 14. "The understanding of their prudent men shall be hid." Luke xxiv. 45. "Then opened he (Christ) their understanding"—and Eph. iv. 18. "Having the understanding darkened." Sometimes it is used for the exercise of the faculty, or the actual process of acquiring knowledge, as 1 Kings vii. 14. "Filled with wisdom and understanding." Ps. cxix. 104. "Through thy precepts I get understanding"—Prov. iii. 13. "Happy is the man that getteth understanding." Sometimes it is used for knowledge acquired, as Luke i. 3. "Having had perfect understanding of all things, &c." 1 Cor. i. 19. "and will bring to nothing the understanding of the prudent." It is sometimes used for all the

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mind's faculties, as Job xx. 3. "The spirit of my understanding causeth me to answer." Dan. iv. 34. "Mine understanding returned unto me"—and Rom. i. 31. "Without understanding, covenant breakers"—and sometimes it is used for true religion, as Col. i. 9. "In all wisdom and spiritual understanding"—and Col. ii. 2. "Unto all riches of the full assurance of understanding." It is entirely clear, that this term must, in some of those instances, be used figuratively; and the question to be decided is, what is its proper meaning? This question must be decided from the common and prevailing use of the word in the Bible, or from its technical signification. As to its technical meaning, we need not say much, since it is perfectly obvious that as a participle, it means apprehending the objects of knowledge, and as a substantive, it means the faculty of mind which apprehends. It is only necessary further to say, what we think every attentive reader will readily perceive, that the most common uses of the term understanding, in the Scriptures, are two, for the *faculty*, and its *exercise* in the acquisition of knowledge. Now from this obvious fact, which corresponds with the technical meaning of the substantive and participle, it is fair and conclusive to affirm, that the scriptural uses of the term designate the mental *faculty* as its proper meaning, and the *exercise* of that faculty as its secondary meaning. But, if any one should insist that the mental exercise is the proper signification of the term, we shall still be brought to the conclusion that there is a *faculty* so called in the Scripture, and that it is so denominated from the character of its exercises. This will vary but little the result, although it accords not in our estimation with the accustomed use of language, or the common style of the Scriptures.

If it were at all necessary to record in this article the process and result of a critical examination into the meaning of the Hebrew and Greek words translated by the term *understanding*, we would give the analysis of the words and phrases, together with the various uses of the words, which would bring us to the same conclusion stated above. But of this there can be no necessity, except for a specimen and a few references. The case is so exceedingly plain, that every candid mind will perceive and admit its truth. The principal Hebrew word used for understanding is בִּין, which radically as a verb in Kal, signifies to distinguish, to discern, to understand. When it is used as a substantive, it means understanding, discernment, knowledge. Let any one, capable of examining those passages in the original, which we have already quoted from the Old Testament, investigate their meaning, and he will not fail to recognise the truth and full force of what we have asserted. By recurring to Taylor's Hebrew Concordance, it will be seen that this word is used as a substantive more than eighty times in the Old Testament, with many different shades of meaning. Sometimes it indicates knowledge simply, sometimes wisdom, as, in Psalm cxxxvi. 5, and Prov. xxiii. 4. Sometimes it means true religion, as in Prov. ii. 3; iii. 13; iv. 1, 5, 7; but in many of the uses it plainly indicates the intellectual power or faculty; and in every one of the whole, such a faculty is necessarily implied. The conclusion may therefore be stated thus; the revelation of God teaches that man has a *faculty*, which we call understanding, distinct from all other faculties, and distinct from all mental exercises. The plain construction of both languages, [Hebrew and English] conveys this truth in multitudes of passages,

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and every use of the term necessarily implies the fact.

If we now examine the Greek of the New Testament, the result will be the same. The words principally used for the intellectual faculty are, νους, νοημα, διανοια and συνεσις. Of these, νους is used more frequently than the others, it being found twenty-four times in the New Testament. The four following passages have the meaning restricted to the faculty of knowing. Luke xxiv. 45. Rom. xiv: 5. Apocalypse xiii. 18; xvii. 9. All the rest necessarily imply the same fact. The word νοημα, is read but six times in the New Testament, but it is used distinctively in Phil. iv. 7, for the understanding of those who are kept. Διανοια is read thirteeen times, and used distinctively in Eph. i. 18—iv. 18. Heb. viii. 10—xx. 16. 1 John v. 20. Συνεσις is found in the Greek Testament only seven times. In Luke ii. 47, and 1 Cor. i. 19; it may be understood of the faculty, or if it be not necessarily so understood it must imply the philosophical fact. Our limits would not allow us to give the exegetical analysis of these and several other Greek words, which are used to denote either the faculty or its exercises and acquirements. We only refer to the passages and the principles which must lead to the true result. They have led us to the result stated above, viz. that the revelation of God recognises and confirms the truth of philosophy. Throughout the Bible, God has treated men as possessing a faculty of knowing his communications to them. On this topic there is an accumulation of evidence and argument perfectly exhaustless. Every man who examines, will find it as clear and forcible as it is abundant.

We now inquire what the Scriptures teach concerning the *faculty* which we call *heart*.

The term heart is doubtless used in several senses in the holy scriptures, to a few of which we shall advert, but it will be our main object here, and entirely sufficient, to show that it is often used to denote a faculty of mind, and in such a manner that it cannot with any propriety be applied to any thing else, except a faculty of feeling. If this be shown it will establish the philosophical fact, and we think, prove all other uses of the term to be subordinate and secondary to this.

In the Hebrew scriptures the principal word for heart is לבב. There are, it is true, several words occasionally used to express the same idea in some of its relations, but they need not be here examined. The radical meaning of לבב, seems to be applied to the physical heart, or muscular organ, and so applied on account of its vibratory motion, or pulsation. The abstract meaning, therefore, would be vibratory motion, but it is never used in the Hebrew scriptures abstractly.—Heart, therefore, being its radical meaning, as used in the bible, it is proper to observe that it is applied to several other things secondarily, or figuratively. From the position of that physical organ in the midst of the body, the word is applied to the middle of heaven, Deut. iv. 11.—to the midst of the sea, Prov. xxiii. 34., Jonah, ii. 3. It is often applied to the mind, and sometimes includes its every faculty, action, passion, disposition, and affection. So it is used, Gen. viii. 21, and many other passages. It will be obvious to every reader of the Hebrew scriptures, that the word is more frequently applied to the mind, its faculties and affections, than to any and all other things. While, therefore, it is true, that the Hebrew language describes the motions and passions of the mind by the effects which they produce upon the body, it is also true that all the descriptions involve some mental faculty of feel-

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ing or of being affected. To ascertain the distinctive character of this faculty, is our present object. Take the following as a specimen of very many passages in which the word occurs distinctively, Ps. xix. 9. "The statutes of the Lord are right *rejoicing* the (לב) heart." Ps. xxxiv. 19. "The Lord is nigh unto them that are of a *broken* (לב) heart." Ps. ci. 5.—"him that hath an high look and a *proud* (לבב) heart will not I suffer." Prov. xiv. 13. "Even in laughter the (לב) heart is *sorrowful*." Prov. xv. 15. "He that is of a *merry* (לב) heart hath a continual feast." Isah. xxx. 29. "Ye shall have—*gladness* of (לבב) heart." Isah. xliv. 20. "A *deceived* (לב) heart hath turned him aside." Jer. xvii. 9. "The (חלב) heart is *deceitful* above all things." Ezek. xi. 19. "I will take the *stony* (לב) heart out of their flesh." Ezek. xviii. 31.—"and make you a *new* (לב) heart." Nahum ii. 11.—"and the (ולב) heart *melteth*." These are sufficient to show that the Hebrew word for heart is used for that which feels joy, contrition, pride, sorrow, and gladness; and is deceived, deceitful, and hard, or melts. All those definite and limiting expressions indicate the faculty of feeling in distinction from understanding, or the faculty which knows. With the exception of *deceiver* and *deceitful*, none of them could be applied to understanding without violating all propriety of language: nothing except a faculty of feeling can agree with the appropriate meaning of those terms. Let any man substitute faculty of feeling for heart in the above cited passages of the English translation, and the sense will not be altered.

Let the inquiry be pursued in the New Testament, and learn its result. The examination of a single Greek word (καρδία) will be sufficient for our present purpose, although some other words are used to indicate the same thing. Καρδία is frequently used by all the New Testament writers, and in various senses. The different shades of meaning in the use of this word will be found to correspond with those already mentioned, as indicated by the Hebrew (לבב) and with the uses of the English word *heart*. It is not found at all in the New Testament, however indicating the muscular organ, whose vibration sends the blood through the arteries, and receives it through the veins, but this is undoubtedly the radical meaning of the word, being derived from a verb which signifies to pour out. It is used for the middle of the earth in Matth. xii. 40. But what concerns the present discussion is the distinctive use of καρδία for the faculty of feeling, from which all the affections proceed, and which is the source of moral character. Take the few passages which follow to illustrate our meaning. In Mark vi. 52, we read "their heart (καρδία) was *hardened*." chap. x. 5. "For the *hardness* of your heart (σκληροκαρδίαν) he wrote you this precept;" and the same sentiment is contained chap. xvi. 14. John xvi. 6, we have the phrase "*sorrow* hath filled your heart (καρδίαν), and verse 22, "your heart (καρδία) shall *rejoice*." See also, Acts ii. 26. "Therefore did my heart (καρδία) *rejoice*," verse 37. "they were *pricked* in their heart" (καρδίαν); also xxi. 13, "what mean ye to weep and *break* my heart," (καρδίαν); Rom. ii. 5, "after thy *hardness* and *impenitent* heart (καρδίαν) treasurest up unto thyself wrath;" ix. 2, "I have great *heaviness* and continual *sorrow* in my heart," (καρδία): and 2 Cor. ii. 4, "For out of much *affliction* and *anguish* of heart (καρδίας) I wrote unto you." These are a few of many passages in which καρδία is used to denote the faculty of feeling, and when it cannot consistently mean any thing else. It is entirely plain that there must be a permanent something, call it fa-

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culty, or principle, or what we please, which is distinct from understanding, and distinct from all mental exercises. The above associated expressions which limit the application, and define the meaning of heart, cannot be applied to mind in its general signification, without perverting the intention of the Spirit; and they would make nonsense if applied to understanding, or to any mental exercise. It would express neither sense nor truth, to speak of a *hard* or *pained* understanding: and it would be still more absurd to speak of *sorrow* filling their *exercise*, or of being *pricked* in their *exercise*. If there be any distinction in language, between things and the motions of things; there must be in the language of the bible distinctions between faculties and their exercises. Can any one, who believes the divine origin of the scriptures, entertain the absurdity of ascribing to the Holy Ghost such instruction as this phraseology would convey, a *deceived*, *hard*, and *pained* exercise, *desires* of the exercise, &c. Nothing can be more inconsistent than such a supposition with the language of the bible. Enough has been intimated on this subject. Every man, who examines the scriptures for himself, whose mind is not governed by prejudice, and whose opinions and exercises are not guided by speculative theories, will perceive that the New Testament most clearly recognises the existence of a distinct faculty of feeling denominated the *heart*.

As we enter on the inquiry which respects the *will*, it may be proper to state the philosophical doctrine contained in our essays, that it may be distinctly compared with the scriptural instruction. The doctrine is this, *the will is a distinct faculty of choosing, and is always governed by the pleasure of the heart.*

It will not be our object, at any considerable length, to pursue this examination here, because the subject will again recur in a subsequent article. We have now room only to say some general things on this part of the subject.

It is obvious that the terms for *will* in the Hebrew, Greek, and English scriptures are used in various senses. As a matter of interpretation it is important to distinguish those meanings. Sometimes the meaning will be found to be equivalent to command, sometimes to express desire, at other times volition, and often the faculty of choosing. If it shall be found on examination, that in some instances, the latter is its meaning, the doctrine will be established, and it must have an important bearing on some speculations which are disturbing the church at the present day. On the right interpretation of those passages, which contain the recognition of the human will depends the settlement of many controversies which have often disturbed the peace of the church. We deem it, therefore, of great importance, at the present day, to examine this subject with great care. This we propose to do in our next article.

In the mean time, let those who take any interest in this discussion, apply some of the suggestions, relative to the discriminating use of the terms *heart* and *understanding*, to the scriptural use of the term *will*. A few experiments in substituting the phraseology involving the doctrine which we have stated for *will*, cannot fail to convince them that any other meaning would be inadmissible in many instances. Let them substitute heart for will, in those passages where faculty or principle is intended, and the sense will be much perverted or destroyed.

We are aware that the distinction between the heart and will is esteemed by very many as either of little consequence, or untrue. We hope to show that the scrip-

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tures recognise this distinction, in a manner which settles both its truth and importance. If this should be done, much vague theology may be settled, and much erroneous philosophy corrected.

These remarks are intended only to intimate the importance of the investigation, and invite the most careful attention to the interpretation of God's word, which, as a revelation from him, must settle the question. No man, acquainted with the history of errors in the church, will doubt that this has been the starting point of almost all heresy. Views of the human will enter into the first principles of the most numerous class of errors. Correct these views, and the errors may be corrected; and the true interpretation of God's word is the only effectual corrective.

F.

PRESBYTERIAN MISSIONS TO THE HEATHEN.

At the late ordination of the missionaries, Messrs. Pinney and Barr, the editor of this Miscellany was appointed by the Presbytery of Philadelphia, to make an address to the audience. In preparing it, he thought it might be useful to endeavour to remove some impressions, or apprehensions, unfavourable to the contemplated mission, which he knew existed in the minds of a number—not believed, however, to be a large number of the audience present. But he entirely omitted this part of his address in the ordination service, on account of the length of the previous exercises, and the late hour of the evening at which he spoke: Yet believing it may be of some use to that portion of the religious publick among whom this work chiefly circulates, the editor now inserts it in the Christian Advocate. After a short introduction, the subject referred to was introduced as follows—

A degree of currency has been given to what I hold to be a very unsound opinion—it is, that the General Assembly is the only body that is authorized, by the constitution of our church, to send missionaries to the heathen. On the contrary, I am satisfied that it is perfectly competent to any presbytery, or to any Synod—which is only an enlarged presbytery—to institute, sustain, and direct a heathen mission—always subject, no doubt, to the supervision of the General Assembly—as are all other ecclesiastical concerns, in our church—to see that nothing is done, inconsistent with the purity and peace of the church, and the general interests of religion. It would, indeed, be marvellous, if any thing contrary to this were the doctrine of our standards. A more sacred, important, and fundamental duty, is not required of the church, than the maintaining of missions, of every description. By missions, as a principal instrument, the world is to be evangelized, and converted unto God: And to suppose that the primary judicatures of the church—as presbyteries confessedly are—the fountain of power, and the direct and efficient agents in propagating the gospel, are never to originate and execute plans and operations for its propagation, is, in my apprehension, absurd and monstrous in the extreme.

The General Assembly—for whose legitimate powers no one would more strenuously contend than the speaker—the General Assembly is a delegated body. It possesses not a particle of power which has not been conceded to it by the presbyteries, in a written constitution, and all power which has not been expressly granted, is retained. The question then is—Has this power of originating and sustaining missions—primarily and entirely inherent in presbyteries and synods—been by them

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wholly granted and transferred to the General Assembly; so that it is now exclusively possessed by that body, and entirely removed from the lower judicatories of the church? I confidently affirm that such is not the fact. The eighteenth chapter of our Form of Government, is the only one that so much as mentions missions. That chapter concludes thus—"The General Assembly may, of their own knowledge, send missions to any part, to plant churches, or to supply vacancies: and for this purpose, may direct any presbytery to ordain evangelists, or ministers, without relation to particular churches: *provided always*, that such missions be made with the consent of the parties appointed; and that the judicatory sending them, make the necessary provision for their support and reward, in the performance of this service." A single sentence in this extract is, it seems, supposed by some, to convey away from presbyteries and synods the power of originating and conducting missions, and to vest it exclusively in the Assembly. Surely it would be reasonable to expect that so important a power as that contemplated, if it was ever really intended to be resigned and transferred, should have been yielded up in a formal and solemn manner, and not disposed of cursorily, and in a single sentence. Moreover, it is confidently believed that the very sentence relied on, to show that the power of exclusively originating and conducting foreign missions, is given to the Assembly—is, in its very language, hostile to this construction. The words are —"The Assembly may, *of their own knowledge*, send missions to any part, to plant churches, or to supply vacancies." This language seems clearly to indicate, that it is a *participation* of power to originate and conduct missions—a *participation*, and not an *exclusive possession* of this power, which is granted to the Assembly. "The Assembly may, of their own knowledge, send missions;" implies that besides superintending, promoting, encouraging, and regulating the missions which may have been originated, patronized, and supported by presbyteries and synods, it may also originate missions of its own,—missions which, of its own knowledge, it may see to be expedient or important, to supply the defects of the inferior judicatories, or to give a more extended scope to missionary operations, than the inferior judicatories could give: and even in the exercise of this power, the article in question shows that it is to be done through the agency of presbyteries, who are not only to ordain the missionaries, but to make provision for their support and reward, in performing the service assigned them. Accordingly, it may be seen by consulting the records and proceedings of the Assembly, that from first to last, that body has acted on the construction which has now been given to the part of the constitution under consideration—the construction that leaves to presbyteries and synods the right of instituting and conducting missions of every kind and character, and only claims for the Assembly a participation in this right and power, with that of superintending, and so far as it may see to be necessary and proper, regulating the whole. Thus, at a very early period, the synod of Virginia, and the synod of the Carolinas, with the entire approbation of the Assembly, conducted missions by themselves; and one of them was an Indian mission, which was resigned but a few years since to the American Board. The synod of Pittsburg, also—the synod under whose auspices the missionaries are now before you—established the Western Missionary Society,

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with a board of trust, and sustained for a series of years, a most promising Indian mission at Sandusky. The Assembly, so far from disapproving of this proceeding of the synod, although not consulted about its origination, gave it great encouragement, and helped its board of trust, by several pecuniary grants. Reports from these synods were always made to the Assembly, of the effects and state of the missions, but they were wholly conducted by the synods themselves, and agreeably to their own views and plans. It was, therefore, in accordance with its own uniform procedure, that the General Assembly, at their very last meeting, on hearing of the establishment, by the synod of Pittsburg, of a Western Foreign Missionary Society, noticed it in the Narrative of the State of Religion, in the following warm and emphatic language—"The Assembly would hail with pleasure, the appearance of a deeper interest in the subject of Foreign Missions, recently manifested in the churches of the west, by the establishment of a Western Foreign Missionary Society. We would that all our churches might have a strong sense of their obligation to send the gospel "*to every creature*," and afford fairer evidence of the sincerity of their daily prayer, "thy kingdom come." You perceive, therefore, that it is with the decisive approbation of the supreme judicature of our church, that the Western Foreign Missionary Society is carrying on its operations, and that the services of this evening have been performed.

Brethren—I have spent so much time in clearing and establishing the point before us, because I wished to remove the apprehensions, which I know have existed in some minds, that our proceedings, in this great concern were not altogether orderly—apprehensions which, if not removed, might materially prejudice the immeasurably important enterprise in which we have embarked. I wished, also, by adverting to radical principles, to place before you, on their just foundation, the rights and duties of the several judicatories of our church, relative to the great concern of sending the gospel to heathen nations.

Nor can I proceed to the main subject of this address, till I have spent a very few words in removing another apprehension, unfavourable to our cause, and which is known to exist in the minds of some. It is that our operations will interfere unfavourably with those of the A. B. C. F. Missions. No such interference, be assured, is wished, or intended by the Board now organized by the Presbyterian church. Toward the American Board no feelings are cherished but those of the most friendly kind, and no wishes are indulged, hostile to the most extensive usefulness of that Board; in whose past success we do most sincerely rejoice, and for that success offer our sincere thanksgivings to God. We believe that by instituting a Foreign Board of Missions under the special and undivided superintendence of the Presbyterian church, more—much more—missionary work will be performed, than if this church should remain in the character of an auxiliary, merely, to the American Board. We also believe, that it is a duty sacredly incumbent on our church, in its distinctive character, to support heathen missions—And yet, till these young brethren shall arrive in Africa, the Presbyterian church, as such, will not have in the field of operation, a heathen mission on the face of the earth. We wish to wipe off this blot which has rested on the character of our beloved church—a blot foul and deep, since it was to the church distinctively, that our glorious Redeemer entrusted the

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evangelizing of the world. But the field we have chosen is one to which the American Board has never sent a single missionary, and to which that Board, it is believed, had no design of sending one speedily,* at the time this mission was resolved on. There can, therefore, be no interference in the field of operation; and at home it is hoped that the most friendly feelings and courteous intercourse will be cherished and maintained.

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In our number for last month, we gave a short account of the ordination, on the 12th of that month, of two missionaries, Messrs. Pinney and Barr, destined to the interior of Africa; on which occasion an address was made of which the foregoing, as already intimated, was intended as a part. On the 19th of the month, being obliged to hasten their departure, in order to reach the vessel at Norfolk, in which they expected to sail for Liberia, they took their farewell of their Christian friends in Philadelphia, at an evening prayer meeting, in the Session room of the church in which they had been ordained; and in fervent prayers, accompanied with tears of devout affection, were commended to the protection and blessing of Almighty God. No solemnity of a long life was to us more interesting, or impressive. Each of the young brethren made a short address, in which they thanked their Christian friends for the kindness they had received, bespoke a constant remembrance for themselves in earnest prayer, and exhorted their hearers to animated exertion in the missionary cause. A short address was made to them and to the deeply affected audience, by the present writer; and with ardent supplications to God in their behalf, and the singing of appropriate missionary hymns, the final parting took place. They left the city at an early hour the next morning, in the steamboat for Baltimore. Of their subsequent proceedings, although anxious for information, we had heard nothing, till on the 5th inst. we received by mail, "The Southern Religious Telegraph,"—for which its editor will accept our thanks—containing, under date of "Richmond, Nov. 2, 1832," the following article:—

"DEATH OF REV. JOSEPH W. BARR.

"Another missionary has fallen. It is our painful duty to state, that Mr. Joseph W. Barr departed this life at the residence of Mr. John N. Gordon, in this city, last Sabbath, (the 28th inst.) about 3 o'clock, P. M. His death was sudden and unexpected. At 9 o'clock on Saturday night, he was apparently in perfect health. (We passed the evening with him in company with a few friends of missions, who felt deeply interested in the enterprise on which he was about to embark.) He was slightly indisposed (as he afterwards stated) when he retired to his chamber for the night. About 1 o'clock, he was taken violently ill of Cholera. Able physicians were immediately called in, and the usual remedies administered; but in vain.—His Lord and Master had called for him. The progress of his disease was so rapid as to baffle the efforts of medical skill—and at 3 o'clock he was released from his sufferings, and admitted, we trust, into the rest which the Lord has prepared for his people.

It will be consolatory to his distant friends, and to the young ministers who were recently his fellow students, to know that *he appeared to be perfectly resigned to this mysterious stroke of Providence.* Though his heart, filled with compassion for the perishing, was fixed on the work of missions in Africa, to which he had dedicated his life—yet he was willing to leave it, and to die. He discovered no alarm at the approach and near prospect of death. The summons, though sudden and unexpected, did not find him unprepared. On being asked by the writer, concerning the state of his mind, he ex-

* Such was truly the belief of the speaker, after some inquiry, at the time the address was delivered. It appears, however, that the A. B. C. F. Missions, resolved, at their last anniversary, to send a mission to Africa. Still, notwithstanding, there can be no danger of interference. There is a field for much more missionary labour in Africa, without hazard of injurious interference, than could be furnished by all the missionary societies in the world.

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pressed with earnestness his confidence in God, and submission to his will, adding—"*the blood of Christ cleanseth from all sin.*" Here rested his hope, on the Rock of ages—and it sustained him in the hour of trial. He repeatedly expressed the same unshaken trust in the Lord to other Christian brethren, who attended him during his short illness. Death to him was a vanquished enemy. In the near view of eternity, he could pray in the language of the Apostle—'Even so, come Lord Jesus,' &c.

The general distress of body produced by his disease, did not cloud or impair the energies of his mind. While looking to his Saviour for support, and to the glories of that world which he was about to enter, he did not forget his distant friends, nor the attentions of those around him. When no longer able to speak aloud, he said to the writer in a low whisper—'I wish while I am able to speak, to express my gratitude to my friends here [referring to Mr. and Mrs. Gordon, and the brethren who were with him] for their kindness to me;' thus recollecting every thing which Christian courtesy might suggest to one in health.

His funeral was attended on Monday at the First Presbyterian Church, at 11 o'clock. The pastor of the church was absent, having left the city a few days since, to attend the meeting of the Synod of Virginia. The Rev. Mr. Taylor preached a sermon appropriate to the occasion, from Rev. xxii. 20. *He which testifieth these things, saith, Surely I come quickly: Amen. Even so, come Lord Jesus.* The words in the last clause of the verse, our departed brother had used in a conversation with Mr. Taylor, on Sabbath morning.

We can say little of the life or character of our young brother who was sent here to die—as he was not personally known to us, till the evening before his death. He was the son of the Rev. Thos. Barr, of Monroe, Butler county, Ohio. He pursued his studies preparatory to the ministry, at the Theological Seminary, Princeton, N. J. On the 12th of October, but 16 days before his removal from us, he and Mr. J. B. Pinney, a native of Georgia, were ordained and set apart for the work of Christ among the heathen, by the 1st Presbytery of Philadelphia. They had recently been students together at the Theological Seminary, and had given themselves unreservedly to the Western Foreign Missionary Society of the Synod of Pittsburg. They had been appointed, agreeably to their own wishes, to explore the interior of Africa, with a design of establishing a missionary station, in such a place as should appear to them, after a survey, most favourable for diffusing the knowledge of the gospel among the benighted tribes of that land. At their ordination, the Rev. Dr. Green presided; Rev. Dr. Alexander preached on the command of Christ to make disciples of all nations: and the Rev. Dr. Miller delivered a charge to the missionaries. Arrangements had been made for their leaving their country, to enter at once upon their work, and they were expecting to embark for Africa in the vessel that was to sail from Norfolk for Liberia, the present week.

Mr. Barr arrived in this city on Thursday evening. On Friday he went to Petersburgh, and after making arrangements for a public meeting in that place, to be held on Tuesday, he returned to Richmond. This was on Saturday.—The same day a notice was inserted in our daily papers that he would preach on the Sabbath—the day on which he was dismissed from his labours to enter into rest. Though he was a stranger to our churches—his visit was welcomed; and those who became acquainted with him, felt deeply interested both in him and the cause in which he was enlisted. Already new hopes were awakened for Africa—and the friends of missions rejoiced that their brethren of the Western Board had obtained for the arduous enterprise the services of one who appeared to be so well qualified and prepared for the work. How suddenly have these hopes been swept away! In a moment the plans of usefulness which our brother had formed, are destroyed,—and the benevolent work is interrupted. The Lord saw that it was in his heart to accomplish it, and discharged him from the service. The purposes of Jehovah in this affecting dispensation, are shrouded in darkness—but it becomes the church, instead of regarding it as a calamity, or fearing that it may be the occasion of delay in the work of missions in Africa, to *trust in* the Lord, believing that He, to whom this cause is unspeakably dear, is ordering all things wisely for its accomplishment.

This young missionary, though dead, may yet speak to the churches and plead for injured Africa, in language which shall awaken many from their slumbers, and excite them to call on God to sustain and bless the efforts which his people make for the salvation of her benighted, barbarous tribes. How impressively are the Western Board and the friends of missions, exhorted, to enter on this work in the posture of earnest prayer. *Cease ye from man*—God only can sustain the cause. The best plans may be formed—the best men may be appointed to execute them—all things may be prepared for the enterprise—but if the church be not instant and earnest in prayer to God, taking hold on the divine promises with a vigorous

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faith, so that the Lord shall direct and sustain her benevolent efforts—can the work be effected? Will not the plans be fruitless?

When a missionary falls in a barbarous or unhealthy clime, how prone is unbelief to regard the event as an indication of Providence, reproving the friends of missions for their imprudence in thus rushing into danger! Had our young brother as suddenly fallen in Africa—how many would have looked at the event as a warning, admonishing them to neglect her perishing millions, because they cannot live in Africa! Has there not been too much fear and false reasoning on this subject? May not such providences as this correct the views of many Christians? If such men as Cornelius and Barr, men of vigorous constitutions and perfect health and of much physical strength, are suddenly cut down in places where no fatal disease* prevails—shall it be thought strange that men die in like manner, in Africa, or India, or Western Asia? The objections to the cause of missions urged from a consideration of the unhealthy climates to which missionaries must be exposed, might be answered by many facts of this kind."

For the prompt publication of this well written article, the friends of Mr. Barr, and of the mission in which he laid down his life, will feel peculiarly grateful to its author—It anticipates many thoughts which we might otherwise suggest. Most deeply do we sympathize with the aged and bereaved parents of Mr. Barr, and with those brothers and sisters for whom, in his farewell address, he requested the prayers of his Christian friends, as much as for himself—Next to them, our sympathy is awakened for Mr. Pinney, who has, by this sudden and unlooked for stroke, been deprived of the cherished friend and companion, with whom he hoped to share the labours and perils of carrying the lamp of gospel light into the thickest gloom of benighted Africa. But his mourning relatives and companions will not need our admonition to remember, that "The Lord reigneth;" that he doth all things well; that it is his prerogative to bring light out of darkness, and good out of evil; that the language of this affecting providence is, "Be still, and know that I am God;" and that doing so, "what we know not now, we shall know hereafter." It is not ours, who have felt what it is to lose a beloved first-born son, in the bloom of ripened manhood and opening usefulness, to speak lightly of parental sorrowing, on such an occasion. But however we might feel—and even sanctified nature may have her tears, for Jesus wept at the grave of a friend—we think we should also thank God and rejoice, that we had had a son, to live and die like Joseph W. Barr. Nor let our young brother Pinney be disheartened, nor turned from his purpose. Our hope is sanguine, that this mournful occurrence is intended by the God of Providence and grace, not to extinguish, but to increase the holy zeal and ardour of our young ministerial brethren to publish the tidings of salvation to the perishing millions of the African continent. We recollect that a few years since, when two or three Moravian missionaries were suddenly cut off by disease, in a situation of great peril, so many others immediately offered to go and supply their place, that all the difficulty was to make a selection among the volunteers, of those who were the best fitted for the enterprise. Our disappointment will be great, if a companion for our dear brother Pinney will not soon make a deodand of himself for this service. The mission may suffer a little delay—and it may hereafter appear that its success was promoted by this delay—but it will not be, it cannot be abandoned. On the contrary, we trust that this afflictive dispensation is mercifully intended to wake up the dormant feelings and energies of thousands in our church, by the attention it will attract to

* We do not learn that any case of Cholera existed in this city at the time Mr. Barr was here.

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this great object, and the interest in it which cannot fail to be excited, when it is seriously considered. Thus our youthful martyr to the cause may promote it more by his death, than he could have done by his life. "Thou didst well that it was in thy heart," was the repeated declaration of God to David, who desired to construct the temple, the building of which was reserved to another. And is it presumptuous for us?—we think not—to indulge an humble confident hope, that He who is made head over all things to the church, has already said to our deceased missionary in the mansion above, "thou didst well that it was in thy heart" to go to Africa; but enter into thy rest; thy death shall be blest; and another shall bear the toils, and meet the perils which are spared to thee; and with him thou shalt rejoice in the success of the gospel, which, from these heights of glory, thou shalt witness in the dark regions to which thou wouldst have gone.

A monitory lesson is solemnly given to all the friends of missions by the death we contemplate. We are taught to regard our missionaries as unreservedly consecrated to God, to be disposed of according to his sovereign will, and not according to our wishes. We are taught that He may see meet to make use of them as instruments to promote his cause, either by life or by death, in a way wholly unexpected by us. We are taught that our faith, and patience, and perseverance, in missionary plans and efforts, may be—probably will be—severely tried, before success will be granted. We are taught that there may be danger and death where neither is thought of, and protection from both, where much had been apprehended. On the whole, we hope that the death of the beloved Barr will excite many of the members of our Theological Seminaries, to offer themselves for foreign missions, and for those to Africa in particular; for we ask them—who of you all would not think it desirable, rather than dreadful, to die as Barr died, if such should be the will of God? —To go by a triumphant death to the heavenly crown of a missionary, without a missionary's trials and toils! We cannot think that our brethren of the Western Foreign Missionary Society will be discouraged, but rather animated to increased activity and effort, by this trial of their faith and fidelity, in the death of one of their African missionaries, before he had left his native land. It was not till after more than fifteen years of delay, and the death, if we rightly recollect, of several missionaries, that the London Missionary Society were permitted to witness any decided success in their mission to Tahite. But then their believing perseverance was crowned with such a triumph as has scarcely been paralleled since the apostolick age. "A nation was born in a day." Let us follow their example—Let our faith be firm; let our exertions be augmented; let our dependence on God be more simple; let our prayers be more fervent, and more frequent, and more believing; and in due time "we shall reap if we faint not."

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Reviews.

LECTURES ON THE PRAYER OF FAITH; *Read before the Theological Students at Auburn, N. Y. and published at their request. By James Richards, D. D. New York: Jonathan Leavitt, 182 Broadway.* 1832.

We have read these lectures—two in number—with great interest, and with no small gratification. The subject of them is one of much importance in itself; and one, at the same time, in regard to which very hurtful errors are entertained and propagated, in some parts of our country, particularly in the region in which the respected author resides. For this reason, as well as because he is placed at the head of a Theological Seminary, it was peculiarly proper that he should discuss the subject; and we are glad it has fallen into such able hands.

We are not accustomed to review, at much length, pamphlets of the size of that now before us. But for the reasons already intimated, we shall, on the present occasion, depart somewhat from our common usage; give a brief analysis of these lectures, make some passing remarks, and add quotations of considerable length.

At the head of each of these lectures, we find placed the text James 1. 5, 6, 7.

"If any man lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

The professor introduces and makes a distribution of his subject as follows:—

This is one of the many promises made to prayer; and, if properly understood, would teach us both how to pray and what to expect from the performance of this duty. It places distinctly before us, not only the indispensable obligation, but the peculiar importance of prayer. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." But if God will give wisdom to him that asks—and that because he is liberal and upbraideth not—no reason can be assigned why he should not give other needed blessings to those who duly solicit them. In this passage we are taught also the manner in which prayer should be offered, to make it acceptable and availing. "Let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed; let not that man think he shall receive any thing of the Lord." It is not every kind of prayer which is *prevalent*, but the prayer of faith only. The doubting or wavering man has no reason to expect any thing from the Lord. If he receive at all, it must be in a way of mere sovereignty, and not according to promise; for none of his prayers possess the character to which the promise of acceptance is made.

But to place this whole subject more distinctly before you, I shall direct your attention to the following inquiries:

I. What is the great end or design of prayer?

II. Wherein does the importance of this duty appear?

III. What are some of the characteristics of an acceptable prayer?

IV. What is to be understood by the *prayer of faith*, and how far has God bound himself to hear and answer such prayer?

The first of these divisions is treated both negatively and positively. In answering the question —What is the great end or design of prayer, the author says

"1. It is not, most surely, to inform the Most High of our situation or our wants. * * * 2. Nor is it to excite him to greater degrees of pity or benevolence, or to render our own case, or the case of others, more interesting to him than before. * * * 3. Nor is it the design of prayer to effect any change in the purposes of God."

After very briefly, and very pertinently illustrating these particulars, it is said in the close of the last—

"Though it [prayer] cannot change or persuade God, it may accomplish very

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important ends in relation to ourselves. 1. It may have, and is designed to have, a beneficial influence in preparing us for the mercies we implore. * * * * * 2. It is designed also as an act of homage to our Creator—an homage due to his infinitely glorious attributes, from creatures capable of perceiving them, and who, at the same time, are the daily recipients of his bounty. * * * * 3. Prayer, moreover, is designed as a mean of obtaining good, and of warding off evil." * * *

After answering very satisfactorily, under the last particular, the common objection, that as the purposes of God are fixed from eternity, prayer can have no influence on events, the author sums up his argument and concludes this division of his subject by saying—

"It is enough for us to be assured that God has established a connexion between *asking* and *receiving*—a connexion more or less certain according to circumstances, but of sufficient moment to awaken our hopes, and to become a powerful stimulus to prayer. All the promises made to prayer imply this, as do also the many instances in which God has heard the cries of his people."

Proceeding to his second inquiry, namely—"Wherein does the great importance of prayer appear," the author says—

"1. We mention first of all, the *fact*, that God is styled in his word a prayer-hearing God. * * * 2. But this truth is more distinctly announced in the repeated commands given us to pray. * * * 3. The same conclusion follows most obviously from the promises which God has made to prayer. * * * 4. We shall be still more impressed with this truth, if we consider a moment what prayer has actually done." * * *

Reference is had in the fourth particular, to the answers made to the prayers of Moses, Joshua, Gideon, Barak, Sampson, David, Elijah, Isaiah, Jeremiah, Daniel, the Jews in the days of Esther and Mordecai; and of the primitive Christians, in the case of Peter, when on the point of being slain by the blood thirsty Herod; in the case of Paul and Silas, at Philippi; and in the conversion of multitudes on the day of Pentecost.

"5. God often suspends his favours on the condition of our asking for them, and asking in a suitsble manner. * * * 6. I mention but one consideration more, to illustrate the necessity and importance of prayer—and that is, the example of Christ. Christ not only prayed often with his disciples; but he prayed alone, offering up strong crying and tears unto him that was able to save." * * *

The author's reply to his third inquiry, viz. "What are some of the characteristicks of an acceptable prayer," is given under the following particulars—We quote the whole of the first

"1. I name as one circumstance of acceptable prayer, that it must be the prayer of a *righteous* man;—in other words of a true Christian. It does not seem possible that God should accept the prayer of the wicked, as it cannot flow from a right spirit. Besides, we are expressly told, that 'the sacrifice of the wicked is an abomination to the Lord, while the prayer of the upright is his delight.' We will not say that God never *hears* the wicked, as he hears the young ravens when they cry. As a compassionate Being, he may so far regard their supplications as to deliver them out of their troubles. This is what the psalmist intimates when he celebrates the goodness of God towards 'those who go down into the sea in ships, and do business in the great waters. They see the wonders of the Lord in the deep. For he commandeth the stormy wind and lifteth up the waves thereof. They mount up to heaven; they go down again to the depths; their soul is melted, because of trouble. Then they cry unto the Lord, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still.'

"This is a wonderful expression of God's mercy—but no proof that he accepts the prayers of those whom he thus delivers from a watery grave. God is *holy*, and it would be inconsistent with this attribute to approve or accept of an act in his creatures, which had in it no degree of moral worth. He may have compassion on a sinner, and deliver him from trouble when he cries;—but he cannot behold his character or his works with approbation. This has always been a stumbling-stone to many; and not unfrequently furnished the ungodly with an excuse to withhold prayer altogether. The truth, however, must not be concealed, whatever abuses may be made of it. God hath said, 'He that turneth away his ear from hearing the law, even his prayer shall become sin.' 'And David confesses, 'If I regard iniquity in my heart, the

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Lord will not hear me.' And will he *hear* others, who regard iniquity in their hearts, and whose prevalent disposition is opposition to God and his law? The prayers of such persons, as well as all their other acts, are destitute of love to God and love to man, and cannot be accepted in the sight of him who looks to the very springs of action, and who condemns whatever is not accordant with his law. It appears, therefore, to be a primary requisite of every acceptable prayer, that it should flow from the heart or lips of a righteous man."

We submit it to professor Richards, whether this particular is sufficiently guarded. Ought he not to have shown that men are not to wait till they are *satisfied* that they are *righteous* men, before they attempt to pray? An important error is often committed in regard to this point, which it seems to us should have been exposed, and corrected.

"2. But secondly, it must be *sincere*, expressing an unequivocal desire for the object prayed for. * * * 3. Prayer, to be acceptable and prevalent with God, must be *earnest*, as well as *sincere*." * * * *

We shall quote the whole of what is said under the following particulars, with which the first lecture is closed.

"4. Let me remark, however, in the fourth place, that though importunate, they should not be dictatorial or presumptuous. On the contrary, they should ever be marked by the deepest humility. This is an important requisite of every acceptable prayer. It is to the great God that we pray, the dread Majesty of the universe, before whom all nations are as the drop of the bucket, and as the small dust of the balance: it is to him in whose sight the heavens are not clean, and before whom cherubim and seraphim veil their faces. What are we, that we should speak to this great and glorious Being! One would think that we should shrink into the very dust at the thought. Surely it becomes us to approach him with the profoundest reverence and humility, laying ourselves at his feet, under a deep conviction of the awful distance between him and us. This was the temper of Abraham when he drew near to God in the plains of Mamre. We hardly know which to admire most, the humility of his address, or the persevering ardour with which it was urged. 'Behold, now, I have taken it upon me to speak unto the Lord;' as if it was a great thing—a privilege, of which he felt himself wholly unworthy. And again: 'O let not the Lord be angry, and I will speak but this once.' Such also was the temper of the publican, who stood 'afar-off' from the mercy-seat, and 'who dare not so much as lift up his eyes to heaven, but smote upon his breast, and cried, God be merciful unto me a sinner.' And this is the temper, in a greater or less degree, of all acceptable worshippers. Their cry is the cry of the humble; and of them God hath said that he will not despise their prayer. His promise is, that he will be nigh unto such as are of a broken heart, and that he will save such as be of a contrite spirit. Without some portion of this spirit transfused into our prayers, it is impossible they should find acceptance with God: while they who have most of it will stand highest in the divine favour, and secure the richest answer to their prayers. The Lord loves to fill the empty vessel—to raise the poor up out of the dust—to feed the hungry, starving soul, while the rich he sends empty away.

"5. I add, as a further characteristick of acceptable prayer, that it must proceed from right motives. Nothing is more common than to ask for lawful objects from improper motives. 'Ye ask and receive not,' says the apostle, 'because ye ask amiss, that ye may consume it upon your lusts.' The object might have been right, but the motive was wrong. Something earthly or selfish gave birth to their prayers. Perhaps they desired the gift of miracles, that they might benefit their friends, or raise their own credit in the world. Perhaps they desired to be saved from the violence of persecution, not that they might serve God with less distraction, or extend farther the borders of the Redeemer's kingdom, but that they might be more at ease in their callings, and sink more quietly into the enjoyments of the present life. Perhaps they were divided into parties, and wished some advantage over their respective opponents. But whatever was the object, the motive was wrong. God's glory was not their end—nor their own best good—nor that of others. Whether it were temporal or spiritual blessings which they sought, some earth-born motive lurked beneath; and therefore their prayers were unavailing: as ours also will be, when the motive is such as the all-searching eye of God cannot approve. Then only will our prayers enter into his ears, when they flow from a heart deeply imbued with the spirit of the gospel; when his glory is uppermost with us, and the highest good of his kingdom. In such a state of mind, we shall ask for right things, in a right manner; and God, the unerring judge of

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our hearts, will accept the service and pronounce his blessing.

"6. Finally, I might say, with the apostle in our text, that we should ask *in faith*, nothing wavering: for faith, no doubt, is an essential ingredient in every acceptable prayer.

"But as I propose to make this a matter of somewhat extended discussion, I shall defer it till I take up the fourth general inquiry, viz: 'What is to be understood by the *prayer of faith*, and how far has God bound himself to hear and answer such prayer?'" In the mean time, we shall conclude this lecture, by remarking that much of the Christian character is developed in the article of prayer. 'He that prays much,' said the good Fenelon, 'loves much; and he that prays little, loves little.' A prayerless Christian is a contradiction in terms; while he that prays not from a right spirit, how much soever he may abound in the duty, falls short of the Christian character. I know of no criterion more decisive of the *reality* and the *measure* of a man's piety than his prayers. Just so much as he has of the spirit of true devotion, just so much and no more has he of the love of God and the love of man in his heart, and just so much of reverence for God, of faith in God, and every other Christian grace. Tell me how much he prays—with what sincerity, with what ardour, with what watchfulness, confidence, and perseverance, and for what objects, and I can tell you how much he loves and fears God—how much he loves his neighbour—what is his humility, his spirituality, and his deadness to the world—what his self-denial, his patience, meekness, and fidelity in the cause of his Master. All these virtues are but the modifications of holy love; and the strength of this is measured by the spirit of his devotions.

"Judging then by this rule, how much religion have *we*? What is the character of our prayers? Let every one who is in the habit of praying, and praying in secret, answer this question for himself. If he can find what moves him in this duty, and especially what is the preponderating motive, he will find the master spring of his soul—that which settles his character in God's sight; and which, remaining as it is, will settle it in a day of final retribution. He may know both whether his piety be *real*, and whether it be in a declining or progressive state. I commend this subject, my young brethren, most earnestly to your attention. Soon you will be called to leave this sacred retreat, and to enter upon the work of the gospel ministry—a work full of labour, full of difficulty, full of self-denial. Much will you need *diligence*, and *fortitude*, and *patience*, and resignation to the divine will; but above all will you need the spirit of grace and of supplication. If you would be saved from worldliness, from pride, from sloth, and from whatever would dishonour Christ, or hinder the success of your labours, and if you would be eminently holy, or eminently useful, *cultivate a spirit of prayer*. Let this be an object with you *now* in all your preparations for the ministry: and when you shall enter upon this sacred office, do not forget, I entreat you, that *prayer—fervent* and *believing prayer*—is among the mightiest weapons of your spiritual warfare."

This is all in a high strain of excellence—instructive, impressive, pious, and appropriate. But yet it appears to us that it is defective in an important, nay, an essential particular. No prayer can be either prevalent with, or acceptable to God, which is not offered in the name and through the mediation of Christ; and yet this is not noticed at all, when the lecturer's express object is to show "what are some of the characteristicks of an acceptable prayer." It would not be satisfactory to us to remark, that it was proposed to mention only *some* of the characteristicks of acceptable prayer. "I," said the Saviour, "I am the way, the truth and the life; no man cometh unto the Father but by me." Here is an *essential* requisite, the want of which nothing else can supply or compensate. It should, we think, have formed the subject of the fourth particular, and been very distinctly and prominently stated. Who can read the former part of the Professor's solemn and admirable remarks, under what he has made his fourth particular, and not feel that he could have no access to God, could neither address him, nor for a moment stand as a party with him—without the intervention of a Mediator and Intercessor! We know not how to account for it, that the devout spirit of Professor Richards, with which we have the pleasure to be well acquainted, could overlook this particular; except by supposing that his mind was absorbed in thinking of those things

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which are more likely to be neglected or forgotten as qualities of acceptable prayer, than the mediation and intercession of Christ. In the following lecture, we find it put in as a memento, at the close of an extended discussion on the prayer of faith, that "In all this, however, it is to be understood that we ask in Christ's name, and expect a gracious hearing on his account solely, as the great Mediator of the new covenant, through whom all the blessings of that covenant are bestowed." And in the conclusion of that lecture, in showing the great encouragement which the people of God have to pray, he justly remarks, that their hopes will rise "the more they can see of Jesus the great Mediator, at the right hand of God, and the stronger their reliance upon the fulness of his righteousness, and the preciousness of his blood." Here is unequivocal evidence that Professor Richards is not among those who either disbelieve the divine mediatorial character of the Redeemer, or seek to disguise what they do believe—But here is *all* we have found, after looking and longing for more on this essential point, in a pamphlet of 38 pages on "the Prayer of Faith" —And with the truest affection for our friend and brother, we ask him, is this enough? It is not enough for us. We wanted to see this great truth form one conspicuous feature of the discussion, and breathing its vital influence through every part—to see, standing out in bold relief, the idea that every prayer, and every petition, which is prevalent at the mercy seat on High, must be put into the hand of the great Intercessor there, to be presented by Him whom "the Father heareth always."

How does it happen that ministers whose general orthodoxy is unquestionable, and of whose piety, even eminent piety, we can not doubt, say so little of Christ? give to his offices and his work so small a space; present him to view so defectively and cursorily as they too often do, in their preaching and publications. That in this respect there is a marked and striking difference, between evangelical ministers of the present day and those, not merely of the reformation, but those who have flourished from that period down to within half a century of the present time—we think is not to be denied. Is it not attributable to a thirst which has of late years been created for philosophical speculations and investigations? So we think—This at least is the best account we can give of the unquestionable melancholy fact—melancholy indeed; for it bodes serious evil to the church of Christ. Philosophy never did, and never will, have much to do, either in converting sinners or edifying saints. God has never blessed it, and never will, as an instrument of great value in promoting his cause—In defending it, philosophy may sometimes have its use. But God will bless his own holy word chiefly. Let philosophy be the handmaid of that word, but never usurp the place of her mistress. If she does, (and she seems to be doing it) we may have fanaticks on one hand, and metaphysicians on the other, and true religion will lose by both. Let us return to the holy oracles of divine revelation, and draw our arguments, and quote our authorities, from that source. Let us have more scripture and less philosophy and rhetorick, in our sermons and religious essays. Let us learn of holy Peter, John, and Paul, what is the place that the Lord Jesus Christ ought to hold in our discourses. We must do this, or see scepticism, gross doctrinal error, and a thousand fantasies of men of weak or corrupt minds, overspreading our country.

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Assuredly we do not intend all this as applicable to the lectures before us. One defect, and it is almost the only one we have noticed in these lectures, has led us off into this discussion. But to notice that defect with distinctness, was with us a matter of conscience, and we mistake much if we offend the author by what we have said—But in any event *ὁ γεγραφα μεν, γεγραφαμεν.*

The chief object of these lectures is principally found in the second, of which we hope to give an abtract in the coming month.

(*To be continued.*)

DEBATE ON CAMPBELLISM; *Held at Nashville, Tennessee, in which the Principles of Alexander Campbell are confuted, and his Conduct examined. By Obadiah Jennings, D. D. To which is prefixed, a Memoir of the Author. By Rev. M. Brown, D. D. Pittsburgh: Printed by D. and M. Maclean.* 1832. *Duod. pp.* 252.

It is a mortifying fact that it is often necessary to reason soberly and soundly, against such monstrous absurdity as would seem to deserve not to be reasoned with at all. Nor is there any subject in regard to which this fact is so often witnessed, as religion—the most important of all subjects. In truth, if men were to talk as absurdly on the concerns of common life, or on any topick of science, or the social interests of mankind, as they often do on religion, it would not be necessary to reason seriously with them. They would be so generally pitied, or despised, or laughed at, as to be likely to do little or no mischief, and might safely be left to the correction which their own folly and nonsense would bring upon them, as a natural and unavoidable consequence. But it is far otherwise in matters of religion. In regard to this, the corruption and deceitfulness of the human heart produce so strong a bias against God's revealed truth, that to evade its influence, and escape from its requisitions, and quiet their minds under its fearful denunciations, men will embrace the most monstrous and inconsistent notions, and risk their eternal salvation on the issue. Hence, in every age of the church, such heresies have arisen, and such fanaticism has been witnessed, and both have become so popular and prevalent, that every sober mind is filled with astonishment in the review and contemplation of the facts: and hence it has often been rendered *the painful* duty of men of the first eminence for piety and talents, to employ their powers and efforts in counteracting errors and delusions of the day—of which, when we read, we are ready to wonder that the common sense and natural reason of mankind did not reject them without aid from argument, or even the necessity of warning.

We have been led to these reflections and remarks by the contents of the book before us; and by authentick information derived from other sources, relative to Mr. Alexander Campbell, and his controversy at Nashville, with the Rev. Dr. Jennings. *Campbellism* is so openly and palpably at war with the Bible, and in many respects with the plainest dictates of reason and common sense, that it seems marvellous in the extreme, that reasonable beings, with the Bible in their hands, and in a language which they can read for themselves, should be deluded by what contradicts it so plainly. Yet the melancholy truth is, that this heretical mountebank is popular and influential to a wide extent, in the southwestern part of our country, especially among the Baptists; and his soul-ruining system is professedly believed in and adopted, by a misguided multitude. It appears that Dr. Jennings was first led to an encounter with him, without expecting such an occurrence

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or any preparation for it. The Doctor seems to have felt that he might be thought to need an apology for entering the lists with such an antagonist; and as, in making it, he gives some account of the theological gladiator with whom he had to contend, and of some of the weapons which he is wont to wield, we shall give a considerable extract from the first pages of the book.

That the system of Mr. Alexander Campbell, of Bethany, Brook County, Virginia, is calculated and designed to exclude all true spirituality from the religion of the Bible, must be apparent to every impartial and intelligent inquirer for truth, who seriously examines it; that it is, in fact, a system of infidelity somewhat disguised, it is conceived, he himself has lately given, both in his writings and public harangues, the most decisive proof. This more plenary evidence of the true nature and design of his religious sentiments, was not, however, necessary to fasten upon the minds of a great majority of the pious community, the conviction, which has long been felt, that he is one of the most dangerous "false teachers" that has appeared in our country.

I had learned, since my arrival in Tennessee, that in this South Western region, Mr. C. had, by some means, acquired a reputation, as well for learning as for a superiority of intellect, to which, it is believed, and now generally acknowledged, (at least in Nashville and its vicinity,) he was by no means justly entitled; which, nevertheless, was calculated to facilitate the propagation of his views, and the accomplishment of his purposes. When, therefore, it was publicly announced that he would visit and spend some time in Nashville, and the vicinity, in December last,* I was induced, as I trust were others also, to pray, that when the enemy should come in as a flood, the Spirit of the Lord would lift up a standard against his dangerous and destructive errors. With regard to the particular character or mode of the standard which, it was hoped, the Spirit of the Lord would lift up upon the approach of the enemy, I can, with truth say, I had formed no opinion; and consequently I entertained not the least expectation, that, in the providence of God, I should be called to be its bearer. In short, I have never been, either in inclination or by habit, a theological disputant, nor had I any intention, whatever, of encountering Mr. C. in a public debate. Though we had resided near each other, for more than *twenty years*, we had not the slightest *personal* acquaintance, nor had I, before his arrival in Nashville, ever heard one of his public harangues. When, therefore, he publicly held forth in the Baptist church, on the evening of Friday, the 10th of December, as stated by him in his narrative, I was induced, with many others, to attend. On that occasion, he made a display of his learning by speaking much about *mysterion*, the original of the word *mystery*, which is so frequently used in the New Testament. He was very liberal in denunciations of the several sects of evangelical Christians, and described the preachers of the gospel among them, as mere teachers of *mysticism*. In short, both the *manner* and the *matter* of the exhibition seemed to be so calculated to excite disgust, that I felt determined in my own mind, that as it was the first time I had ever heard Mr. C., so also it should be the last. Nor was my purpose altered by his proposing a meeting, the next evening, to hear any thing that might be objected against the principles he had advanced, in what he was pleased to call his introductory to a course of lectures, which he intended to deliver before he left this region. Accordingly, I went the next evening to the Lyceum, to hear a lecture on language. After having arrived there, but not until it was quite dark, I was informed, that one of our Methodist brethren expected that evening to discuss with A. Campbell an important point in theology. I thereupon felt so strong a desire to hear the discussion, that I was induced to leave the Lyceum, and repair to the Baptist church. When I arrived, the meeting had been opened; and Mr. Campbell was on his feet, but just concluding an address, of which I barely heard sufficient to understand, that the way was then prepared to hear any objections that might be offered. I took a seat with no other intention than that of being a silent spectator, and hearer of whatever might be done and said whilst I remained in the church.

I have been thus particular, in the foregoing statement of *facts*, in themselves unimportant, because it has been represented by some, and supposed or believed by many, that I went to the Baptist church on Saturday evening, the 11th of December, prepared for, and desiring to provoke a public debate with Mr. Campbell. And because he himself in his narrative, after stating the purpose of the meeting that evening, to be, to give "a favourable opportunity for *a familiar conversation* to such as had any thing to inquire, object, or propose relative to the principles assumed in his introductory address," would seem

* These pages were written during the summer and autumn of 1831.

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to insinuate, that I abruptly broke in upon the established order of the meeting, by *rising* and speaking nearly an hour, &c. Whatever was the intended mode of proceeding at that meeting, I certainly did not understand it as designed for *a familiar conversation;* and that Mr. C. himself did not so understand it, or, ar least, that he did not thus conduct it, will be evident from what follows, and which, it is not supposed that any, even of his warmest friends or admirers, will venture to contradict.

When Mr. C. had thus prepared the way to hear objections, and taken his seat, a short interval of silence ensued, during which I observed Mr. C. to whisper *something* in the ear of his brother, (and coadjutor,) J. Creath, who had accompanied him from Kentucky, who immediately rose, and made a suggestion, as coming from himself, although it must have been evident to all that part of the audience who had noticed what had previously taken place, that the suggestion was Mr. Campbell's, which was,—that as no one appeared to offer any objections, he had no doubt it would be gratifying to the audience to hear him (Mr. C.) discuss, more fully, a subject, which he had but very cursorily noticed the previous evening, viz. "*that mysterious faith,*" about which so much was said, adding at the same time, that it was alleged by some there were many mysteries in the gospel, and gave as an instance what he called, "the mystery of the five points," alluding to the points of doctrine concerning which the Calvinistic and Arminian churches are divided in sentiment. Thus was the solemn farce introduced and attempted to be played. Mr. C. himself, does not say that objections were proposed by, but "*through* brother J. Creath;" whilst he is careful not to inform the public by whom, what he calls "objections, &c." were thus proposed. Whilst he selected his *own* subject, he evidently wished that it might appear, as though he had been called upon to discuss a subject proposed by another.

After Mr. C. had thus suggested his own subject, and through his "brother J. Creath," had called up *himself* to discuss it, *apparently*, in obedience to the call, not however in the manner of one about to enter upon "*a familiar conversation,*" but in the usual style of his public harangues, he rose, and entered upon a discussion of the nature of that faith which he alleged the gospel required, and attempted to show, how, or wherein, it differed from that "*mysterious* faith," to which he had, in the manner before mentioned, proposed objections. After having stated, what indeed he truly alleges I did not deny, that testimony, and faith, or as I would rather in the abstract, say, *belief*, are correlative terms, he told us that his fundamental position in relation to the faith which the gospel requires, or that belief which is "*to the saving of the soul,*" was, that, in its nature, it is *purely* historical, consisting in the belief of a few simple facts, and *not doctrines*, that there neither was, nor could there possibly be, any difference between that belief of the gospel, which is requisite to the salvation of the soul, and that credence which we usually, with readiness, yield to *any other* well authenticated history. Such was his leading position; but whence did he derive his illustrations and proof? From the pure word of God, which every enlightened citizen will admit to be the only legitimate source of proof in relation to such a subject? Not at all. Mr. C. in this, his first speech, did not, according to my recollection, direct the attention of his audience to a *single passage* of scripture, with a view to confirm or establish what he advanced. Whether he was prevented from appealing to the word of God in support of his position, by the recollection that it is therein written, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," I shall not undertake to determine. But certain it is, that he resorted to a resource for illustration and proof of his position, which, if it be not as infallible as the oracles of divine truth, is at least of very high authority in his own estimation, viz. *Himself*. It cannot be denied that "*Egomet,*" "*ipse,*" "*Magna pars fui,*" and his own *experience*, are very prominent in all the writings and public exhibitions of Mr. C. Not his *religious* experience,* for of this he seems to know nothing; nor does it ever engage his attention, except it be as the subject of ridicule and contempt.

Do any ask, what other than *religious* experience could be adduced in illustration of one of the most important subjects connected with the Christian religion? I reply, that I know of no distinctive appellation whereby Mr. Campbell's experience, to which he alluded, may be recognized; but I will endeavour to describe it, as nearly as I can recollect, in his own language. In confirmation of his doctrine he proceeded to state, that in his youth he had read "*three histories,*" one of Asia, one of Africa, and one of these United States. That he believed them all; of this he was assured. But his belief of the other two, had not the same effect upon his mind, and did not lead to the formation and execution of purposes, in any degree, like his belief of the history of this country. That his belief in this history, was fully equal to the faith of the gospel which is con-

* See Note A. in Appendix.

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nected with salvation, and was productive of similar results. For he was thereby induced to leave the country of his nativity, (Ireland,) to forego all the bright prospects and advantages which were there presented to his view; in a word, to forsake all, and risk the dangers of the mighty deep, to seek a settlement in this country, with a view to the enjoyment of the privileges and advantages which he believed it was calculated to secure. And what better or higher faith could the gospel require than this, which had exerted such a powerful influence on his mind? Mr. C. next proceeded to compare, or contrast this history, and according to his views, the only true faith of the gospel, with that "mysterious faith" which had been objected to *through* his "brother J. Creath," and which he said was represented by the preachers of the gospel among the various sects, "as a saving grace, wrought some way in the heart by supernatural operations." In perfect accordance with the Unitarian belief, in relation to this subject, he exploded all mysteries from the religion of the Bible, and in substance, repeated a charge which he had the preceding evening, in his public harangue, made against the ministers of the gospel of different denominations, by declaring that they denied the sufficiency of the revelation, which God had given in his word, and taught the people to believe, in direct contradiction to that word, that two other, or additional revelations were necessary. One of these revelations, and which he intimated they assumed the power to make, was designed to remove the veil or mystery in which they represented the word of God to be involved. The other was internal, and by the same teachers represented as necessary to remove "the film from the mental eye," and without which the scriptures could not be understood.

Such were some of the most prominent sentiments and assertions of Mr. C., which led to the discussion which took place on that occasion. It was not until after Mr. C. had spoken at some length, that I had any thought of making any reply. As he proceeded in his observations, it occurred to my mind, that considering the nature and object of the meeting, if no one appeared to contradict his statements, so far as they were incorrect, and to detect and expose his sophistry, that it would probably appear in the view of many, as though truth had "fallen in the street." Perceiving, moreover, that the Methodist brother, who was expected to have entered into a discussion with Mr. C. was not present, and believing that I, who was providentially, and to myself unexpectedly, present, was, by the sacred office which I endeavour to fulfil, "set for the defence of the gospel," I resolved that in dependence on promised grace, I would rise in vindication of "*the truth* as it is in Jesus."

Accordingly, after Mr. C. had concluded his observations, it was alleged, in reply, that there was a well-founded distinction between *mysteries* and *mysticism*. That whilst all enlightened, evangelical Christians, of every denomination, reject the latter as unscriptural and absurd, they do not explode the former, believing, as they do, that the scriptures speak so distinctly, not only of things in their nature more or less mysterious, but of *mysteries*, that none can mistake in this matter, who do not shut their eyes against the clear light of revelation.

In this manner Dr. Jennings *was committed*, as the phrase is, for the debate, of which the book before us gives an account—and which was not terminated at the time of the first conflict; but was renewed, after a short interval, spent by Mr. C. in a visit to a contiguous part of the country, and was continued for a considerable time after his return. Of this controversy Mr. C. published an account, which, as Dr. J. shows, abounds in misrepresentations and falsehoods; and which furnished another reason for making publick the account of the debate contained in the pages under review.

We cannot pretend to trace the narrative of this debate in detail. We wish we had space to insert Dr. Jennings' exposure of Mr. C.'s theory of regeneration; which, it seems, is effected by plunging his disciples in water, from which they come forth—we are shocked while we write it—"born of water and of the spirit." To give our readers, however, some general view of this controversy, in which Dr. J. demolishes Mr. C.'s heretical fabrick, and along with it, his character as an honest man—demolishes them with a power of argument, and a clearness of statement, which were worthy of a better occasion, and a more deserving opponent—we shall insert the entire table of contents: and as reference is made in the table to a version, or rather a *perversion* of the New Testa-

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ment, published by Mr. C. some time since, we shall just mention, that a review of this notable production, by Rev. William L. M'Calla, who was also once a combatant of Mr. C. in Kentucky, may be seen in the fifth volume of our miscellany.

PART I.—Occasion of the debate explained.—The subject of faith introduced. Distinction between mysteries and mysticism.—Historical faith examined.—Necessity of Divine influence.—The examination of faith continued.—Mr. C.'s explanation of the "natural man."—His ignorance of the "spiritual man."

PART II.—Mr. C.'s visit to Franklin and Columbia.—His return,—resumes his lectures,—invites objections.—The pretensions of the Reformer examined.—Defence of evangelical denominations.—Explanation of the terms schism and heresy.—War and bloodshed, ascribed to the true cause.—Mr. C. "a factionist."—Mr. C. shown to be "a sectarian."—Mr. C. the "head of a party."—Every true teacher of religion called of God,—the subject explained.—Ordination necessary.—Mr. C. shrinks from an examination of the "new version"—complains of the multiplicity of objections.—His qualifications and motives for undertaking a "new version."—His slanderous publication concerning the American Bible Society.—The deception practised by the compiler of the new version.—The term EKKLESIA, or church, examined with a notice of the compiler's deception.—The Bishop's imposition in translating BAPTISMOS and BAPTISMA, immersion, and BAPTIZO, baptize, under cover of other names.—Mr. C. substitutes "Thompson," for his Presbyterian Doctors, in translating the original word for "Godhead."—Other interpolations from Thompson, to evade the doctrine of the special operation of the Spirit of God.—Follows "Wakefield," on the inquiry of the jailer.—The subject of being born again, introduced.—Mr. C. solicits, through friends, a proposition for discussion.

PART III.—Mr. C. raises objections to the proposition at an unseasonable hour.—Misrepresents, prevaricates.—Either wished to withdraw, or to change the nature of the inquiry.—Mr. C. constrained to defend his doctrine, but asked an unreasonable concession, which was granted.—Commencement of the discussion on the question, whether to be born again, and to be immersed, are the same—the uncharitableness of the doctrine.—The doctrine of predestination vindicated against the incorrect statements of Mr. C.—The proposition examined by various passages of the word of God.—M. C.'s arguments answered by showing that parts of some passages are to be understood figuratively, and other parts literally.—The Bishop and Nicodemus.—The proposition farther examined by the sacred scriptures.—His notices of the "ancient fathers."—The "ancient gospel" partly a Popish delusion.—Ignorance of the nature of the Jewish sacrifices and purgations.—The Bishop's theory of regeneration.—The passages on which he founds his theory, examined.—The Bishop of Bethany more erroneous than the Bishop of Rome.—Evangelical Christians agreed that baptism is not absolutely essential to salvation.

CONCLUSION.—Mr. C.'s disinterestedness.—A case supposed.—Facts from the Reformer's history.—His means and labours to acquire fame, influence, and wealth.

APPENDIX.—Note A.—Mr. C.'s "Christian Experience," and advice to an inquirer.—Note B.—Under obligations to Presbyterians.—Note C.—The doctrine that faith is merely the belief of facts, absurd, unscriptural.—Note D.—Mr. C.'s doctrine of immersion "for the remission of sins."—Note E.—Campbellites and Christians united—pay their preachers—are on some points Unitarians or Arians.

A very interesting memoir of the lamented Dr. Jennings, by the Rev. Dr. Brown, President of the Jefferson college, at Cannonsburg, Pa. fills the 27 first pages of the publication before us; from which, if our limits would permit, we should be well pleased to make extracts.

We have only to add, that the avails of the publication are to be appropriated to the bereaved family of Dr. Jennings, and for this reason, as well as because the contents of the book itself are worthy of perusal, by all who love to see truth triumph over error and arrogance, we recommend this cheap volume to the purchase and patronage of our readers.

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Literary and Philosophical Intelligence, etc.

Lace made by Caterpillars.—A most extraordinary species of manufacture, which is, in a slight degree, connected with copying, has been contrived by an officer of Engineers, residing at Munich. It consists of lace veils, with open patterns in them, made entirely by caterpillars. The following is the mode of proceeding adopted. Having made a paste of the leaves of the plant, on which the species of the caterpillar he employs feeds, he spreads it thinly over a stone, or other flat substance of the required size. He then, with a camel hair pencil, dippped in olive oil, draws the pattern he wishes the insects to leave open. This stone is then placed in an inclined position, and a considerable number of caterpillars are placed at the bottom. A peculiar species is chosen which spins a strong web; and the animals commence at the bottom, eating and spinning their way up to the top, carefully avoiding every part touched by the oil, but devouring every other part of the paste. The extreme lightness of these veils, combined with some strength, is truly surprising. One of them, measuring 26½ inches, weighed only 1.51 grains, a degree of lightness which will appear more strongly by contrast with other fabrics. One square yard of the substance of which these veils are made, weighs four grains and one-third, whilst one square yard of silk gauze weighs one hundred and thirty-seven grains, and one square yard of the finest patent net weighs two hundred and sixty-two grains and a half.

Diamond Mill at Amsterdam.—The diamond mill is one of the most interesting objects in Amsterdam. It is the property of a Jew, whose son, a clever lad, obligingly conducted us through the rooms, and explained the various parts of the process of polishing diamonds. Four horses turn a wheel, setting in motion a number of smaller wheels in the room above, whose cogs, acting on circular metal plates, keep them in continued revolution. Pulverized diamond is placed on these; and the stone to be polished, fastened at the end of a piece of wood, by means of an amalgam of zinc and quicksilver, is submitted to the friction of the adamantine particles. This is the only mode of acting on diamond, which can be ground, and even cut, by particles of the same substance. In the latter operation, diamond dust is fixed on a metal wire that is moved rapidly backwards and forwards over the stone to be cut. You are probably aware of the distinction between a rose diamond and a brilliant. The one is entire, and set vertically, the other is divided and set horizontally. The largest diamonds are reserved for roses which always rise in the centre to an angle; the smaller are used as brilliants, and have a flat octagon on the upper surface.

The Scottish Thistles.—This ancient emblem of Scottish pugnacity, with its motto, *Nemo me impune lacessit*, is represented of various species in royal bearings, coins, and coats of armour; so that there is some difficulty in saying which is the genuine original thistle. The origin of the national badge itself is thus handed down by tradition:—When the Danes invaded Scotland, it was deemed unwarlike to attack an enemy in the pitch darkness of night, instead of a pitched battle by day; but on one occasion the invaders resolved to avail themselves of this stratagem: and in order to prevent their tramp from being heard, they marched barefooted. They had thus neared the Scottish force unobserved, when a Dane unluckily stepped with his naked foot upon a superbly prickly thistle, and instinctively uttered a cry of pain, which discovered the assault to the Scots, who ran to their arms, and defeated the foe with a terrible slaughter. The thistle was immediately adopted as the insignia of Scotland.

Vessels.—The first vessel ever known, the largest ever built, and for the most extraordinary occasion that ever occurred, was Noah's Ark. The proportions and model of which have been approved by scientific men of modern times as the most suitably adapted for the purpose designed. The next account we have of ships or vessels is about 500 years after. They were small in size, and of rude construction, making short voyages in the Mediterranean, the Red Sea, and perhaps to India. We afterwards read of the Phœnicians, Greeks and Romans, employing ships in their wars and commerce with other nations, and, as they were ignorant of the magnetic needle, they were guided, principally, by landmarks, and never ventured far from the shore. But, in the 14th century, when the mariner's compass had been invented, and the phenomenon discovered, of the needle being constantly pointed to the polar star, a new field of navigation was opened. But the advantages of science and experience, now enable the mariner to adventure with boldness and security, and to conduct his vessel through the trackless waters, to his far distant port, with as much confidence as though his course were marked by land marks.

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Spot on the Sun.—Some of our readers may be interested in knowing that there is a large spot on the sun's disc, nearly ten thousand miles in diameter. On Saturday, November 3d, it was quite distinctly marked, and appeared nearly circular; in the morning, it was to be seen directly above the sun's centre, nearly half way towards his western limb, (edge.)

Spots are almost constantly to be seen by the aid of the telescope, though ordinarily not many times in the year so large as this one. It is well known that the time of the sun's revolution on his axis was determined by means of these spots; the opinions of philosophers, in regard to their cause and nature, are various. Dr. Herschell supposed them to be ruptures or openings in the luminous medium surrounding the sun, and that through these openings we discover either a less luminous stratum of clouds, or the opaque body of the sun lying beyond, and, with respect to the sun, underneath the luminous medium. It may be observed that it is not necessary to consider these spots as perfectly black; they indeed become so by comparison with the rest of the sun's disc; but these same portions of the disc, if detached from the rest, and viewed without the intervention of the dark glasses, through which we are obliged to view the sun, might appear very bright, and it is highly probable that they often would. Dr. H.'s opinion receives strong confirmation from the different shapes of the spots, as they are presented to us in different relative parts of the sun's disc by his revolution. Their appearance changes often and nearly always in a few days, when examined with the telescope.

Centrifugal Force.—A few weeks since, we mentioned an instance of the bursting of a grindstone used in the U. S. Armory, in this town, by which one of the workmen was seriously injured, and that a death was occasioned at Danforth's works, in Suffield, by a similar accident. Another accident of the same character recently occurred at Pomeroy's gun factory, in Pittsfield, by the bursting of a large grindstone, weighing 21,000 pounds, which was carried from this town a few weeks since. When the stone was hung for use, it was, as was supposed, thoroughly tested, by being made to revolve with great rapidity, and it was supposed, from the experiment made, to be safe. But while one of the workmen was engaged in grinding a bayonet upon it week before last, the stone flew into two parts, one of which, weighing about 1000 pounds, went up through the floor over head, fell upon the man at work, and crushed him instantly. These cases of the immense power of the centrifugal force, show that great caution is necessary in using such large stones, which acquire a most tremendous momentum while rapidly revolving.—*Springfield Gazette.*

Silk.—The Northamptom (Mass.) Courier, in noticing the Fair of the Hampshire Agricultural Society, says, "There may be seen at the Town Hall to-day, among the articles of American Manufacture, silk, in all its various stages of preparation, from the looms of Mr. Shaw in Belchertown. There are 1200 skeins of sewing silk, of all colours and beauty; 350 sticks of silk braid; 66 skeins of silk from the floss or tow as it is called; 10 hanks of silk reeled upon the Italian reel, and many bundles reeled upon the American one; the difference is striking. There are also silk hose made from raw silk and the tow also, a very firm and neat article. Mr. Starkweather, of Northampton, also has some beautiful specimens of silk hose, wove in this town, and bundles of raw silk, for exhibition. The Cocoons in their various stages may be seen there also. We rejoice to see public attention turning to this practically useful branch of business."

Importations of Ardent Spirits.—We have prepared the following schedule from official returns in different years. It will be seen that a material decline in the annual amount imported has taken place since the commencement of the Temperance Reformation, though we regret to see the returns for 1831 (the years in every case end on the 30th of September,) show a considerable increase, as compared with those of 1830. Except in 1828, so much of the quantity imported as was afterwards exported, is deducted from the amount here given; and of course the amount here given, except in 1828, was actually consumed in this country. The quantity exported in 1828 was probably from 700,000 to 1,000,000 gallons.

YEARS.	GALLONS.
1823	3,702,152
1824	5,285,047
1825	4,114,046
1826	3,322,380
1827	3,465,302
1828	5,102,590
1829	2,688,878
1830	986,046
1831	1,852,223

The gross imports of rum, brandy, and gin, at this port, during the first eight months of 1830, amounted to 5,832 gallons; do do 1831, 12,412; do do 1832, 12,771.—*N. Y. Jour. of Commerce.*

Shoe Blacking.—Large sums are every year expended by our economical fellow citizens for the article of shoe-blacking, a considerable portion of which goes to encourage foreigners. In confirmation of this assertion, it is stated, on good authority, that there is annually imported into

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this country, from England, shoe blacking to the amount of more than one hundred thousand dollars, the chief part of which is made by Day & Martin, of London. This large sum might easily be kept in the country, and even in the pockets of those who have hitherto been in the habit of paying their portion of it, by each family making its own, which can be done with very little trouble, and at a very trifling expense; or by encouraging some of the worthy manufacturers of it in our own country, who furnish as good an article at a much less price. If any, however, prefer Day & Martin to all others, very well; only let others make it themselves, and save their money.—Here is a correct recipe:—

To one pound of ivory black, in which has been mixed half an ounce of oil of vitriol, and an ounce of sweet oil, add one pound of pulverized loaf sugar; mix the whole with a gallon of vinegar, and let it stand three days, when it is fit for use. It should be stirred often, and kept from the air, to prevent evaporation. The cost of a gallon of this blacking is about 75 cents; and it is retailed at the stores for four dollars.

Religious Intelligence.

THE TRUTH TOLD.

We devote the entire space which we can this month allot to Religious Intelligence, to the following important article. Those who take interest in the concerns of Foreign Missions, and read much on the subject, must have heard, and heard with pain, of the alleged defection and apostacy in the island of Tahiti, or Otaheiti, among those who had once made a profession, and exhibited the appearance of zealous piety. Men who would have rejoiced, if the whole population of this and the other Christianized islands of the South Sea could have been thrown back into its former state of heathenism and pollution, and who have actually done all they could to produce this effect, have made representations and circulated reports, going to show that what they wished was likely to be realized; or at least that the religious appearances which were so remarkable a few years since, were fast vanishing, and that many of the professors of religion were as vicious as they were before their conversion. It was, indeed, high time that the real state of facts should be correctly stated to the world. This has been done by the London Missionary Society, in the subjoined article, published in the Missionary Chronicle of September last. In reading it we could not help reflecting how unreasonable it would be to expect that a people, lately immersed in heathenish ignorance, and who were proverbially licentious, should be more moral, and, as a permanency, exhibit more of the influence of the truths and institutions of the gospel, than those who have been nurtured in these truths and institutions, for generations in succession. Yet this seems to have been expected by some. We doubt if there is a sea port town in Britain, or in the United States, in which there is not as much licentiousness as in any sea port of the Christianized Islands of the South Sea. It is greatly to be lamented that such should be the fact; and that the influence of religion should not have removed this evil. But hitherto it has not; and nothing can be more unreasonable than to expect that Christian principle should effect more among semi-barbarians, recently gospelized, than among those who have been born and educated amidst Christian institutions, and Christian instruction, and who enjoy all the privileges and advantages of civilized life.

SOUTH SEA MISSION.

The interest which continues to be manifested by the Christian public, in the advancement of the Redeemer's Kingdom

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In this quarter of the world, renders it desirable to furnish, from time to time, so far as the communications from the missionaries supply the necessary information, a brief notice of the circumstances of the churches connected with the stations and out-stations, and of the general aspect of the whole mission. This appears to be the more requisite, at the present time, as a number of charges, though repeatedly refuted, have been recently mixed up with new grounds of accusation, and again put into circulation.

The great object which, from their first arrival in the islands until the present time, the missionaries have sought to accomplish, has been the spiritual benefit of the inhabitants—their conversion to Christianity—progressive sanctification and meetness for the purity and enjoyment of the heavenly state. In subordination to this, a number of minor objects have engaged their attention. Their endeavours to improve the temporal circumstances of the people, to communicate the blessings of education, and to promote the increase of knowledge, have been pursued in conjunction with the more sacred duties of their vocation; but on account of the formidable difficulties with which they have had to contend, the progress of the people has been less rapid than their friends have expected and desired, and the missionaries themselves have aimed to secure. They have, notwithstanding, solid and cheering grounds of encouragement. Though the most partial view of the progress of the mission must convince every individual, of ordinary discernment and candour, that the disadvantages under which the work has advanced have been of no ordinary kind.

One great impediment to the outward prosperity of the people has been the difficulty of supplying those wants which a more regular and comfortable mode of life has introduced, and in this respect they are placed in circumstances less favourable than those of the New Zealanders and Sandwich Islanders. The adaptation of the soil and climate of the former to the growth of the potato, the valuable timber, and the native flax, which are both indigenous, furnish to them the means of advantageous commerce, which the latter find in the sandal-wood, growing without culture, in great abundance, on their native mountains. But neither of these, nor any equivalents, are possessed by the inhabitants of Tahiti and the adjacent islands. The spontaneous productions of their country yield to them, with the exception of a few vegetables and the means of raising live-stock for the supply of shipping, no articles of profitable barter with foreigners. The introduction of implements of iron, and of other manufactures of civilized countries, so essential to the improvement of the people, having been in proportion to the returns they were able to make, has been exceedingly limited. Another fertile source of difficulty has been found in their previous irregular and indolent habits of life. A state of society more dissolute and opposed to steady application and industry than that which prevailed among them prior to their renunciation of idolatry cannot well be imagined; and although the general and outward operation of those propensities, which heathenism had nurtured and matured, was restrained, almost universally, when the Islanders first professed Christianity, numbers were influenced only by the excitement of feeling, in favour of the new religion, which then appeared to pervade all classes, and have remained destitute of every thing connected with Christianity, excepting its name. These afterwards found, as might be expected, their former inclinations too strong to be restrained by the feeble resistance which public opinion interposed; and though they did not revive the worship of the idols or the cruelties of human sacrifice, they returned, in a great degree, to their former indolence and vices. To enable a people, whose resources scarcely ever exceeded the demand for the supply of their daily wants, to obtain the means of realizing the conveniences and comforts of comparatively civilized life—to induce them to substitute kindness for the most relentless cruelty—integrity and virtue for the practice of every degree of iniquity and fraud—and habits of persevering application and industry, for a life of perpetual idleness and change—was part of the work which the missionaries attempted, and in which, though, as already noticed, in very many instances they have met with bitter disappointment, they have, in others, been cheered with the most encouraging success.

That a number of the natives are still ignorant and improvident, vicious and indolent, and consequently destitute of the means of personal and domestic comfort, and that some exhibit all the deformity of iniquity which European profligacy has ingrafted on their aboriginal vices, is not denied; and the fearful extent to which this would have prevailed, but for the conservative influence of Christianity, cannot well be imagined. Yet the entire community is not composed of such individuals as some, who, in their claims to veracity, draw largely on the credulity of their readers, would have us believe; nor do they form the majority, any more than the most abandoned and profane may be said fairly to represent other communities in which Christianity is professed.

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the warmth of the climate, &c., is still one of the greatest barriers to the rapid improvement of their temporal circumstances; but it is not too much to affirm that the average amount of labour is double, and, in many instances, four times greater, than it was while they were heathens. More land is cultivated, and a number of articles, useful to the natives, and valuable in barter with foreigners, have been added to those formerly grown in the islands. Among these may be mentioned—without enumerating several kinds of edible roots, vegetables, and fruits—a superior sort of cotton, coffee, indigo, and Indian corn. The latter, it is true, has not been cultivated to any great extent, but is now to be found among the productions of the islands.

The attempts to introduce the manufacture of cotton have not succeeded so well as was anticipated; neither have they entirely failed. A number of the natives, it is stated by the missionaries, are capable of spinning the cotton grown in the islands, and weaving it into cloth. The people at some of the stations have also been taught to make soap and salt, to prepare tobacco, and to manufacture sugar. Though these articles have as yet been produced only in small quantities, it is probable that, as the population increases, and their habits become more industrious, they will hereafter be furnished in far greater abundance, and may become valuable commodities of trade for articles of apparel, or other European manufactures.

Besides a knowledge of rope-making, turnery, carpentering, and the art of working in iron, in which a number have made a creditable proficiency—and some have been employed by European traders, and at regular monthly wages, as smiths—the preparation of lime, and the construction of more neat and comfortable dwellings, they have been instructed in the art of boat and ship-building, after the European manner. This, being a species of occupation peculiarly suited to their circumstances and taste, has been followed with great avidity; and, though attended with some failures, as was to be apprehended from the paucity of materials for their construction and scanty means of keeping them in profitable employ, the natives have exhibited a degree of improvement that has excited the admiration of many, and convinced all, who have compared their present vessels with those which they formerly used—that they possess abilities, and are capable of a measure of perseverance, which warrant the anticipation of very respectable attainments in this valuable branch of practical knowledge. The missionaries were the first to teach them this art, and to their enterprise, and the labours of those whom they have employed, they are chiefly, if not entirely, indebted for their means of subsequent improvement.

In order to increase their resources, useful animals have been taken to the islands, and some of them thrive well, especially goats and cattle. The latter were introduced and preserved by the missionaries, and for some time belonged exclusively to them, or those immediately connected with them; but they are now possessed by the greater part, if not all, of the chiefs, and many of the people, who appear exceedingly fond of them, and render them remarkably tame. They are now so numerous, that it is stated ships may be supplied with fresh meat at the moderate price of three pence per pound. This, while it will prove a great benefit to the natives, will be peculiarly advantageous to the masters of vessels visiting their ports for refreshments, on the obtaining of which the health of their crews, and the consequent success or failure of the voyage, so greatly depend. Horses have also been taken to the islands, and, though not numerous, are possessed by a number of the chiefs.

The difficulties that attended their improvement, by means of education, have been equal to those which have retarded their outward prosperity. The same natural indolence and restlessness of disposition which rendered them so averse to steady labour, with the spade, the saw, or the hammer, made the confinement and application requisite to acquire even the first rudiments of education equally irksome. These difficulties, the patience and perseverance of the missionaries have, in a great measure, overcome; and, without entering into details, it may be confidently stated, that throughout the Georgian and Society Islands, with the exception of those who are in the early stages of childhood, and those who were far advanced in years when Christianity was generally professed, and perhaps even without these exceptions, the majority of the inhabitants are able to read all the books that exist in their language. That language, it will be remembered, the missionaries had first to acquire, to construct its frame-work from the very foundation, arrange it in a regular order, and present it in a written form to the people, with scarcely any aid besides what they derived from the frequently uncertain and perplexing oral explanations of the natives, to whom, at the time, the design and use of letters was utterly incomprehensible. The books in the Tahitian language do not afford much variety of subject, but they include some that contain the foundations of all profitable wisdom—viz., the whole of the New, and some parts of the Old Testament; and though many, who formerly sought these

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with apparent eagerness, now neglect them, by multitudes they are highly prized.

The labours of the printing-presses in the islands are increased, and become every year more important. They are superintended by the missionaries at the stations in which they are established, but worked by native printers, who have been taught to perform, with credit and dispatch, the mechanical part of the operation. By these means the demand of the original mission is supplied; and books are also furnished, with comparative facility, for the use of the inhabitants of the numerous and populous islands among which the native teachers are labouring. The extent to which this is done will appear from the circumstance that Mr. Darling, during a recent voyage to the islands in the south and east of Tahiti, distributed books to upwards of a thousand applicants in three islands only. And Mr. Barff observes, in communications recently received, that before commencing his voyage to the west he had printed 8000 copies of a small book in the Rarotoa dialect, a series of arithmetical tables for the use of the schools, and an edition of 13,000 copies of an elementary work for the use of the out-stations connected with the Leeward Islands. These had been completed during the year ending December, 1831.

Schools are still maintained, and regularly attended both by adults and children, though not so punctually as at first, especially by the latter. On the part of the adults, and many of the children, this arises from the necessity they now find of devoting a greater portion of their time to the cultivation of their lands, or from their natural opposition to the moral principles inculcated in the instructions they receive. The irregular attendance of the latter is sometimes occasioned by their accompanying their parents to their plantations, but chiefly by their impatience of continuance at one occupation for any length of time, their love of rambling, their native indolence, fostered by the warmth of the climate, the facility with which the bare means of subsistence may be obtained, and the inclination numbers of them manifest towards the habits of dissipation which so many efforts have recently been made to revive in the islands. In allusion to this subject, Mr. Davies, in one of his recent letters, observes, "The schools and different meetings are well attended, though few of the youth seem seriously inclined, which is a source of grief both to their parents and myself; but means for their improvement are not neglected, and many prayers are offered in their behalf."*

* Extract from a letter to Mr. Ellis, dated June 1, 1831.

It now only remains to notice the state of religion in the several churches and among the people generally. To undermine and destroy religion, the preservation of which, in its purity and efficacy, has been attended with the greatest difficulties, the enemies of the mission have put forth their most determined efforts. Hence the misrepresentations, tending to invalidate the evidence of its reality and effects, have been most frequently and industriously circulated. That attention to the observances of religion and a regard to its precepts, in the ordinary affairs of life, are not so general and conspicuous as they were immediately after the first reception of the gospel by the people, has been repeatedly stated. The profession of religion—endeavours to learn to read—and the possession of a copy of such portions of the Scriptures as were printed in their language, were, at that time, with a few solitary exceptions, universal. Theft, licentiousness, drunkenness, and other crimes, were, for a time, either discontinued or carefully concealed. The habit of private prayer and domestic worship was uniform and generally maintained. On the Sabbath there was a total cessation from all kinds of secular employment, and an appropriation of the hours of the day to reading and religious services. Society appeared at the time in a state in which it is presumed it had seldom been seen, even in communities where far greater advantages have been enjoyed; but it would have been folly to suppose that all was what it appeared to be. Many, undoubtedly, from a variety of considerations and others without considering the subject at all, declared themselves Christians; numbers wore the mask of religion, professed what they did not feel, publicly abstained from vices, a desire for the gratification of which they still cherished, and practised observances, in which inwardly they felt no pleasure. But this state of things, to whatsoever anticipations it might give birth, could not last. Some hastily threw off the disguise; others retained it for a longer time; until numbers have shown that their Christianity was nothing more than empty form. But, though all this has occurred, there were from the first a goodly number who acted from the firm conviction of their judgment, and the strong bias of their affections, who were moved by pure and scriptural motives, and who, from the influence of that divine benediction to which they ascribe the first change in their minds, have, notwithstanding all the contempt and reproach that has been heaped upon them by the malice of ungodly men, and all the violence of temptation by which they have been assailed, and all the natural imperfections of character, remained steadfast in the ways of religion,

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and have maintained their profession unshaken and unsullied by the heresies which have risen to perplex and the pollutions with which it has been sought to inundate the germs of virtue which Christianity has implanted in the bosoms of the people.

Those whose religion is, we have reason to believe, grounded in principle, now form a distinct class; and, though they compose but a minority of the entire population, yet those who profess Christianity, and regard most of its outward observances, still constitute a great majority over those who have cast off all regard to its requirements and sanctions. The withdrawment of the mere professor was to be expected, as Mr. Simpson remarks, in a letter dated Eimeo, Nov. 14, 1831; "That a separation has taken place between the righteous and the wicked can surely be no matter of surprise, and that there existed a cause for this separation need excite no astonishment." The purity, prosperity, and stability, of the churches required such a separation, and the Christian faith could not be expected to become either firm or durable without it. It is not from the parties who remain in Christian fellowship, and manifest by their general deportment their attachment to the Gospel, that those who decry the religion of the islanders adduce their examples of defective Christian character, but from those who have cast off the wholesome restraints on vice which that Gospel imposes, and who are drawn together at the several ports visited by shipping. At these places, persons of the latter description abound more than in any other; nothing, therefore, can be more unjust than to exhibit the proceedings, to which they are often incited and encouraged by their visiters, as a specimen, not only of the general conduct of the population, but of the members of the Christian churches.

One of the earliest causes of trial to the Christian communities in the South Seas, next to the outbreaking of vicious propensities but feebly restrained, was the appearance of the most absurd and injurious heresies. Visionaries pretended to be favoured with special revelations from heaven, not to supersede the Scriptures, but to add to what they contained. It was not long before the secret of this delusion became apparent, by some of its leaders declaring that when they were under the influence of inspiration they were not accountable for their actions. A flood-gate for the practice of iniquity was thus opened, whilst the guilty perpetrators of vice sought, by these delusions, to persuade themselves that they were free from its penalty. Those who had no root in themselves fell away in this time of temptation; and several, whom a desire to possess the good opinion of others had induced professedly to regard the precepts of the Scriptures, now availed themselves of the pretext this afforded to return to the filthiness and sin of their former state. The churches were afflicted by a partial defection, and their enemies triumphed.

Within the last few years the people have been exposed to another great cause of demoralization; the importation of large quantities of spirituous liquors which have been retailed in the different settlements. The baneful effects of this, on a people among whom intoxication was formerly one of their most easily besetting sins, cannot be described, and we can conceive of few causes likely to occasion greater sorrow to the missionaries, or distress to the churches. Those who have thus been induced to use ardent spirits, if they had departed from the paths of Christian virtue, were, under their influence, reckless of the criminal excesses into which they were hurried; while others who had hitherto maintained a consistency of conduct, now exposed themselves to shame, and occasioned, even to those who were preserved, the deepest affliction. A number, on this account, have, during the last two or three years, been separated from the fellowship of the church; and though some of them have continued the victims of the destructive habits thus induced, the greater part of them have been, after satisfactory indications of deep penitence, and a return to consistency of deportment, restored to the privileges which they had forfeited.

Lastly, the agitation and irregularities, inseparable from civil war, have, during the last year, prevailed in both clusters of the islands, and have not only excited painful apprehensions of outrage and violence, but have interrupted for a time, at some of the stations, the attendance on the schools, and on the means of public Christian instruction. These calamities have ceased, tranquillity was restored when the latest accounts from the islands were sent away, and the schools were again in regular operation in the windward islands. In the leeward, one of the missionaries, who had been obliged to leave his station for a time, was about to resume his labours; although apprehensions were still entertained, with regard to these islands, that the peace there prevailing, might again be disturbed. The majority of the church members, especially in the Westward Islands, had, through all these perils, remained steadfast; many who had been separated had returned to their communion, and a number from time to time continued to seek admittance to its privileges, of whom it was not too much to hope that

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they were living in the exercise of repentance towards God and faith in our Lord Jesus Christ.

The annexed census of two of the stations, which is extracted from the recent communications of the missions, will show very nearly the proportion which those who have by baptism made a profession of religion, and those who are united in church-fellowship, bear to the entire population of the respective stations, and are probably not inapplicable to the other stations in the islands.

Border's Point.

		Men.	Women.	Boys.	Girls.	Total.
In Church-Fellowship		72	71			143
Adults	Baptized	166	183			349
	Unbaptized	191	61			252
Children	Of parents professing Christianity, who have been baptized			123	124	247
	Of unbaptized parents			72	52	124
				Total	-	1115

Haweis-Town.

		Men.	Women.	Boys.	Girls.	Total.
Church Members		139	187			376
Baptized	Adults	232	176			408
	Children			411	275	686
Unbaptized	Adults	310	80			390
	Children			54	29	83
				Total	-	1943

The members of the churches, so far as information has been received, are intelligent, industrious, exemplary, and sincere. They have to contend against the sinful inclinations of their own hearts; they are exposed to the reproach of their own countrymen, whose conduct appears in humiliating contrast with their own; and many snares are laid for them; they are also the objects of ridicule, contempt, and misrepresentation, from the irreligious by whom they are visited, and it is painful to be unable to resist the impression that the majority of those who visit them have no strong prepossession in favour of religion. Their preservation, under these circumstances, and notwithstanding the present immaturity of their Christian character, is of itself no unimportant cause for thanksgiving unto God. The numbers that are every year added to these churches shows also that the Lord hath not forsaken the work of his own hand.

The defections that have occurred have not, it is presumed, rendered the missionaries less circumspect in their proceedings, nor less careful in their endeavours to ascertain the suitableness of those thus received into Christian fellowship, yet, besides 216 individuals who were united to the churches in the out-stations among the Austral Islands during the past year, the accounts received within that period report the addition of 355 to the churches previously established at the several stations. The circumstances of the station at Haweis-Town, or Papara, as described by Mr. Davies, were probably those of other stations, though Papara has been less exposed than some nearer the harbours. After speaking of the lukewarmness that had prevailed, "though the means of grace, and the duties of religion were not neglected," and referring to the measures which were adopted to promote a more serious state of feeling among the people, he observes, "These appear to have been blessed, and a greater degree of concern has taken place, especially among those who had not become communicants, and many are now pressing forward that they may be received as church members; but still, I have my fears, lest their present 'goodness,' like that of Ephraim of old, should prove to be as a morning cloud, and the early dew, vanishing away." These feelings manifest an unwillingness to proceed with precipitation, yet, during the year in which this statement was made, 28 were added to the church, and in the ensuing nine months their number was increased by the admission of 33 others. These statements are offered to show that, though the conduct of the irreligious and careless part of the community is just cause of grief to the missionaries and the truly pious among the natives, the churches not only remain steadfast, but that the Lord was adding to their fellowship numbers who, there is reason to believe, have their names written in the Lamb's book of life.

We have been solicitous in this brief outline of the South Sea Mission to state, with great explicitness, the various causes of discouragement, the operation of which has been most extensively and painfully felt, as well as the grounds for thanksgiving unto God which the circumstances of the mission continue to afford. In the islands there were, when the latest ac-

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counts were sent away, 39 stations, 14 missionaries, 2 artisans, 50 native teachers, 37 schools, 7,000 scholars, 39 congregations, the average attendance at which was 22,000, and 20 churches, containing 3,371 members.

Were this last instance of divine goodness and benediction on the labours of the missionaries the only one the Society could record, in the balances of the sanctuary—in the estimate of eternity—it will be found to be a benefit infinitely surpassing the worth of all the efforts that have been employed in the missionary cause; the true value of it can only be understood in the regions of blessedness, where it will prove the source of unmingled felicity and the subject of unceasing praise. Another proof of the genuineness of the faith of the native Christians might be adduced from the concern the churches manifest to communicate a knowledge of the gospel to the inhabitants of other islands who are still the subjects of ignorance and idolatry—their zeal in accomplishing this object, and the grateful pleasure they manifest when God is pleased to accompany their endeavours with his blessing.

Notwithstanding all the attempts that have been made to bring discredit on the mission, by preferring vague and sweeping charges against the missionaries, and by representing the conduct of those of the natives who do not profess to observe the requirements of religion, who are the greatest pests of society and sources of continual grief to the missionaries and the pious part of the community, as applicable to the whole population—to the members of the churches as well as the most abandoned—the intelligent Christian will regard the commencement and the progress of the work of God in the South Seas as demonstrating most unequivocally the wisdom and the goodness of the Most High. He will admit the strong claims which the missionaries and the native churches have to the confidence and sympathy of the ministers and churches of Britain. Their trials and dangers will excite more frequent and fervent prayer on their behalf, that this portion of the missionary field may still flourish in the garden of the Lord; while it is hoped that the wide and effectual doors which God is opening before them for the introduction of the gospel to the Marquesas on the one hand, and the Navigator's Islands on the other, will encourage the friends of the Society to more vigorous efforts and generous contributions for sending forth the labourers to reap these fields, that appear indeed already white unto the harvest.

View of Publick Affairs.

The latest European intelligence that has reached this country is from London, of the 4th of October, and from Paris of the 3d. No new events of importance in foreign countries, have come to our knowledge within the last month; and we shall, therefore, not be so formal in our present VIEW as has been our usual practice; but only note, in a very summary and cursory manner, the occurrences that seem most worthy of being chronicled.

In Britain, public attention, at the date of the last accounts, was engrossed with the preparations making for the elections, expected to take place in January next, for members of parliament, under the arrangements of the Reform Bill. The friends of Reform flattered themselves with the expectation of a triumphant majority in the Commons, as the result of the new choice of members. Sir Walter Scott, the celebrated poet and novelist, expired at his residence at Abbotsford, on the 22d of September, ult. and his funeral, most numerously and honourably attended, took place on the 26th. His remains were deposited in the splendid ruin of Dryburgh Abbey. "The situation," says a paragraphist, "is secluded, romantic, and quite congenial to all the ideas of the deceased." The harvest, in Britain, had been unusually abundant and excellent. The Cholera was still in existence in several places, but in nearly, or quite all, it was thought to be declining. Ireland was still in an alarming state of excitement, and apparently near to some important crisis.—In France, the great and agitating topick was the change of the ministry, and the formation of a new cabinet. Some resignations had been made, and more were expected; and it was supposed that at the next meeting of the Chambers, the friends and the enemies of the late administration, of which M. Perier was the head, would be, as to numbers, about equally balanced, and that party conflicts would be ardent, and probably injurious to the publick welfare.—In the latter part of the last month, the publick papers confidently announced the death of the king of Spain. But it appears, that at the date of the last accounts, he was still living, and that his recovery, although doubtful, was thought to be more probable than his death.—In Portugal, nothing decisive had taken place. Two violent attacks had been

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made on the fortifications round Oporto, by the troops of Don Miguel; but in both they were repulsed. A third attack was thought to be probable, and the same result was anticipated. Don Pedro's army was receiving some reinforcements from Britain. There had been another naval encounter, and one vessel of Don Miguel's fleet was said to have been sunk. By sea, as well as by land, the result of the contest was still dubious.—If the publick papers have not again deceived us, Madam Buonaparte, the mother of Napoleon, is now actually dead; and has left the larger part of her most enormous fortune, to her son Joseph. If he spends it in our country, in promoting and patronizing institutions and enterprises of publick utility, we shall think that it might have been worse disposed of.—The people of Germany appear to be greatly dissatisfied with what their Diet has done, influenced, as we have heretofore stated, by Austria, Prussia, and Russia, to restrain all writings favourable to general freedom, and all pleas for a reform of government, and all censure of any of the measures taken by the governments that exist. The press is muzzled, and professors of universities who have offended by their publications or their known sentiments, are displaced without ceremony. It has been repeatedly stated in the publick papers, that an emigration to the United States of fifty thousand Germans was in contemplation, with a view of forming a state by themselves, to be afterwards received into the American Union. It may be so, but we doubt it. The Cholera was said to be raging in the north of Germany.—Belgium and Holland have not yet settled their controversy. The king of Holland obstinately refuses to accede to the terms agreed on by the London Conference. He wishes to retain the citadel of Antwerp, and to restrain the free navigation of the Scheld. War was considered by some of the journalists as probable. We, however, think not.—Russia, or its emperor, was still engaged in executing barbarous plans to incapacitate Poland for ever again attempting to regain its independence.—Greece was still in confusion, and the opposite parties were in arms, and bloodshed frequently ensued. A National Assembly was convened to endeavour to tranquillize the country, and to form a constitution. It is said that their young king, Otho, appointed by the great powers to reign over Greece, would not ascend the throne while under age, as he is at present.

The armies of Mehemed Ali, the Saladin of modern times, are still successful. It appears that Aleppo has fallen before his son Ibrahim, without resistance, or with none that was formidable. The great captain of the Turkish Sultan, Hussein Pacha, with a few of his subordinate officers, have made their escape, and gone we know not whither; but the Sultan's Palestine army seems to be annihilated. To what extent Ibrahim will pursue his conquests time will make manifest, but at present nothing hinders his going where he pleases. The Mohammedan power is destroying itself, and the prophecies of holy writ, in regard to its downfall, seem to be rapidly fulfilling.

In Southern America, every thing is still unsettled; and till the influence of Popery is destroyed, or greatly diminished, we see not how freedom and peace can be united, in that interesting portion of our continent. The last accounts from Rio Janeiro, represent the party of the late Emperor Don Pedro, and that which drove him from his empire, as not only still in existence, but as each powerful, and struggling for the supremacy. A general civil war will probably ensue, and the result remains to be seen. The republicks are all in a state of agitation; and the United States are at present in very bad odour, both with Mexico and Buenos Ayres.

Our own country seems to be in a perilous situation. The question—who is to be our next president? is apparently decided; and it is now the manifest duty and interest of the parties that have been in conflict on this question, to lay aside their hostility, and unitedly labour and pray for the peace and prosperity of their common country. But the excitement has been so great, and the different parts of our government are so unharmonious, and the nullification party in South Carolina, with a decided majority of the people on its side, is so bent on violent measures—that taken altogether, our prospects seem to be truly alarming. It is surely incumbent on every real patriot to use all his influence in soothing, and not in irritating the publick mind; and the special present duty of every real Christian, it certainly is, to implore that God, who has so often and so remarkably interposed in our behalf, still to spare and bless us; to turn us as a people unto himself, and to turn his displeasure from us.

The Cholera has nearly disappeared from those parts of our country which it first invaded. But it is travelling west and south, and in some places is exceedingly malignant and destructive. In New Orleans it appears to be united with our old scourge, the yellow fever; and the last accounts of the mortality there are truly appalling. May a merciful God soon interpose, remove his chastising rod, and sanctify the awful visitation which he has seen meet to inflict.

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THE

CHRISTIAN ADVOCATE.

DECEMBER, 1832.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXIII.

The Lord's supper, which is to be the subject of the ensuing lecture, is, according to our catechism, "a sacrament, wherein by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace."

The sacrament we now consider is called the *Lord's supper*, because it was instituted at the close of the Jewish passover, which was always celebrated in the evening. It does not appear, however, that the time of the day at which the celebration takes place is important; farther than that it be that part which is most convenient to the communicants. It is probable that in the primitive church there was scarcely an hour of the four and twenty, at which this holy ordinance was not sometimes administered—occasionally, to avoid interruption or persecution, at a late hour of the night, or just before the dawn of the morning.

In some periods of the church there have been warm controversies, and even at present there are some Christian sects that are disposed to be exceedingly strenuous, in relation to the mere circumstantials of this sacred rite: whether the bodily attitude in which it should be received, should be kneeling, sitting, standing, or a recumbent posture; whether the kind of bread that is used, should be leavened or unleavened; whether the wine that is employed should be in colour red or white; whether all the communicants should be seated at a table, or whether any other table is necessary than that on which the sacred symbols are placed; and whether the officiating minister should himself hand the sacred symbols to each individual communicant, or whether this may be done by deacons and lay elders, or by communicants themselves, passing the bread and wine from one to another. There has also been a difference of opinion as to the frequency with which this sacrament should be celebrated. I would by no means say that all these circumstantials stand exactly on the same footing. So far as any of them are superstitious, or uncommanded, and yet are treated as of divine obligation, they are certainly, in that view of them, not to be admitted.

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The denomination to which we belong are in the habit of partaking of the holy communion in a sitting posture, thinking, that as this ordinance was originally celebrated in the posture then used at a common meal, it is most proper that the posture which is now in use at a common meal should be observed; and they object to kneeling, as being without precept or example in the New Testament; and also because it is of Popish origin, and connected with worshipping the consecrated elements, in the belief that after consecration, they become the real body and blood of Christ. Our church likewise think, that as the bread and wine in common use were employed by our Lord in the original institution of this sacrament, such of these elements as are now in common use in any particular part of the church, may there be freely employed without scruple. It is held by us as essential, that a regularly ordained minister of the gospel should administer this ordinance, but that it is immaterial by whom the bread and wine are conveyed from one communicant to another; although where elders or deacons can perform this service, it is deemed most proper that it should be done by them. As to the frequency with which this sacrament should be dispensed, the usage is different in different churches of our denomination. In some, the celebration takes place but once or twice in a year; in others it is quarterly, and in others monthly. The circumstances of churches ought certainly to have some regard in ordering this important concern; but in general it ought to be more frequent than twice in a year. There is indeed no precept in the New Testament on the subject; but in the primitive church the celebration, if not weekly, was very frequent. In some parts of our church, all the communicants go to tables prepared for the purpose; in other parts, no other table is used but that on which the bread and wine are placed; and still in other parts, some sit at tables, and others in adjoining seats or pews. These last mentioned usages appear to me quite unimportant: otherwise than as education or habit, and the association of ideas which they create, are deserving of some regard. That the communicants should, in all cases, be separated from the mass of a congregation, and appear as a company by themselves, is in my judgment highly expedient and useful. It exhibits the separation which now exists between the church and the world, and is a striking emblem of the separation that will take place in the final judgment.

But let me admonish you, my young friends, not only in relation to the subject now before us, but in regard to many other things in religion, to keep up a distinction in your own minds, between *circumstantials and essentials*. All circumstantials are not to be considered as either indifferent or unimportant; and in choosing for ourselves, we should adopt those which appear the best, or the least exceptionable. Yet in our difference from others, we ought always to consider whether that difference relates to essentials or only to unessentials. In the matter under consideration, for example, I know of no protestant evangelical denomination, among whom the sacrament of the supper is so defectively and erroneously administered, as wholly to pervert it, or entirely to destroy its great design and its precious benefits. But in the corrupt Romish church, I am of the opinion that the doctrine of transubstantiation, the worshipping of the elements, and the entire refusal of one of those elements to all but ecclesiastics, must be considered as destroying essentially the

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very nature and design of this sacred institution.

Let us now attend to that part of the answer before us, in which we are reminded that the ordinance under consideration owes its institution "to Christ's appointment." He only, as the Lord and head of the church, had a right to abolish the Jewish passover, and to put in its place the commemorative supper of his own death. But as his right to do this was supreme and unquestionable, the appointment becomes obligatory on his disciples to the end of time. There is no intimation whatever, that this was to be only a temporary institution; on the contrary, the apostle Paul (1 Cor. xi. 26,) states that the reason given by the divine Saviour himself, for the perpetuity of this sacrament was—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."*

It is an interesting and affecting consideration that the point of time at which our blessed Lord instituted this sacrament, was that which immediately preceded his last inconceivable sufferings; when he had in near and distinct view his awful agony in the garden of Gethsemane, and the whole train of outward and inward distresses, which were to terminate in his death on the cross—Even then, his love to his redeemed people, whose law place he had assumed, was so intense, that he postponed, as it were, all attention to himself, that he might provide for their edification and consolation, till his second coming. O, my dear youth! when we think in what circumstances our now glorified Redeemer gave to his disciples, and through them to us, this memorial of his dying love, how ought our love to him to rise and overflow! Did he repeatedly say, "Do this in remembrance of me!" And shall not every heart respond, "Yes, adored Immanuel, we will, in the strength of thy promised grace, remember and obey thee, 'while life, and breath, and being last!' We will meet at thy hallowed board, and commemorate the triumphs of that love—'its breadth and length, and depth and height'—on which hang all our hopes of an escape from hell, and an admission into heaven—the heaven whither thou hast gone to prepare a place for all thy faithful followers."

The sacrament of the supper formally and essentially consists, in "showing forth the death of Christ, by giving and receiving bread and wine according to his appointment." Having in my sixty-ninth lecture, when describing the nature of a sacrament, exposed the chief errors and abuses of the Papists, and having in the present lecture said all that I consider necessary in regard to the circumstantials of this holy ordinance, let us now fix our undivided attention on its true design. In its original institution we are told that our Lord gave thanks, and blessed the sacramental symbols, before they were distributed to his disciples. Hence it is evidently indispensable, that in every administration of the Lord's supper the bread and wine be set apart from a common to a holy use, by thanks-

* In addition to his paraphrase on these words, Doddridge gives the following note:—

"*Until he come.* Nothing can be more unreasonable, than to refer this, (as the Quakers do,) to the time when Christ should come, by his *spiritual illumination* on their minds, to take them off from carnal ordinances; for, not to insist upon it, that we have at least as much need of the Lord's supper as the primitive Christians had, (not having so many advantages as they, to keep up the memory of Christ in our minds, to quicken us to holiness, and to unite us in love,) it is evident, the grand coming of Christ by the Spirit was, when it was poured out on the day of pentecost; an event, which had happened many years before the date of this epistle."

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giving and prayer—thanksgiving to God, for his ineffable love in the gift of a Saviour to fallen and sinful man; for the great redemption which was effected at so astonishing a price as the bitter sufferings and death of his only begotten and well beloved Son; and for the ample provision made for the edification and consolation of his people in the institutions of the gospel, and especially in this deeply affecting and unspeakably precious ordinance—prayer for the pardon of sin, through the atonement symbolized in this holy rite; for a blessing on the sensible emblems of the broken body and shed blood of the Redeemer, now set apart to their sacred use; and for the special aid and influence of the Spirit of Christ, to enable his people, even the weakest of his flock, worthily to participate in this memorial of his dying love.

The bread and wine in the eucharist represent the broken body and shed blood of the Lord Jesus, when he offered himself without spot to God, as a sacrifice to satisfy divine justice for the sins of his believing people; and when they receive and eat this bread, and drink this wine, they do, in the most solemn manner, avow their sole and entire dependance on what their Redeemer then did for them, for their justification unto eternal life. As bread and wine nourish and cherish the life of the body, so they avow their reliance on what was done in their behalf, by their bleeding and dying Lord, for the life of their souls; and as the sensible emblems become incorporated with their bodies, so they avow their desire to be incorporated into Christ, as members of his mystical body. Thus they *show forth his death*, as the consummation of that obedience to the law of God, and endurance of its awful penalty, which constitute the finished righteousness that is "unto all, and upon all them that believe," and with which being invested, they will stand acquitted in judgment, and be accepted as righteous, even in the sight of that God "before whom the heavens are not clean, and his angels chargeable with folly."

(*To be continued.*)

CHARGE *delivered to the Audience, at the Ordination of the Missionaries, Messrs. John B. Pinney and Joseph W. Barr, October* 12, 1832.

In our last number we inserted that part of a prepared address to the audience, at the ordination of the missionaries Pinney and Barr, which, from the previous protracted exercises, was not delivered. We now insert the part which was delivered. We do it because, if a right view has been taken of the subject, many of our readers who did not hear it, have as much interest in it as those who did. It is, in fact, and was intended to be, an address, or charge, to those members of the Presbyterian church who believe that heathen missions, as well as those of a domestick kind, ought to be sent forth and sustained by this church, in her distinctive character: and we respectfully solicit for it a careful and candid perusal, from all the members of our communion who take our work. The part heretofore published was so entirely distinct from that which is now given, that there was no difficulty in omitting it when the address was delivered, nor in connecting the introduction, without the appearance of an omission, with what follows in the subsequent pages.

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Christian Brethren,—In the usual ordination service of our church, the constitution directs, that "a solemn charge, in the name of God," shall be given; not only "to the newly ordained bishop," but also "to the people, to persevere in the discharge of their

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mutual duties." Our young brethren, who have just been set apart to the sacred office, have received their charge; and perhaps you may be ready to ask—who, and where, are the people, that are to be charged, to perform the mutual or correspondent duties, which the constitution contemplates as due to the evangelists now ordained? My reply to this inquiry may possibly give surprise to some who hear it, but I answer unhesitatingly—all the people of the Presbyterian church, who are concerned in sending forth these missionaries to the heathen, are they who are to be charged, in the name of God, to sustain them; and you, brethren, who are present on this occasion, are in the first instance, and as it were the representation of the whole, to receive this charge.

Lay it to heart, then, dear brethren, that sacred duties are weightily incumbent on *you*—rather let me say, on *us*—in virtue of the relation which this ordination service has created, between us and these beloved young brethren, who are leaving parents, home, friends, and country, and with their lives in their hands, are going "far hence to the gentiles." Yes, and in virtue, too, of the relation in which we stand, —shall I say, as *parents and guardians*—to millions of heathen, who, in regard to the gospel, are like infants in nonage, who cannot yet act for themselves; but who, when they shall have become even "babes in Christ," will heap blessings on us, that we were mindful of the worth of their souls, when they were utterly ignorant of it themselves.

What, then, let us inquire, are the duties which we, ministers and people here assembled, and throughout the whole bounds of the Presbyterian church, owe to these young ministers, who have made a deodand of themselves, to go into the wilds of Africa? Our duties may, I think, be comprised under three particulars, *sympathy*, *prayer*, and *provision* (so far as pecuniary contributions can make it,) *for their personal comfort, and the success of their enterprise.*

1. *Sympathy.* That it is a sacred Christian duty to cherish this feeling towards every faithful minister of Christ, but especially and pre-eminently toward those who submit to great hardships, privations, and perils, in preaching and promoting the gospel, is apparent from the numerous appeals that are made to it in the New Testament; as well as from the nature and effects of the sentiment itself. How often does the great apostle of the Gentiles appeal to this feeling, when he speaks of *his bonds;* of his being *a prisoner in bonds;* a prisoner of Jesus Christ *for you, Gentiles.* Nay, he gives a command on the subject. "*Remember my bonds.*" What honourable mention, too, does the beloved apostle John make of the kindness and hospitality of the well beloved Gaius, arising from his sympathy with those who, for the name's sake of the blessed Redeemer, "went forth, taking nothing of the Gentiles;" and with what commendation and gratitude does Paul speak of the Christian sympathy of the Philippians, who, when "no other church communicated with him, as concerning giving and receiving, sent once and again to his necessity."

Consider the nature of sympathy. It is the identifying of ourselves, if I may so speak, with other individuals; it is putting ourselves in their places—feeling as they feel, and entering, as if they were our own, into their sorrows, their fears, their sufferings, their joys, their hopes, their wishes, their pleasures, their pains, their successes, and their disappointments. They who do this, will do for them with whom they sym-

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pathize, if not exactly all that they would do for themselves, yet all that they would wish others to do for them, in the circumstances contemplated. It is a modification and exercise of this principle of sympathy which makes the cause of Christ, with every genuine disciple, his own cause; and makes the believer enter feelingly into the situation, duties, labour, and trials, of every faithful minister of our Lord Jesus. It is, therefore, manifestly the source and vital spring of holy, amiable, liberal, devoted, vigorous action, in the Redeemer's cause and service. The lively exercise of this powerful Christian principle, will make him that feels it think and act, in some good measure, as the Saviour himself did. It will make him emulate the example of the apostles and primitive Christians—men of like passions with ourselves. He will aim to feel, think and do as they did, in endeavouring to extend, to adorn, and to recommend the cause of our Redeeming God, and to bring perishing sinners to become partakers of his great salvation.

Now, beloved hearers, there is, in the case of these young brethren, and in the mission with which they are charged, every one thing that is caculated to awaken our Christian sympathy into its most intense action. These devoted youth are not only going to do what is common to all foreign missionaries—to leave behind them the dearest earthly relatives, and the still dearer ordinances and privileges of the gospel, in a Christian land; but they are going to encounter perils and hardships, unusual and extraordinary, even to missionaries themselves; so much so, indeed, that if this holy enterprise had not been that of their own choice and preference, the society that sends them would not have recommended it. But, said one of them to me when reminding him of the dangers of an African climate—"Shall men of the world, influenced solely by the love of gain, run every hazard of climate, and incur every inconvenience of savage life and habits, to accumulate wealth; and shall no minister of Christ be willing to face the same dangers, and endure the same privations, to save the immortal souls of the perishing heathen!"—O Christian brethren! shall we not give the warmest sympathies of our hearts, to these dear young men, when they feel, and speak, and act, in this manner. We shall; we will; we cannot refuse it; we cannot help it: as Christians, we cannot—I had almost said, as human beings we cannot.

And then, think of the object of this mission. It is to carry the torch of the gospel into the Egyptian darkness of Central Africa. In the early periods of the Christian church, the gospel in its purity was enjoyed, in a portion of the northern part of this country, bordering on the Mediterranean Sea. There flourished Cyprian, bishop of Carthage, and Augustin, bishop of Hippo, with a number of pure and prosperous churches under their care; but for centuries past the candle of the Lord has been utterly extinguished in that entire region. The whole coast has long been under the Mohammedan delusion and domination.

At a very early period, Christianity was planted on a part of the eastern coast of Africa; supposed by many to have been carried there by the eunuch, treasurer to Candace, queen of Ethiopia, who was baptized by Philip, as recorded in the Acts of the Apostles. An Ethiopic version of the Scriptures, or of a part of them, still exists; and there is a remnant of what is called a Christian church, still to be found in that country; but those who professedly belong to it, are so lost in ignorance and error, that the most of

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them are little better than the heathen and Mohammedans, among whom they are mingled. In South Africa, the missions of the London Missionary Society are prospering gloriously—and oh the western coast, the small Christian establishments at Sierra Leone, and Liberia, are known to us all.

Now the result of this short review is, that probably more than nineteen-twentieths of the inhabitants of the immense continent of Africa, are under the absolute dominion of Pagan superstition, and Mohammedan delusion. The interior of the country is indeed but little known; yet from some late discoveries it is ascertained, that a very considerable part of it is well peopled; and that many of the tribes are not fierce barbarians, but of a gentle and even timid disposition—having made some progress in the useful arts, possessing most of the domestick animals, disposed to be kind and hospitable to strangers, and inhabiting a country as healthy as any part of the world in the same latitudes. The strong probability is, that in what is called Central Africa, there is a region thrice as large as the whole territory of the United States, populated with many millions of inhabitants, on whom not a single ray of the Sun of righteousness has ever dawned; who have never so much as heard of the name of Jesus, but are groping in all the darkness, and all the degradation of heathen superstition; and passing, generation after generation, into eternity, unapprized of what is to meet them there, till a change of destiny is forever hopeless. To these ungospelized millions of perishing heathen, those missionary young men now before you, are determined, in reliance on the grace and protection of Almighty God, to endeavour to find their way; and there to tell of the unsearchable riches of Christ—the glorious redemption of that precious Saviour, to whom the eternal Father has promised that "he shall have the heathen for his inheritance, and the uttermost parts of the earth for a possession."

The first effort of our missionaries will be, *an exploring tour;* to ascertain where missionary stations may be most advantageously established; and thus to be pioneers in an invasion of Satan's empire, where he has reigned undisturbed, for ages in long succession. It is hoped that from information derived from this exploring expedition, a host of missionaries will at length go forth, and display the banner of the cross, and proclaim freedom to the captives of sin and the slaves of the prince of darkness, till the liberty wherewith Christ Jesus makes his followers free, shall bless the uncounted myriads of wretched, hapless Africa. I do affirm, that from the days of the apostles to the present hour, in my judgment, a more noble Christian enterprise was never undertaken; a wider scope for the triumphs of the cross was never contemplated, by the good soldiers of Jesus Christ. And if the great Captain of Salvation shall go forth with these devoted men, shall protect them from the numerous dangers and enemies with which they will have to contend, and shall eventually crown their efforts with success, a more glorious achievement will never have been witnessed, in the fields of missionary daring, toil and conquest. All your sympathies, Christian brethren, are, I am satisfied, at this moment, alive and enlisted, in behalf of this soul animating purpose and plan of Christian benevolence. And do you ask how we are to show our sympathy? I answer—

2. We must pray a great deal, and with strong faith, that God may have these our dear missionaries constantly in his holy keeping; prosper their voyage across

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the ocean; preserve them from the pestilential influence of the African coast and climate;* save them from every fatal and dangerous accident; incline the natives to receive them kindly; enable them to withstand every temptation, that would seduce them from virtue, and injure their Christian character; fortify their minds against every dismaying object or appearance; grant them patience to endure disappointments, privations, provocations, sickness, and every calamity that may befall them; bestow on them the light of his countenance, the special consolations of grace, much of his sensible and supporting presence, and those anticipations of the eternal rest and reward of the faithful servants of the Lord Jesus, which bear the soul above all the scenes of earth—joyful and sorrowful alike. We must also pray much, and with much earnestness, for the desired success of this mission; that the good providence and abounding grace of God may give our brethren an open door of access to the heathen; may, by the powerful influence of his Holy Spirit, incline them to listen favourably to the messages of the gospel; to receive the truth in the love of it, and submit themselves willingly and sweetly to the sceptre of the Prince of Peace. In a word, we must plead with strong cries and tears, that under the dispensation of the gospel, God may grant his all powerful, soul-transforming grace to the heathen of Africa; make them new creatures in Christ Jesus; give them repentance unto life; a vital union to the Saviour by faith; clothe them with his finished righteousness for justification; make them holy, humble, exemplary Christians; form them into churches; extend the reign of Immanuel over the ruins of Satan's empire, in benighted, dreary, long neglected, and much injured Africa—That thus, from this region of the shadow of death, myriads of redeemed and sanctified spirits may yet rise, and join the General Assembly and church of the first born whose names are written in heaven, and unite in the song of Moses and the Lamb, in strains of celestial bliss, to all eternity.

Dear Christian brethren—I must state it as my conviction, that a chief reason why there are not more evangelical missions, and why those which exist are not more successful, is, that the people of God do not pray more, and more as they ought to pray, in regard to this great object. And now that the first mission which the Presbyterian church, single handed, has ever sent beyond the boundaries of this continent—now that this first infant mission is on the eve of its departure, I charge you, in the name of God, and I charge my own soul, to pray for it incessantly; not with formality, but, with God's help, in holy agony—with pleadings and groanings that cannot be uttered—To pray for the success of this mission, almost whenever we pray for ourselves; and with as much earnestness as we pray for ourselves, or for the dearest objects of our affections—To pray for it in the closet, in the family, in the social prayer meeting, in the publick worship of the sanctuary, and in the monthly concert. Doing this, we may reasonably hope that God will bless the mission—bless the effort, whether immediately successful or not—bless it as one of the events that shall be instrumental in bringing on the millennial glory; when every language, and kindred, and people, and tongue, shall speak the praise of God, and of his Christ—when his "name shall be hallowed, his kingdom come, and his will be done on earth as it is in heaven."

* Alas! it never occurred to the speaker, that they might die of the pestilence before they left their native shores.

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3. Finally.—We owe it as a sacred duty to these missionaries, to provide for their personal support and comfort, and the success of their undertaking, so far as this can be done by pecuniary contributions. After doing all that we can do—all that money, and effort, and Christian sympathy can effect, the missionaries will have to make sacrifices, with which all that we make, can bear no comparison. This they expect, and for this they have been disciplining their minds. But surely, brethren, we ought not to neglect a single thing that can lighten their burden—not a single thing that may contribute to enable them to endure without fainting, the arduous labours and trials that await them. Every practicable accommodation in their out-fit—every article that can be of use to themselves, or which they may use to advantage in their intercourse with the natives of Africa, we ought, with all readiness, and liberality, and assiduity, to furnish. And this, it is confidently expected and believed, will be done.

But this is not all. It is indeed but the smallest part of our duty, in this great concern. *Permanent funds* for the support and the extension of this and of similar missions, must be provided. It will be to the honour of our church, if it shall be seen that the ample ability and means which we certainly possess, shall be readily and cheerfully drawn into action, for the support of foreign missions, when they are under our own direction; and it will be our lasting reproach and disgrace, if any signal deficiency in this matter shall be witnessed. But let us go far beyond all personal, or denominational concerns and views. While we pay, as we ought, a certain degree of regard to the reputation of the church with which we are connected, let our thoughts be chiefly and directly fixed on the salvation of immortal souls; on the evangelizing of the heathen; on the travail for them of the Redeemer's soul; on the conversion of this sin ruined world to God. To what end can wealth be so properly consecrated, for what purpose can it be so worthily employed, as in promoting the best, the eternal interests of perishing immortals? Ah! the day will come, when this will be considered as the great object for which it is desirable to possess property—to possess, in order to employ it, in extending the Redeemer's kingdom, and rescuing sinners from eternal death. Yes, and the hour will come to each of us, either in this world or in the next—either before, or at the day of final judgment—when that part of our substance which we shall have expended to promote the salvation of souls, will give us more satisfaction in the review, than all that we shall have devoted to the gratification of ourselves, or our families, in superfluities which we ought to have denied ourselves, to augment our efficiency in doing good to the souls and the bodies of necessitous perishing men—candidates with ourselves, for the weal or wo of a dread eternity. Let us then, brethren, begin this evening to contribute as we ought to evangelical missions, and continue in the same to our dying hour. So, in the name of God, I charge you, and I charge my own soul. Amen.

From the Christian Observer.

ON THE GRACIOUS OPERATIONS OF THE HOLY SPIRIT.

In answer to your correspondent, A. L. permit me to offer a few observations on the question "What are, and what are not, distinguishing and essential characters of the gracious operation of the Holy Spirit on the soul?"

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Without attempting to enumerate the various operations of the Holy Spirit on the soul of man, I will mention a few only. The sinner, being delivered from the effects of delusion and wicked passions, perceives things in a new light: if, then, humbly examining ourselves by the sacred word, we become conscious of our desires and affections being sanctified, and perform actions acceptable to God, we may conclude that this is effected "by the Spirit which dwelleth in us." For we must ascribe all that is true and good to His sacred influence. His operations are "to work in us, both to will and to do;" "to quicken the dead in sin;" to raise fallen man "from the death of sin to a life of righteousness," and to restore him to the capacity of loving and delighting in God, and his worship and service; and to excite such as "through grace have believed" to a greater degree of diligence in following those who "through faith and patience inherit the promises." These may be ranked among his most distinguishing operations on the soul of man. The same Divine Agent is spoken of in Scripture as illuminating the mind with the light of Divine truth, leading all true believers by his sacred operations, and causing in the soul high and honourable apprehensions of Christ.

With regard to what are *not* his gracious operations, it must not be supposed that the Holy Spirit is promised or given in order that we may do any thing which was not our duty; or that he will render us infallible; or that he will be given, in answer to our petitions, to inform us by a direct revelation that we are the children of God. This conclusion cannot be safely arrived at by mere impression, but is to be looked for by his enabling us to exercise repentance toward God, and faith in our Lord Jesus Christ, with love to God and to our neighbour grounded upon them. Nor is it one of his characteristics to discover new duties, not already taught in Scripture; but rather to free our minds from the effects of our various prejudices and corrupt passions, that we may discern spiritual things, and understand the nature and glory of revealed truth. Lastly, miraculous and prophetical gifts are not "distinguished and essential" marks, or marks at all, of His "gracious operations;" so that even if they were now vouchsafed, which it is clear they are not, they would not come under the present question.

M. G. H.

From Friendship's Offering.

A HYMN.

When morn awakes our hearts,
To pour the matin prayer;
When toil-worn day departs,
And gives a pause to care;
When those our souls love best
Kneel with us, in thy fear,
To ask thy peace and rest—
Oh God our Father, hear!

When worldly snares without,
And evil thoughts within,
Stir up some impious doubt,
Or lure us back to sin;
When human strength proves frail,
And will but half sincere;
When faith begins to fail—
Oh God our Father, hear!

When in our cup of mirth
The drop of trembling falls,
And the frail props of earth
Are crumbling round our walls;
When back we gaze with grief,
And forward glance with fear;
When faileth man's relief—
Oh God our Father, hear!

When on the verge we stand
Of the eternal clime,
And Death, with solemn hand,
Draws back the veil of Time;
When flesh and spirit quake
Before THEE to appear—
For the Redeemer's sake,
Oh God our Father, hear!

T. P.

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Miscellaneous.

CHRISTIAN MORALS IMPORTANT IN RURAL LIFE.

ESSAY VII.

"Behold the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth"——

This is an alarming passage. It brings to view, the obligations under which we lie, to do justice to those whom we employ. It appeals to every moral principle, lodged within us; and fortifies the appeal by reminding us, of the omniscience of our Creator. We are aware that virtue is a word frequently used by sceptieks, but *Christian virtue* are words, the use of which they invariably decline.

There can be no just grounds of hostility to systems of moral philosophy, intended to illustrate the obligations of man to man. They have great influence in keeping together the discordant elements out of which communities are organized. Some errors may be countenanced in these systems. But notwithstanding that much which is commendable has been written by Paley, Reid, Beattie, and Dugald Stewart, still the Scriptures contain the best system of morals the world has ever seen: and though it is ornamental to rural men to be instructed in philosophy, it is much more ornamental that they should instruct themselves in the Holy Oracles. Christianity carries in its train virtues nobler by far, than any other system; its precepts penetrate more deeply into the heart and conscience, and they affect more intimately all the motives which prompt to action. There are complaints, indeed, about the strictness of its morals, as addressed to frail and erring man; but this leads wise men the more to approve the system. Were its morality relaxed, all good men would unite in its rejection. Infidelity has sometimes varied its modes of attack, and strange to tell, it has impugned the morality of the Scriptures. It has blended the historical and biographical details, with the precepts of Christianity; and its impartial announcement of the failings of men, infidelity has set down as the approbation of those failings. But the morals of Christianity are most pungent still. When we see rural men fertilizing their lands by oppression, we might suppose that justice was asleep, and that there was no standard by which the wrongs of the oppressed were to be remedied. But here is the remedy. "Behold the hire of the labourers, which of you is kept back by fraud, crieth, and the cries of those which have reaped, are entered into the ears of the Lord of Sabbaoth."

If men conform not to Christianity; to what standard will they conform? Is it the standard of conscience? Alas! the cries of distress which daily enter the ear of the Creator, ought to carry with them the conviction that conscience cannot hold the reins over the passions of men, any more than the slaughtered dragoon can guide his charger into the battle. The people of this world, are contending together in the tumultuous sea of self-interest, and the cry of conscience for that which is right, is often overwhelmed in the roar of the waves—is heard no more than the shriek of the sea bird in a storm. We might have the temples of justice, but without the Bible they would be profaned: we might have her ministers in robes, but how often might equity strip away the

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abused investiture. If men carry not about them a conscience so purified by the Scripture as to be accurate and invariable in its decisions, it cannot be a conscience of which our Maker will approve. The morality of the Scriptures is simple and pure. To ask us to adopt any other rule, in sight of one so plain, would be as incongruous as to ask us on a journey to strike into a thousand bye paths and entangling thickets, in sight of a highway that leads through a smiling country.

We are too apt to build whited sepulchres, to cover over the moral death of our hearts. Looking over the state of the world we quickly find that men refuse to be swayed by the precepts of Christianity. The policy of courts, the craft of diplomatists, the vindictiveness of kings, the fury of warriors, and the madness of an inflamed populace, clearly show that men will not be influenced by that which would extinguish their ambition, or control their passions.

In inculcating the virtues of Christianity on rural men, it is readily admitted that there is equal necessity for inculcating them on all. But in tilling the earth, while many temptations are escaped, there are others peculiar to this mode of life, which may lead to a neglect of the rule to do to others, as we would they should do to us. He that is unfaithful in little, is unfaithful also in much. He that overreaches an humble husbandman in a shilling, so far as principle is concerned, might as well overreach him in a guinea. There is often a temptation to adopt means and cherish a spirit that is unchristian, in order to hand down rural domains unimpaired, and even improved and embellished, to our descendants. But he is not to be envied—he is a guilty man, who employs fraud or injustice to fling fine tints over his possessions.

There is nothing more delightful than the interchange of kind offices between rural men of wealth and their tenantry. These acts of kindness, however, have often self interest for their basis. But there should be a surrender of this for the broad basis of Christianity, because the affection which springs from self interest, may expire with the circumstances that gave it birth. The peasantry of our own country are possessed of privileges, which do not fall to the lot of thousands, in the same rank of life, in other countries. The means of subsistence with us, are comparatively easy of acquisition, and proprietors of lands are accessible to those who rent and cultivate them. One of the greatest evils with which the peasantry of the old world have to contend is here scarcely known, namely, the non residence on their estates, of large landed proprietors—Of the evils of an Irish peasantry some knowledge may be gleaned from the memoirs of Edgeworth. More however is required of rural men, than the mere redress of ordinary grievances. The morals of Christianity deal in things *positive*, as well as in things *negative*. There must not only be the withholding or putting down of an oppressive arm, which would crush their rights, but there must be an actual advancement of their comforts. Intelligence must be fostered; and even intelligence, without piety, may inflict an injury on the community: it may create a haughty population, who lean to their own understanding. But no such evil can result, if piety be united with intelligence; for the former will correct or prevent the poison which the latter, left to itself, might breed and nourish. The higher circles in rural life may do much to impress the minds of their dependants and neighbours with a feeling of the importance of piety. Their counsel, when given with a benignant

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spirit, often produces lasting effects; and when they sleep in their graves, the poor man may often cast upon them the first flower that blossoms in the glade. They may do much by precept, and still much more by example. Their most inconsiderable actions are noticed; and a tenour of kind, and equitable, and pious conduct, can scarcely fail to have the happiest influence.

It is impossible, without a personal inspection of the wants of the poor, to ascertain the number and nature of those wants. A superficial glance may satisfy the selfish, but a close and thorough investigation is the business of the philanthropist. From a distance, the poverty stricken hovel may wear the aspect of cheerfulness, and even embellish the prospect. But draw nigh and behold. The wealthy themselves frequently need the arm of help. Why then should not they whose prospects have been darkened from the beginning, still oftener need assistance? Damascus has been called a city in the country, and there are many who live in the country that have all the luxuries of that renowned city; from which the wants of the neighbouring poor ought to receive relief. No man was more capable than Burns of expostulating with the wealthy, in a burst of indignant eloquence—

Oh ye, who, sunk in beds of down,
Feel not a want, but what yourselves create,
Think for a moment on his wretched fate,
Whom friends and fortune quite disown,
Ill satisfied keen nature's clam'rous call,
Stretch'd on his straw he lays himself to sleep,
While thro' the ragged roof and chinky wall
Chill o'er his slumbers, piles the drifted heap.

To the duties of Christiaity, then, let all attend. It is not to philosophy that we shall have to give in our last account. How glowing are the prospects of those who, when they quit the earth, quit it, without a solitary cry of distress having reached their ear in vain. The Scriptures have been the rule by which they have managed and used their possessions, and by which they have been led down to the dwellings of their dependants and poorer neighbours, that they might refresh them with a joyous influence.

THE TEARS OF PARENTS.

Under the above title, a series of papers was commenced in the Christian Observer, for January last. After an interruption of several months, they were resumed, and continued in the September and October numbers of that work; and a farther continuance has been promised. The following extract from the October number, containing the account of an unhappy son of the excellent and well known Andrew Fuller, with the writer's reflections interspersed, will, we are sure, interest, and we hope edify, all our readers; and extended as it is, we think that none will complain of its length.

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What affliction can be so great as, believing the Bible, to see a child perish apparently beyond all hope! I will quote as an illustration a passage from the life of the late Mr. Andrew Fuller, whose highly valuable works, recently collected and published—especially his Socinian and Christian System compared—make me grudge that he did not pray under the same roof with us; though well will it be if we are permitted to praise eternally in the same temple with him. Mr. Fuller had a son of many prayers and many tears. I copy the following notices respecting this unhappy youth from his father's diary, as introduced by his biographer, doubting not that the incidents will be new to you, and that you will account

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them as affecting an exhibition of the tears of a Christian parent as can be found upon record. The particular point which I adduce the narrative to illustrate is, the poignancy of that grief which has for its object spiritual apprehensions, respecting the character or end of a beloved child. It is not often that the secret feelings of a religious father's heart for an irreligious child become thus fully known to the world; I will therefore quote somewhat largely, for the sake of the important instruction conveyed in the passage.

Mr. Fuller writes, May 12, 1796, "This day my eldest son is gone to London upon trial, at a warehouse belonging to Mr. B. My heart has been much exercised about him. The child is sober and tender in his spirit: I find too he prays in private, but whether he be really godly I know not. Sometimes he has expressed a desire after the ministry, but I always considered that as arising from the want of knowing himself. About a year and half ago, I felt a very affecting time in pleading with God on his behalf. Nothing appeared to me so desirable for him as that he might be a servant of God. I felt my heart much drawn out to devote him to the Lord, in whatever way he might employ him. Since that time, as he became of age for business, my thoughts have been much engaged on his behalf. As to giving him any idea of his ever being engaged in the ministry, it is what I carefully shun; and whether he ever will be is altogether uncertain; I know not whether he be a real Christian as yet, or, if he be, whether he will possess those qualifications which are requisite for that work; but this I have done, I have mentioned the exercises of my mind to Mr. B., who is a godly man, and, if at any future time within the next five or six years he should appear a proper object of encouragement for that work, he will readily give him up.

"I felt very tenderly last night and this morning in prayer. I cannot say, 'God, before whom my fathers Abraham and Isaac did walk;' but I can say, 'God, who hath fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lad.'"

In the short space of two months after writing the above—such are often the vicissitudes of parental hopes and alarms—we find Mr. Fuller secretly recording, respecting one thus apparently hopeful, "sober and tender in his spirit," "praying in private," and "expressing a desire after the ministry," the following bitter lamentation: "I perceive I have great unhappiness before me in my son, whose instability is continually appearing; he must leave London, and what to do with him I know not. I was lately earnestly engaged in prayer for him, that he might be renewed in his spirit, and be the Lord's; and these words occurred to my mind—'Hear my prayer, O Lord, that goeth not forth out of feigned lips;' and I prayed them over many times."

Other situations were procured for the unhappy youth, but in none of them would he remain. We find his father about this time expressing himself as follows, in a confidential letter to a friend. It opens a heart-rending chapter in domestick history.

"My heart is almost broken. Let nothing that I said grieve you; but make allowance for your afflicted and distressed friend. When I lie down, a load almost insupportable depresses me. Mine eyes are kept waking, or if I get a little sleep it is disturbed; and as soon as I awake, my load returns upon me. O Lord, I know not what to do; but mine eyes are up unto thee. Keep me, O my God, from sinful despondency. Thou hast

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promised that all things shall work together for good to them that love thee; fulfil thy promise, on which thou hast caused thy servant to hope. O my God, this child which thou hast given me in charge is wicked before thee, and is disobedient to me, and is plunging himself into ruin. Have mercy upon him, O Lord, and preserve him from evil. Bring him home to me, and not to me only, but also to thyself.

"If I see the children of other people it aggravates my sorrow. Those who have had no instruction, no pious example, no warnings or counsels, are often seen to be steady and trusty; but my child, who has had all these advantages, is worthy of no trust to be placed in him. I am afraid he will go into the army, that sink of immorality; or if not, that being reduced to extremity he will be tempted to steal. And oh, if he should get such a habit, what may not these weeping eyes witness, or this broken heart be called to endure! O my God, whither will my fears lead me? Have mercy upon me, a poor unhappy parent: have mercy upon him, a poor ungodly child."

The former of these fears was realized: in 1798 he entered into the army; on which occasion his father thus writes to Dr. Ryland:—

"I have indeed had a sore trial in the affair you mention: but I do not recollect any trial of my life in which I had more of a spirit of prayer, and confidence in God. Many parts of Scripture were precious, particularly the following:—'O Lord, I know not what to do; but mine eyes are up unto thee.—O Lord, I am oppressed, undertake for me.—Commit thy way unto the Lord and he shall bring it to pass.—Cast thy burden on the Lord, and he shall sustain thee.—All things work together for good,' &c. Even while I knew not where he was, I felt stayed on the Lord, and some degree of cheerful satisfaction that things would end well. I know not what is before me; but hitherto the Lord hath helped me; and still I feel resolved to hope in his mercy."

His discharge from the army was obtained on the ground of his being an apprentice, but he subsequently enlisted in the marines; soon after which he appeared sensible of his folly. The influence of early religious education was felt. Shocked at the heathenism of his present situation, and calling to remembrance the peaceful sabbaths and pious instructions of home, he addressed his father, earnestly entreating him to use efforts for his liberation. This appeal to the piety and affection of a Christian parent was promptly responded to. His father's heart went forth to meet him, and he was once more restored to the bosom of his family. Notwithstanding the influence of his mother-in-law, to whom as well as to every other branch of the family he was fondly attached, a dislike to business, increased by habits recently contracted, once more induced his departure.

"The sorrows of my heart," says his father, "have been increased, at different times, to a degree almost insupportable: yet I have hoped in God, and do still hope that I shall see mercy for him in the end. The Lord knows that I have not sought *great things* for him, and that I have been more concerned for the *wicked* course he was following than on account of the *meanness* of his taste. O may the Lord bring me out of this horrible pit, and put a new song in my mouth!

"My heart is oppressed; but yet I am supported. Yesterday I fasted and prayed the day through. Many Scriptures were sweet to me; particularly Matt. xv. 25—'Lord help me!'—a petition in which a parent was heard for a

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child, after repeated repulses. And Psa. xxxiii. 22. I believe I shall live to see good, in some way, come out of it. My soul is at rest in God."

Finding that he was bent on a sea-faring life, his father procured him a comfortable situation on board a merchant ship, apparently much to his satisfaction. The hopes which this new arrangement raised in the minds of his friends were, however, suddenly destroyed, before he could join his ship, by the operation of what Fuller's biographer justly calls the "savage laws" of impressment. Thus, against his inclination, he found himself once more on board a man-of-war, in the capacity of a common sailor. In a few months, an account was received by his friends of his having been tried for desertion, and sentenced to a most severe punishment, after the infliction of which he immediately expired.

"Oh!" says his agonized parent, "this is *heart trouble!* In former cases, my sorrows found vent in tears: but now I can seldom weep. A kind of morbid heart-sickness preys upon me from day to day. Every object around me reminds me of him! Ah! * * * * * he was wicked; and mine eyes were not over him to prevent it * * * * * he was detected, and tried, and condemned; and I knew it not * * * * * he cried under his agonies; but I heard him not * * * * * he expired, without an eye to pity or a hand to help him! * * * * * O Absalom! my son! my son! would God I had died for thee, my son!

"Yet, O my soul! let me rather think of Aaron than of David. He 'held his peace' in a more trying case than mine. His sons were *both* slain, and slain *by the wrath of heaven;* were *probably intoxicated* at the time: and all this *suddenly,* without any thing to prepare the mind for such a trial! Well did he say, 'Such things have befallen me.'"

Said I not, my dear friend, that this was a most mournfully instructive tale? Well might the afflicted father call to mind David weeping over Absalom. As far as regarded natural affection, his tears were probably more bitter than those of David; for whatever were the sins and follies of this youth, his biographer attests of him that he by no means evinced "an inveterate propensity to vicious and abandoned courses;" that "his disposition was amiable;" that "his wanderings arose from instability of character;" and that he does not appear "to have abandoned himself to any of those gross vices incident to a naval and military life." To his father he seems to have behaved with personal affection, amidst all his wanderings: he was a prodigal son, but not, like Absalom, a traitor and a murderer. There had been nothing, therefore, to alienate the affections of a parent, except, as every kind of vice is hateful to a Christian mind, though it does not, of necessity, diminish parental tenderness—nay, from feelings of commiseration, it may increase it. And then there was the choking remembrance that his son had actually begun a new course, when an act of atrocious injustice—for such I scruple not to call the barbarous custom of impressment—tore him away from a peaceful and useful occupation, upon which he had entered, to plunge him into, what I have heard respectable seafaring men call, that "hell on the waters," a man-of-war. "My son," he might have thought, "would perhaps have been saved in body and soul, had it not been for that act of legalized atrocity. He had felt the evils of his past conduct, and I yet had hope; but now—— Absalom perished lifting up his hand against his father; but his death was what men call casual;

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it was not cruel, it was not disgraceful: but my poor boy died under the lash, perhaps for some offence which the strictness of military law accounts highly penal, but which does not involve high moral turpitude—he might have been overcome with slumber at his post after severe fatigue." Thus a parent's feelings might have gone on to trace new sources of grief, while it invented every possible mitigation of the young man's offences. Besides all which, Mr. Fuller seems to have believed that his son laboured under "a sort of mental derangement," as his poor mother actually did for some weeks before her death; in which case his feelings must have been ten-fold harrowed up at the thought of his sufferings, while all that appeared wrong in him would call forth tenderness instead of displeasure.

Then there was, as doubtless in David's case, intense spiritual anxiety. The youth had been religiously educated; and though the father throws out a casual remark that he seemed to be labouring under a species of mental derangement, yet he did not so seriously adopt this opinion as to abate in the least his feeling of his son's moral responsibility. He greatly feared, and he durst scarcely cherish a hope to the contrary, that the unhappy prodigal was lost forever; and this, with the accumulated guilt of having rejected all the restraints of a well-informed conscience, and a religious, and anxiously guarded education.

The suffering parent's affliction was not, I think, aggravated by feelings of self-reproach, except so far as every man of tender conscience is sensible of innumerable sins, negligences, and ignorances in his best observances; for he had been a peculiarly watchful parent, and had left nothing undone, that prayer, instruction, and example, could afford for his children's spiritual welfare. The above passages incidentally afford a most beautiful illustration of his feelings as a Christian parent. Scarcely a syllable does he record in his secret diary of his son's temporal prospects; his most anxious desire is, regarding his spiritual condition. He attests before God, in the simplicity of his soul, that "he had not sought great things for him;" and that he felt far more acutely because the course his son had taken was wicked, than because it was mean and degrading. This last remark exhibits the very touchstone of Christian feeling. Happy is that parent who can truly say that he has always thus made the Divine Law his standard, and has always felt the fear of God to be more promptly influential than any worldly bias; and would have preferred the "meanest" employment, if not "wicked," to all that wealth, and taste, and worldly honour could offer.

In all the annals of parental suffering, I know not that I could point out a more affecting passage than the closing part of that above quoted; or any thing more beautifully Christian, or more sublimely full of faith and holy resignation, than its conclusion: "Yet, O my soul, let me rather think of Aaron than of David." Truly, religion is worth something at such a moment. Nor is it uninteresting, or unedifying, to contemplate a man like Fuller, known chiefly to the world in far other aspects, and often involved in painful controversies, thus, in the midst of home endearments, and without one feeling jarring within, when all was jarring in the outer world.

I know not that I would have pained your feelings with this narrative, if I could not have added something to relieve them; for a few days brought the afflicted father the joyful intelligence that

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the report of his son's death was unfounded—though I presume the account of his punishment and consequent illness and danger, was true. Mr. Fuller's recorded remark, upon hearing the reviving intelligence is characteristic: "I have received a letter from my poor boy. Well, he is yet alive, *and within the reach of mercy.*" The soul of his child was still the first object of his solicitude. Whether his conduct as a parent was always judicious, I know not. It is possible that his very anxiety for his children's spiritual welfare might cause him to render religious instruction burdensome to them; and many a child has been injured by the recoil from an overstrained tension, which the infant mind could not bear. I remember, many years ago, an elderly lady telling me that she could not think how it was that her son, when he grew up, had so little taste for religion; for that she had done all she could to impress him with a sense of its importance: so much so, that when he used to come home from school to his breakfast and dinner, she made him read the Bible till it was time to go back again, never allowing him to play about idly like other boys; and that his evenings and Sundays were wholly occupied in religious reading, and prayer, and serious conversation, and learning the Scripture and catechisms: and yet, added she, "He does not seem to love the Bible."

There is not, perhaps, much general danger of over-strictness in these matters in the present day; the tendency is usually to a lax, rather than a rigid system of family religious discipline; yet the fault may be occasionally witnessed: and if this were the case in Mr. Fuller's house (though I am not aware that it was), it is less remarkable that the young man, when he became first exposed to the vices of a London life —being also removed, perhaps, too early from home, before his character was formed—fell into the snare. It seems to me the great secret of religious domestick government is, to make both servants and children habitually feel, that, though they might be more wicked in other families, *they could not be more happy.* A really well ordered Christian household, neither lax nor morose, is the very gate of heaven.

As you have followed this unhappy young man thus far, perhaps you might wish to know the conclusion of this narrative, which bears directly upon the subject of my letter. Many painful vicissitudes befel him, brought on by his own evil conduct. His last station was among the marines, with whom he went on a voyage to Brazil. On his return, he addressed his father in the most pathetick terms, entreating one more written testimony of his forgiveness, urging that he was on the point of sailing for Lisbon, "whence," says he, "I may never return." This was answered by an affecting epistle, of which the following extracts are all that can be found:—

"My dear Robert,—I received with pleasure your dutiful letter, and would fain consider it as a symptom of a returning mind. I cannot but consider you as having been long under a sort of mental derangement, piercing yourself through, as well as me, with many sorrows. My prayer for you continually is, that the God of all grace and mercy may have mercy upon you. You may be assured that I cherish no animosity against you. On the contrary, I do, from my heart, freely forgive you. But that which I long to see in you is repentance towards God, and faith towards our Lord Jesus Christ, without which there is no forgiveness from above.

"My dear son! you had advantages in early life; but, being con-

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tinually in profligate company, you must be debased in mind, and, in a manner, reduced to a state of heathenism. In some of your letters, I have observed you dashing, as it were, against the rocks of fatalism; suggesting as if you thought you were appointed to such a course of life. In others I find you flattering yourself that you are a penitent; when, perhaps, all the penitence you ever felt has been the occasional melancholy of remorse and fear.

"My dear son! I am now nearly fifty-five years old, and may soon expect to go the way of all the earth! But, before I die, let me teach you the good and the right way. 'Hear the instructions of a father.' You have had a large portion of God's preserving goodness, or you had, ere now, perished in your sins. Think of this, and give thanks to the Father of mercies, who has hitherto preserved you. Think, too, how you have requited him, and be ashamed for all that you have done. Nevertheless, do not despair! Far as you have gone, and low as you are sunk in sin, yet if hence you return to God, by Jesus Christ, you will find mercy. Jesus Christ came into the world to save sinners, even the chief of sinners. If you had been ever so sober and steady in your behaviour towards men, yet, without repentance towards God and faith in Christ, you could not have been saved; and, if you return to God by him, though your sins be great and aggravated, yet will you find mercy." * * * * *

This affecting narrative cannot be better concluded than in the words of the late Dr. Ryland:—

"As this poor young man foreboded, this *was* his last voyage. He died off Lisbon, in March, 1809, after a lingering illness, in which he had every attention paid him of which his situation would admit.

"From the testimony of his captain, and one of his messmates, we learn that his conduct was good, and such as to procure him much respect; and, from letters addressed to his father and his sister, a short time before his death, we *hope* still *better* things; we hope he was led to see the error of his way, and to make the Lord his refuge from the tempest and the storm.

"His death, under such circumstances, was less painful to his friends than it would otherwise have been; and, in a sermon preached the Lord's-day after the intelligence was received, in allusion to this event, from Rom. x. 8, 9, his father seemed to take comfort from three ideas: that, 1. The doctrine of free justification by the death of Christ is suited to *sinners of all degrees*. It asks not how long, nor how often, nor how greatly, we have sinned: if we confess our sins, *he is faithful and just to forgive us our sins*. 2. It is suited to the *helpless condition* of sinners. We have only to look and live. 3. It is suited to sinners *in the last extremity*. It answers to the promised mercy in Deut. iv. 29: IF FROM THENCE *thou seek the Lord thy God, thou shalt find him*. Some are far from home, and have no friend, in their dying moments, to speak a word of comfort * * * * * but this is near! When Jonah was compassed about by the floods, when the billows and waves passed over him, he prayed to the Lord and the Lord heard him." * * * * *

"Here he was obliged to pause, and give vent to his feelings by weeping; and many of the congregation, who knew the cause, wept with him! His heart was full, and it was with difficulty he could conclude, with solemnly charging the sinner to apply for mercy ere it was too late; for, if it were rejected, its having been so near and so easy of access, would be a swift witness against him."

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MENTAL SCIENCE.

Radical Principles brought to the Test of Revelation.

We have already stated the doctrine to be examined in this article, viz. the will is a distinct faculty of choosing, and is always governed by the pleasure of the heart. The question to be settled is whether this doctrine be recognised in the revelation of God. When this shall be fairly and satisfactorily settled, the uses of the doctrine will be obviously ascertained, and its importance more readily estimated.

It will not be necessary to examine all the passages of scripture, in which the will and its exercises are indicated, in order to settle the question. Nor have we room for a full analysis of those passages in which the words are used figuratively, for other faculties or their exercises. It is easy to see why the term for *will* should be used, in its various forms, and in all the languages, for the exercises of mind without discrimination——for the heart——or its exercises——and for commands, orders, or decrees, which the mind may have made. This will be evident from an examination of a few selections, out of multitudes found in the Old and New Testaments.

The principal Hebrew words used to indicate will or its acts are, אבה, נדב, נפש, רצה. These all occur, more or less frequently in the Old Testament, to indicate the will or its exercises; and they are used frequently in other senses. It is sufficient for our purpose to examine a few passages where each word occurs in the sense which indicates the human will. It might be more satisfactory to give a full analysis of all the different meanings of the words above cited, and the passages in which they occur, but we cannot now pursue that course: besides, if we had room, it would be a tedious examination, and transcend the design of these articles.

אבה is used in the following passages to express the exercise of will: Lev. xxvi. 21.—"if ye walk contrary unto me and *will* not hearken unto me." 1 Chron. x. 4. "Then Saul said to his armour-bearer draw thy sword, and thrust me through therewith—but his armour-bearer *would* not." Chap. xi. 19. When David longed for water from the well of Bethlehem, and three men had jeoparded their lives and brought it to him, he poured it out to the Lord—"he *would* not drink it." Ps. lxxxi. 11. "But my people *would* not hearken to my voice; and Israel *would* none of me." Isah. i. 19. "If ye be *willing* and obedient, ye shall eat the good of the land." Ezek. iii. 7. "But the house of Israel *will* not hearken unto thee: for they *will* not hearken unto me: for all the house of Israel are impudent and hard hearted." These are a few of the passages in which this Hebrew word is used to denote the exercise of will, but they are sufficient to determine three things: that the conduct of men is directly the result of volition, that volition proceeds from a faculty of determination, and that the will is governed by the feelings of the heart. We are not aware that this word is used in its substantive form for the will, but as a verb it denotes the exercise, and is so associated in its connexion as to involve both the faculty and the law of its government. In the specimens above given, the word cannot answer to the future tense of the fact expressed, because both volition and obstinacy are involved in the thoughts expressed.

נפש will be found in the following passages, and might be compared with many others of like import. Exod. xxxv. 29. "The children of Israel brought a *willing* offering unto the Lord, every man and woman, whose heart made

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them *willing* to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." 1 Chron. xxviii. 21. After David had given Solomon, his son, the pattern of the house of the Lord, he said to his son, "there shall be with thee for all manner of workmanship every *willing* skilful man, for any manner of service." In chap. xxix. 5. David said "who then is *willing* to consecrate his service this day unto the Lord?" Ezra, iii. 5. In the account of the "set feasts of the Lord that were consecrated," it is said that the people brought their offerings to the priests, and they "offered the continual burnt-offering" and of the feast; and "of every one that *willingly* offered a free-will offering unto the Lord."

These may suffice for one important use and meaning of נדב. They show conclusively the same things as stated under אבה; volition directing the conduct, proceeding from a faculty of determination, and that under the government of the heart. The interpretation of this word according to the connexion and scope of the passages where it occurs, cannot fail to show the recognition of the doctrine we have stated before.

נפש seems to have primarily the meaning of animal life, but it has a secondary meaning which indicates *will*. Take the following passages as a specimen of its occurrence in the latter sense. Exod. xv. 9. "The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them." Ps. xxvii. 12. "Deliver me not over unto the *will* of mine enemies." Ps. xli. 2. "Thou wilt not deliver him unto the *will* of his enemies."—Ezek. xvi. 27. "Behold, therefore, I have stretched out my hand over thee, and have diminished their ordinary food, and delivered thee unto the *will* of them that hate thee" We need not multiply quotations; these show distinctly a recognition of the doctrine.

For the same meaning of רצה we direct only to the three following passages as sufficient for the purpose. Levit. xix. 5.—"if ye offer a sacrifice of peace-offerings unto the Lord, ye shall offer it at your own *will*." Chap. xxii. 19. "Ye shall offer at your own *will* a male without blemish of the beeves, of the sheep, or of the goats." Again, verse 29. "And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own *will*."

That here is a recognition of the dotrine, we think no one can rationally doubt, who will examine the passages and interpret them according to their obvious meaning and connexion.

The New Testament abounds with the full recognition of the same doctrine, but we shall content ourselves with the examination of some passages in which Θελημα, and Θελω, the principal Greek words occur. The more frequent meanings of θελημα are three, *will*, purpose, design, or intention, for the first class; for the second class is the object of one's will, in general, without specification, or specifick command, statute, or law; for the third the pleasure of mind is indicated. Although we distinguish three significations of θελημα they are all directly or indirectly connected with the faculty or the exercise of will; so that they all directly or indirectly recognise the doctrine.

We quote a few of the many passages in which θελημα is found, that we may present the varieties of meaning intimated above. John i. 13. "Who were born, not of blood, nor of the *will* of the flesh, (ουδε εκ θεληματος σαρκος) nor of the *will* of man, (ουδε εκ θεληματος ανδρος,) but of God." Θελημα here must involve volition, whatever particular meaning may be given to its interpretation. The intention of the inspired historian is very plain: it is

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to ascribe the regeneration of those who received Christ solely to God, and to deny that it was effected by human agency, either by bloody sacrifices offered for them, by natural dissent, or by the determination of man. Θελημα is used to express the determination, or volition of God in the following passages, as well as many others. 1 Cor. i. 1: "Paul called to be an apostle of Jesus Christ, through the *will* of God, δια θεληματος Θεου. 2 Cor. i. 1, has the same phraseology. Gal. i. 4, reads thus, "Who [that is Chist] gave himself for our sins, that he might deliver us from this present evil world, according to the *will* of God, and our Father," κατα το θελημα του Θεου. In Eph. i. 5, we have the phrase, κατα την ευδοκιαν του θεληματος αυτου, "according to the good pleasure of his *will*;"—in verse 9, το μυστηριον του θεληματος αυτου, "the mystery of his *will*;" and in verse 11, την βουλην του θεληματος αυτου, "the counsel of his own *will*." These passages involve the idea of volition or exercise of the determining faculty of God the Father. We refer to these passages to show that wherever θελημα is used, whether applied to God or man, it involves the faculty, or exercise of the faculty of determination. These few are sufficient for our present purpose. Recur now to the application of θελημα to man's will. 1 Cor. xvi. 12: "As touching our brother Apollos, I greatly desired him to come unto you with the brethren; but his *will* was not at all to come at this time," και παντως ουκ ην θελημα ινα νυν ελθη. In Eph. ii. 3, θελημα is used for desires, including both pleasure and choice, or feelings of the heart, and volitions of the will; ποιουντες τα θεληματα της σαρκος και των διανοιων, "fulfilling the *desires* of the flesh and of the mind." The word is rendered *desires*, in our English version, although *volitions* would be more literal, because no word which would express merely the exercise of will, would reach the meaning of the Apostle in this place.

It will be sufficient to cite two or three passages more in which the verb θελω is found applied to volition. John v. 40, [ου θελετε] "*ye will not* come unto me that ye might have life." John viii. 44. "Ye are of your father the devil, and the lusts of your father [θελετε ποιειν] ye *will* do." Rev. xxii. 17. "And the spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst, come. And whosoever [θελει] *will*, let him take the water of life freely." Every one acquainted with his bible, will at once recollect that there are multitudes of passages where *will* is used in the same sense, to signify the determination of the mind; or to speak more specifically, to denote the exercise of the faculty called *will*. As for *command*, statute or decree, we need not quote the passages where θελημα and θελω are used to indicate them. The reader of the Greek Testament will readily perceive them, and know how to interpret their meaning. We leave the passages to speak for themselves on the plain common sense principles of interpretation. Confident that every mind, unprejudiced by philosophical speculation, will find obviously a recognition of the doctrine which we have stated. We have made our quotations few and our analysis brief, because we think that the recognition of the principles, is exceedingly plain, and because we wished to reserve room in this article, briefly to compare some other suppositions with the same standard.

There is a pretended philosophy which represents the mind as consisting of exercises only, without any permanently existing principle. But this is so absurd on its face, and so contradictory to the whole current of the Scriptures,

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that we will not stop gravely to examine its claims. It never can be admitted, without setting aside all legitimate rules of biblical interpretation.

Another scheme of philosophy, worthy of more regard, blends together in one class, the exercises of the heart and the will. But we have shown conclusively that the Scriptures do sometimes distinguish them, and ascribe qualities to one class which cannot belong to the other. Between the source of affections, and the source of volitions, there is often a wide discrimination in the holy Scriptures. The *heart* is *hard* or *soft*, *grieved* or *joyful*, *pacified*, or *angry*, but not so is the *will* ever represented in the Bible. It would not express the meaning of the sacred writers oftentimes to substitute heart for will, or will for heart. Take the specimen from John i. 13, and read it—"which were born not of the *heart* of the flesh, nor of the *heart* of man"—and it will be readily perceived that the sentiment is changed. It might express *a truth*, but not the mind of the Spirit. Take many other passages which express the appropriate exercise of either faculty, and substitute one for the other, and the discrimination will be clearly seen. There must be a different meaning attached to the different terms *heart* and *will* in the passages quoted in these articles, and in many other passages, which the careful reader will readily observe.

But there is a philosophy which we think is mischievous in its theological influence, denying all distinction of faculties, or rather all moral character belonging to any principle or faculty of mind. According to this philosophy, all moral character belongs to voluntary exercises, and attaches not to their source. This scheme of philosophy subverts the plain exegesis and common sense interpretation of the Scriptures. In addition to what we have already said of the obvious distinction between heart and will, and the difference in the nature of their exercises, we see in many passages a recognition of the principle that the will is governed by the affections. To the heart is ascribed a character evinced by its exercises, but belonging to the principle, antecedent to its development. It is the *heart* upon which the Lord looketh; but why should he look upon it, if it has no moral character? Why should men be commanded to keep the *heart* with all diligence, if it be without character? Besides the reason given in the connexion, "for out of it are the issues of life," involves clearly the character as belonging to the heart. The phrases *hard*, *stony*, *new*, and *evil* heart, are all connected with a permanent moral principle, not with exercises merely; and we think "the *hidden man* of the heart" denotes a good or wicked principle. The ornament of this "*hidden man*" may relate to the exercises of gracious affection, which proceed from the heart. If we have not mistaken the principles of interpretation, the whole current of the Scripture opposes the philosophy in question.

The mischievous theological influence to which we refer, is at present extensive in the church. The definition of the philosophy identifies it with the first principles of Pelagianism. It would therefore be natural to expect its application to the same doctrines, and its tendency to the same errors. The usual, and at present popular theological form of the first principle is, that "all holiness and sin consist *exclusively* in voluntary exercise." This is subject to some variety of modification, according to the more full or partial understanding or adoption of the principle. It is also applied more or less extensively to the interpretation of the Bible, and ex-

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erts its transforming influence upon the doctrines of the gospel. One modification of the scheme admits the distinction between heart and will, but ascribes the government of the heart to the will, and adopts under some modification the old theory of self-determining power of the human will. But in all its various modifications the principle, that moral character belongs exclusively to voluntary exercises is retained.

The mischief which it operates in the interpretation of the Bible, depends upon the extent of its application. It sets aside the doctrine of original sin, and teaches that children are not born in sin, are not morally depraved until they act in view of known law, but are innocent and without character. We think the advocates of this philosophy are consistent with its spirit and principles, in denying the doctrine of original depravity, and exploding the long established formula of faith, that "the sinfulness of that estate into which man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature which is commonly called original sin, together with all actual transgressions which proceed from it." But consistency is of little value, when preserved at the expense of truth; and such we think is the only redeeming quality in the application of this philosophy. This, however, is only the beginning of the havoc made with the orthodox faith, and with the interpretation of the Bible. With the doctrine of original sin, is also set aside the whole doctrine of representation in Adam and in Christ. The philosophical dogma is, that voluntary exercises are personal acts, and neither transferable nor imputable to another—consequently we can in no sense be responsible for the fall of Adam, and Christ could not bear our iniquities, nor can we be healed by his stripes. We do not mean to say, that all who adopt the philosophical principle, apply it in this extent; but it has long been an established maxim, that the tendency of error is rapidly onward in its departure from truth. We think the application of this philosophy explains the fact, and illustrates the maxim. Men of speculative minds, who adopt the first principles, may be pious and not discover the legitimate tendency of the error, or they may be kept from its controling influence by their love of truth. But let them yield their minds to the influence of this philosophy, and apply it to the interpretation of the Bible throughout; and we see not where they will stop, until they have swept away all the distinguishing doctrines of grace. The doctrine of regeneration undergoes an entire transformation, and becomes a mere change of volition or governing purpose, effected by moral suasion, without any special agency of the Holy Spirit. Thus men make themselves new hearts, regenerate themselves, and create themselves anew in Christ Jesus. And when men have philosophically broken loose from dependence on the influence of the Holy Ghost, the next step is easy and legitimate, from the principles to a dependence upon human reason as the guide and revelation only an auxiliary, which after a little may be dispensed with entirely. Such we think the legitimate tendency of this philosophy. But what saith the Scriptures on those doctrines mentioned? On the doctrine of original sin, they speak thus, "who can bring a clean thing out of an unclean," not one Behold I was shapen in iniquity, and in sin did my mother conceive me. Wherefore as by one man, sin entered into the world, and death by sin: and so death passed upon all men for that (ἐφ᾽, in whom) all have sinned. For if by one man's

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offence, death reigned by one. Therefore as by the offence of one, judgment came upon all men to condemnation. For as by one man's disobedience, many were made sinners—sin hath reigned unto death." On all the other doctrines the Holy Scriptures are very explicit, and so plain that he who runs may read. We have not room to quote the passages, and we cannot think it necessary, since the specimens already given are plainly contradictory to the philosophy in question, and recognise principles perfectly opposite. Besides, on the face of the scheme which we oppose, there is such a glaring absurdity, that an unsophisticated mind will not be misled by it. Let the whole subject be carefully and fairly investigated, and we fear not the result. E.

ON REVERENCE FOR THE NAME OF GOD.

Since the Synod of Ulster, in Ireland, purified itself from the leaven of Unitarianism, which threatened to leaven the whole lump, Dr. Cook, whose eloquent speech we published in our 7th volume, has become the editor of a monthly publication at Belfast, entitled *The Orthodox Presbyterian.* We have not hitherto made any extracts from this valuable work, but intend in future to present our readers, occasionally, with some of its short articles. We earnestly recommend the following to the serious consideration of all who lead in social worship, both clergymen and laymen; the evil which it seeks to correct has often exceedingly marred our devout feelings; and we think its correction a matter of no small importance. Among other reasons for endeavouring to avoid it, one is—that its existence furnishes one of the strongest objections against free or extemporaneous prayer, by those who advocate forms and an established Liturgy. But the evil is sometimes apparent in sermons and exhortations, as well as in prayers.

A light and irreverent use of the name of God is highly unbecoming on the part of man, displeasing to the Most High, a violation of his own special command, and exceedingly hurtful to the feelings of every one, who, as Moses enjoined on the Israelites, "has learned to reverence and fear that glorious and fearful name, the Lord our God." Were the frequent and unnecessary use of this name confined to irreligious persons, those who fear and reverence God would not have so much to deplore; but that the practice is too common, even among Christians, few will deny. This, Sir, is an evil to which I wish to call public attention; and, among the rest, I particularly request the regards of the Ministers of the Gospel. Their business is to minister in holy things; and perhaps the frequency of their engagements in fresh exercises, leads them into forgetfulness on this particular point. In reasoning with men on any subject, unnecessary repetition of the same word is a proof that the speaker is ill informed, and greatly weakens the force of his argument. In writing, the thing is quite intolerable, and at once leads to the rejection of a book so composed.

Various allowances are, however, to be made to those who deliver unstudied, extemporaneous discourses,—they are, I suppose, nearly unconscious of the evil—this, however, they should not be; for in addressing men on religious subjects, and much more so when they address the Majesty of heaven and earth, their words, few or many, should be well chosen. Our Lord particularly charges his disciples "not to use vain repetitions." Now I think it will be ad-

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mitted, that the unnecessary repetition of any word will fairly entitle it to this character. Surely, then, the veneration which should always be manifested for the Sacred Name, should lead Christians, and Christian Ministers, to be as sparing in their use of this name, as due regard to the illustration of their subject will admit. "Thou shalt not take the name of the Lord thy God in vain." This is high authority, and claims regard in a more extensive sense than Christians at first sight might seem to think.

Many persons fancy, if they are speaking on religious subjects, or offering up prayer to the "Most High," they are at liberty to use this name at the beginning, middle, and ending of almost every sentence; and by doing so, they are not aware, though I have frequently observed it to be the case, they make some of their addresses really without meaning. To such I would say, remember the third commandment, and that unnecessary repetition is vain. We know that, in common conversation, it is considered very ill bred, and very vulgar, to repeat the name of the person we are addressing in every sentence. Having mentioned the person's name at the commencement of our discourse, the personal pronouns I, thou, he, and you, are quite sufficient in future to make our address to be fully understood. All good orators, I have observed, avoid a too frequent repetition of the name of God, both in their preaching and prayers, and their doing so is admired by all sensible hearers. The late Mr. Newton, in writing to a friend on this subject, said, he did not like Ministers, in their discourses, to "chime on the name of Jesus;" and he was not sure but in doing so to the extent that some did it, little short of a profanation of the divine name was committed.

The worshippers of Baal called out from morning till noon, "O Baal hear us!" but Elijah's address to the hearer of prayer was simple, and unattended by vain repetition. The form of prayer dictated by our Lord, which he has commanded us in our prayers to imitate, is unaccompanied with the repetition of the name God. What, then, are we to think of those preachers, the one half nearly of whose sermons and prayers are made up of repetitions of the Sacred Name? I do not accuse them of intended irreverence; but to me it argues, that such persons either come forth very ill prepared for their work, or that they have fallen into a very inexcusable error, in imagining, that by unceasingly pronouncing the name of God, their discourses will be better received. I assure such Ministers, if they knew the mind of their hearers, such a practice is almost universally disliked. I have heard it condemned both by the religious and irreligious, and I really hope many of our Ministers will alter their general practice on this head. In prayer, the very frequent repetition of the divine name is quite out of place; for in such an exercise it is not required. "Holy and Reverend" is his name, let all his people sanctify it, and pray that it may be so throughout the earth.—Amen. F.

THE GREEK TESTAMENT—AN ANECDOTE.

About a hundred years ago, a shepherd boy, wrapt in his plaid, went into a bookstore in Edinburgh, and asked for a second-hand Greek Testament, being unable to buy a new one. The bookseller having handed him one, he asked the price. "For whom do you want it?" inquired the bookseller. "For myself," answered the boy. "Then," said the bookseller, "if you will read and trans-

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late a few verses, you shall have it for nothing." The poor boy, highly pleased with the proposal, complied with the conditions, and carried off the Testament in triumph.

Many years afterwards, the late Rev. John Brown, of Haddington, then in the midst of his fame as an author, entered into conversation with the bookseller. The latter, who was well acquainted both with his person and his character, received him with marked respect. In the course of conversation, Mr. Brown inquired if he remembered the circumstance above detailed. "I remember it well," replied the bookseller, "and would give a good deal to know what became of that boy; for I am sure that he has risen to eminence in some way or other. "Sir," said Mr. Brown, "you see him before you." It is needless to add that the recollection was highly gratifying to both parties.

Review.

Agreeably to an intimation in our Review of these lectures in our last number, we are now to give an abstract of the second; in which, as heretofore intimated, is found the chief object of the author in the discussion contained in the pamphlet before us. The subject indeed is here treated in a manner so lucid and satisfactory, and is so important in itself, that we wish, in place of an abstract, or an analysis, we could give the whole lecture, just as it stands. But as we cannot do this, we shall abridge the first part, in which the author prepares the way for the result at which he arrives; and the result itself, with the two important inferences with which he concludes, we propose to quote at large—To this extent, we do not think we could fill our pages better. The benefit of our readers is the object at which we desire to aim, in all we either write ourselves or extract from the writings of others; and a just apprehension of what should be understood by *the prayer of faith*, is what is peculiarly needed at the present time, and in the present circumstances of the Presbyterian church. Our own remarks will not be numerous or extensive.

The second lecture is introduced with a restatement of the method proposed in the first, for the illustration of the text (Jas. i. 5, 6, 7.). Professor R. remarks, that of the four inquiries, which he had proposed to answer, the first three had already been considered. He then adds, "We now proceed to the fourth, and ask, *First*—what is to be understood by *the prayer of faith?*

"This expression," continues the author, "seems obviously capable of two senses, and must be understood differently according to the different kinds of *faith* employed in prayer. In the primitive church there is reason to believe that two kinds of faith were thus employed: one *extraordinary*, being peculiar to certain individuals, who had the gift of working miracles; the other *common*, belonging to all Christians who truly embraced the gospel. Both were the result of divine teaching, though perhaps in a different way; and both were founded upon the testimony of God; still they were in various respects different from each other. The *first*, which we denominate *extraordinary*, and which was connected with miraculous operations, was not necessarily, it would seem, a gracious exercise. Certain it is that many wrought miracles, and miracles in Christ's name, who will be disowned by him at last. Whether they wrought them *with* or *without* faith, is not expressly said; but as they wrought them in Christ's name, there is a fair presumption that it was through faith in that name. And this presumption is the

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stronger when we consider the language which the apostle holds on the subject of miraculous gifts in general. (1 Cor. 13.) "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though *I have all faith*, so as to remove mountains, and have not charity, I am nothing." Here it is supposed, not only that men might work miracles without being Christians, but that they might *work* them in the exercise of faith in the divine power and veracity: nay, that they might possess *all faith*, so as to remove mountains, or the highest degree of faith connected with miracles, and yet be destitute of *charity*, or love. Not so the faith common to all true believers. This in all cases is a gracious or holy exercise. Love is essential to its very being. It not only gives credence to the divine testimony, in whatever manner exhibited, but cordially approves of that testimony. It is not merely an intellectual but a moral exercise; and hence it is described as purifying the heart and overcoming the world. The faith of miracles might exist without a renovated heart; but this never exists except in those who are born of God and love God, and therefore it is placed among the fruits of the Spirit, and regarded as the grand condition of salvation. 'Circumcision is nothing, and uncircumcision is nothing,' saith the apostle, 'but *faith which worketh by love.*

It is not to our present purpose minutely to distinguish between these two kinds of faith, nor to inquire how often it is probable they were blended together in the same persons. It will be enough to have it distinctly understood that they were, in some important particulars, diverse from each other; and therefore that we cannot reason from one to the other as if they were radically and essentially the same."

Here our author is at the very fountain of the error which he seeks to correct. It originates in confounding *the faith of miracles* with *evangelical or saving faith*, and in applying to the latter, what in the Holy Scriptures is spoken only of the former.

This error is sometimes witnessed in its extreme, when those who have had but little knowledge of the Bible first become deeply engaged for the salvation of their souls. The case of Bunyan, in his temptation to try the genuineness and strength of his faith by working a miracle, as he describes it in his "Grace abounding to the Chief of Sinners," is no very uncommon case. Bunyan was, and many others are, happily delivered from this temptation and error. But the whole host of fanatical miracle workers, and confident predicters of individual conversions, in modern times, appear to act under the unhappy mistake and delusion we here contemplate. They misapply passages of Scripture which exclusively relate to the faith of miracles, to the faith which is essential to salvation; and think that it is only the want of a stronger faith of the latter kind, which disqualifies them and their friends for doing all the wonderful works which were done by the apostles and other primitive Christians. In the Roman Catholick church this error seems to be reduced to system; as we find that it is a part of the creed of that church, that their distinguished saints may, and still often do, work miracles of the most astonishing kind.

But even when all these extremes are avoided, some persons of real, and in general, rational piety, appear to cherish a portion of the same error. They conclude from the enlargement and fervour which they find in praying for a specifick favour or blessing, that such favour or blessing will certainly be granted them. Now that genuine and fervent prayer will always be followed with *a blessing* to those who offer it, we firmly believe; but not that the blessing will consist in granting the specifick object prayed for. It should always be kept in mind that the specifick object may be denied, and yet that something better may be granted in its place—something more for the glory of God, and more for the real and permanent good of the petitioner himself—something which, if he were fully enlightened and sanctified, he

would himself prefer before that which he so earnestly and exclusively seeks. The truth is, we never pray aright, in regard to any specifick thing that God has not absolutely promised to bestow in answer to prayer, unless we do it with a portion of the temper and spirit of our blessed Lord, when thrice he prayed in agony, that if it were possible the cup of anguish might pass from him, and yet as often added, "nevertheless, not as I will, but as thou wilt—not my will but thine be done." Here is our example, in all cases of prayer for specifick blessings in regard to which God has made no absolute promise; and thus asking, our prayers will certainly return with abundant blessings into our own bosoms, whether the particular thing asked for be granted or not. This conclusion professor Richards has fairly reasoned out—*scripturally* reasoned out—in this excellent lecture. He has proved beyond reasonable controversy, that such is the teaching of the infallible oracles of God, in regard to this important subject.

He proceeds immediately after the quotation we have given, to show what the faith of miracles was, and occupies nearly three pages of this closely printed pamphlet in showing what was its nature, and in exhibiting examples of it from the Holy Scriptures. As to its nature, he says, "What has been denominated the *faith of miracles*, because *peculiar* to those who wrought miracles, and *necessary* to such extraordinary displays of the divine power, seems to have been, not only a firm persuasion of the divine power, by which all things possible are alike easy to God, but that the contemplated miracle, in any given case, *would certainly be performed.*"

After proving clearly, from the sacred volume, that it was essential in the *faith of miracles*, that there should be a firm and unwavering persuasion, that in every given case a miracle would be wrought, he adds as follows—

"But it may be asked, how it could be known that it was the pleasure and purpose of God that a miracle should be wrought in any given case? Whether this question can be answered or not, let it be remembered that this fact of the divine purpose must have been known, or no sure ground for the certainty of the event could have existed. Our reply, however, is, that the purpose of God in the case might have been known by the immediate suggestions of the Holy Spirit. Nor is there any inherent improbability in the supposition that those who wrought miracles by the power of the Holy Ghost should receive intimations from him when and where these mighty works were to be performed. Did he preside over their thoughts, and over their words, whenever they opened their lips on the subject of their heavenly message, and can it be unreasonable or incredible that he should point out to them the fit occasions for those works by which their message was to be confirmed? Without some supernatural intimation of this kind, it does not seem possible that any firm persuasion of the miraculous event could exist. For can men believe without evidence? or could evidence be derived from any other quarter, as to the future occurrence of a miracle? But allow the intimation we have supposed, from that ever-present Spirit who was given to the primitive disciples, in his miraculous teaching and guidance, and all difficulty vanishes. What would otherwise appear a weakness or absurdity, becomes a plain and obvious duty. And thus the *faith* of miracles will have something to rest upon, as it is nothing else but giving credit to the divine testimony. It involves the belief that a miracle will be performed in a given case, how strange soever the miracle may be, agreeably to the suggestions of that Divine Spirit by whose agency it is to be accomplished."

After thus disposing of the inquiry in regard to the faith of miracles, the author says—

"But there is another kind of faith employed in prayer, common to Christians of all ages—a faith which takes hold of the divine attributes and the divine promises, without any miraculous intimation concerning the result—a faith which rests distinctly and primarily upon *God's word*, making *that* the rule and limit of its expectations. Whatever is declared in the sacred volume, it stands ready to receive, and to employ as an argument in prayer. Beyond this it never goes. At the same

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time, it may be remarked that this faith is the fruit and effect of divine teaching. It is wrought in the soul by that Almighty Agent who enlightens the understanding and sanctifies the heart; and it comprehends in it such a vivid belief of what *God is*, and of what he is ready to do for those who truly seek him as no unrenewed man ever possessed. Nor is this all—it implies a cordial approbation of the divine character and will. For, as we have already heard, it is a faith which works by love.

How this faith is put forth in the duty of prayer, may require some elucidation. I cannot better express my own views, than by saying that faith in this case is directed chiefly to two things—the attributes of God, and the promises which God has made in and through his dear Son.

1. Faith in the first place is directed to the attributes of God, and has much to do with these in the article of prayer. This is clearly implied in the declaration of the apostle, "He that cometh to God must believe that *He is*, and that he is the rewarder of them that diligently seek him," as if there could be no acceptable worship without such belief."

The author here goes on to show that the faith of which he speaks is "in most of the prayers recorded in the Bible, seen to fix upon some one or more of the divine attributes—and that *often*, if not *always*, it takes hold of the divine power." After a very satisfactory illustration of this particular, he proceeds to show—

"2. How faith regards the promises of God, all of which are made in and through his dear Son. Shall I say, it regards them as they are, or according to their true *intent* and *design*. In other words, that it makes them speak a language which the Holy Spirit intended they should speak, without narrowing them on the one hand, or giving them an improper latitude on the other. These promises are different in their character, and faith knows how to distinguish them." It is then shown that the promises are either *absolute* or *conditional*, *definite* or *indefinite*; and the nature of each of these classes of promises is explained, and examples of each are referred to in holy writ. In closing what he says on *indefinite promises*, professor R. approaches and introduces his main point in the following manner—

"When Christ says in his sermon on the mount, (Matt. viii. 7, 8.) '*Ask*, and it shall be given you; *seek*, and ye shall find; *knock*, and it shall be opened unto you: for every one that *asketh receiveth*; and he that *seeketh findeth*; and to him that *knocketh* it *shall be opened*'—it can hardly be made a question that this language authorizes every man, and especially every true Christian, to ask what he will for himself or for others, pertaining to this life or the next, and to ask with the hope that he shall receive, provided the object be lawful, and that he ask for it in a right manner. And to give the greater encouragement to prayer, Christ adds, 'What man is there of you, who, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask *him*?' Here, then, is a promise, that if we *ask*, we shall *receive*; if we *seek*, we shall *find*; if we *knock*, it *shall be opened unto us*; and it restricts us to no particular kind of blessings—but its language is broad enough to cover all our wants, and all our desires, which at any time we may have occasion to present to the throne of divine mercy.

A serious question now arises: how are we to interpret this promise, and other kindred promises, alike comprehensive in their character? I know of but two general opinions which are entertained upon this subject. One is that which I have already suggested, that promises of this kind are to be regarded as *indefinite*, so far, at least, as they stand related to the things where the will or purpose of God is not known: holding true in a sufficient number of cases to encourage hope, and excite to prayer—but in no degree pledging the divine veracity that whatsoever we ask with the faith common to true believers, or if you please, in a right and acceptable manner, we shall certainly receive. The other opinion is, that God has bound himself in these promises to give to his children *whatsoever things* they ask *believing*, making no exceptions—but construing the promises as being strictly and universally true, applying to every case where the blessing is sought in the manner required. Thus, if a man were to ask for his daily bread, and to ask it with that faith which he is bound to exercise, the truth of God stands pledged in the promise to grant it;

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or if he ask for any other favour, temporal or spiritual, for himself or for others, he may ask with an unwavering assurance that he shall receive, and receive the very thing he asks. Which of these opinions is true? To aid in determining this question, let me solicit your attention to the following remarks:"

We regret that our space forbids us to give more than the statement of the several particulars, and a few detached remarks, under one or two of them.—

"1. First, it is more desirable in itself, and a far greater privilege to the believer, to have the promise understood with the limitation we have suggested, than to suppose that God is pledged to give the very thing which is asked, be it *wise* or *unwise*, for his own glory on the contrary. * * * * *

"2. Besides: who that is any measure sensible of his own weakness and fallibility, but must be compelled to acknowledge that, in a thousand cases, when he prays, he knows not *what*, all things considered, would be for the best. His desires may be ardent, and directed to an object lawful in itself, and apparently of great moment, when yet he cannot tell whether, in the whole view of the case, it would be better for God to *give* or *withhold*. * * * * *

"3. But farther: it has commonly been supposed that our prayers, for many things at least, should be offered with submission. But it is difficult to conceive of any case where this ought to be done, if we interpret the general promises made to prayer without any restriction. * * * * *

"But if all the promises made to prayer are to be understood without any limitation or restriction, pledging God in every case to give the very thing which is asked, how could it ever be our duty to ask with *submission?* Our requests, it would seem, ought to be as unqualified and as absolute as the promise; and the only point to be aimed at would be firmly to believe that our requests would be granted. * * * * *

"4. Again: it is not unimportant to remark that the apostle John appears to have interpreted the promises made to prayer with the same limitations which we have done; in all cases, I mean, where the will or purpose of God is not known. (1 John v. 14, 15.) 'This,' says he, 'is the confidence which we have in him, that if we ask any thing *according to his will* he heareth us.' That is, as I understand the passage, he lends a gracious ear, and grants our requests: '*if we ask any thing according to his will.*' But when can this be said of us? If the *will* of God here be understood to mean his *sovereign pleasure* as well as his *perceptive* will—*what* he wisely purposes as to the event, no less than what he commands as a matter of duty, (and we can see no reason why an interpretation thus comprehensive should not be given,) then it is obvious that we do not ask *according to his will*, in the full meaning of the apostle, unless three things can be affirmed of our petitions; first, that they are *authorized*, embracing proper subjects of prayer; secondly, that they are offered in the spirit which God requires; and thirdly, that they *coincide* with his purpose or his sovereign pleasure, being such requests as in his wisdom he will deem it proper to grant. When all these circumstances concur, no doubt can be entertained that God will hear our prayers, and answer us in the very thing we ask. But this is adopting the principle advocated in the preceding remarks, that God is no farther bound by his general promise to hear the prayers of his people, than to give such things as in his wisdom he shall judge most suitable in the case."

The professor here continues to illustrate his "adopted principle," at considerable length, and with an overwhelming force of scriptural evidence. But we have already trespassed on the bounds we had allotted to ourselves, as preliminary to the result of the whole, and the inferences deduced from it, which we have promised to give at large. We hope our readers will give this quotation, long as it is, a very attentive perusal, for it is highly instructive, and cannot, we think, fail to prove edifying, if it be duly considered.

"From this extended view of the subject, what other conclusion can be drawn, than that the promises made to prayer must be understood with limitation in all cases where the will of God is not known.

If the question then return, how does faith regard the promises of God? our answer must be as before—it regards them as they are, and embraces them according to their true intent and design. *Absolute* promises it regards as absolute, *conditional* as conditional; those which are *definite* as holding true in every case, subject to no restriction or limitation; and those which are *general* or *indefinite* it regards as *indefinite*, and interprets them accordingly.—Some of the promises it considers as specifically made to the apostles, and others in the primitive church, and not applicable

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to Christians in general; others as belonging to Christians of all ages, and designed to awaken hope and encourage prayer.

But it may be asked how can these promises encourage prayer unless we believe them? And if we believe them, do they not insure to us the very things we ask? Is it not said, "All things whatsoever ye ask, *believing*, ye shall receive?" and again, "Whatsoever things ye desire, when ye pray, *believe that ye receive them*, and ye shall have them?" True: but these promises were made to the immediate disciples of Christ, who had the power of working miracles, and from the connexion it appears, ought to be limited to them and to others gifted with the same power. Whenever they exercised the faith necessary to a miracle, the divine veracity stood pledged that the miracle should be performed. But as these promises were made to a peculiar kind of faith, it is evident that they cannot be applicable to Christians at large, by whom no such faith is exercised. But farther: suppose that these promises had respect to all true Christians equally, it is plain that they secure nothing until the events prayed for are believed. "*Believe that ye receive them and ye shall have them,*" is the promise. It is not enough of course to believe that God is *able* to grant our petitions, we must believe that he *will*, or the condition of the promise is not complied with, and God is not bound. But how shall we come to this belief? We cannot come to it through the medium of the promise, because the promise pledges nothing, and secures nothing, until we actually believe. It affords no evidence that God will grant our requests, until we have first believed that he will grant them, and then the evidence comes too late to be the ground of our faith, because we have believed already. We cannot apply the promise until we have fulfilled the condition of the promise; but in fulfilling this condition we have exercised the faith required, which is a fact prior to the application of the promise and not subsequent to it; and consequently does not depend upon this application. It must be obvious, we think, to all, that faith in this case cannot depend on the promise, whatever else it depends on; but the promise, as to its obligatory force, depends on faith—which must always be presupposed before the promise can be applied. To suppose, as some have done, that faith is founded on the promise, is to suppose that the effect exists anterior to the cause, or that the effect has no cause; for until faith exists, the promise avails nothing, as to the certainty or probability of the desired event, and cannot be the ground of faith, unless it be to believe that God will hear us, if we first believe that he will hear us. From what quarter then must the evidence be derived on which this prior faith is to be built? It cannot be drawn from the promise, as we have seen, for that pledges nothing until this faith is in being; nor from any other source, conceivable by us, short of an immediate and special revelation. That such a revelation is possible will readily be admitted, but it will be long, if we mistake not, before, in the judgment of the Christian world, it will be regarded as in any degree probable.

It is again inquired, however, if Christians do not draw near to God in the full assurance of faith, and if they are not required to ask in faith, nothing wavering? Certainly; this is their privilege, and this is their duty. But what is their faith *assured* of? Not that they shall receive every thing they ask, whether it be best for them or otherwise; but that God is a being of infinite perfection, ready to do for his people more than they can ask or even think, and who will do all that they desire, unless his eternal wisdom shall decide to the contrary. This is what their faith is assured of, when it is grounded upon the sacred oracles. And is not this enough? Does not this place their hopes and expectations on the best possible foundation? Besides, let us suppose that when they pray they refer their petitions to the sovereign pleasure of God, as they ought most surely to do in all cases, where that pleasure is not known; what is the import of such reference? Is it not that God *should grant* or *not grant*, as it may seem good in his sight? Let the event then be as *it may*, *their prayers* are virtually answered, though they receive not the very things they desired. They receive what is best for them; and so far as they were sincere in submitting the matter to the will of God, they have what they ultimately chose.

Should the question then return, with which this lecture commenced, "*What is it to pray in faith, and how far has God bound himself to hear such prayer?*" the answer will be obvious. If the *faith* concerned be the faith of miracles, then it is to pray believing that the very thing which is asked will be granted; but if reference be had to the faith common to all true Christians, then it is to pray firmly believing in the being and attributes of God, in the truth of his gracious promises, and in the general fact that he is ready to hear prayer, and to grant to his people whatsoever they ask *according to his will*, withholding nothing which he perceives best for them, and most for his glory. In all this, however, it is to be understood that we ask in Christ's name, and expect a gracious hearing on his account solely, as the great Mediator of the new covenant, through whom all the blessings of that covenant are bestowed.

We conclude this long discussion with two remarks.

And first: if we have taken a right view

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of this subject, it is easy to perceive that they must labour under a mistake who imagine that their prayers shall infallibly be answered in the very thing they ask, provided they ask in the manner which God has prescribed, or in a way acceptable to him. They ask, it may be, for the conversion of an individual, or for many individuals; and if they ask with a certain degree of fervour, connected with confidence in God as the hearer of prayer, they suppose that he is bound by his promise to grant their requests; and hence it has been common for such persons not only to indulge the hope that their prayers will be literally answered—a circumstance which we do not condemn—but to predict with confidence that the thing prayed for will certainly be given. They are sometimes heard to say that they have gotten a promise to this effect, because, as God has promised to hear prayer of a certain character, and believing that they themselves have offered such prayer, they conclude that God is now pledged by his promise, and will verify it to them. Their mistake, however, lies in this: God has made no such promise as they suppose to prayers which his people offer to him in the exercise of a true and living faith. They construe the promise as if it were *definite* or *universal;* holding true in every case, and subject to no limitation or restriction: whereas we believe, and have endeavoured to show, that the promise is *indefinite* in all cases where the will or purpose of God is not known: of course, that the veracity of God is not pledged to grant the very things we solicit; but that he gives or withholds according to his sovereign pleasure. But, to prevent all misconception, let me explicitly state that there is the utmost encouragement to pray, and that the hopes of God's people may justly rise high that he will hear and answer their prayers, and often in the very things which they desire; that they have cause to hope the more, the more their hearts are drawn out to him, the more they can see of his glory, and lie at his feet, and exalt his eternal majesty in their hearts; the more they can take hold of his strength, and apprehend the truth of his promises; the more they can see of Jesus, the great Mediator, at the right hand of God, and the stronger their reliance upon the fulness of his righteousness, and the preciousness of his blood. Nay, they may have so much hope, arising from these and other circumstances, that God intends to hear their prayers in the very things which they ask, as to indulge in a prevailing expectation that he will; but they have no certainty, nor can they arrive at it by any process whatever. God is not bound, nor can they certainly tell what he will do until the event shall declare it, unless you suppose a special revelation.

But I hear it said, would God breathe into my heart such desires, so *sincere*, so *ardent*, unless he intended to answer them? I may reply, it is not very probable, but still there is no certainty. Had not Paul very sincere and ardent desires for the salvation of his brethren, his kinsmen according to the flesh? and were not these desires the fruit of the Spirit? These desires, however, though often expressed in prayer, were not granted. And it may be so with respect to many who offer fervent prayers now. Besides, where has God said that he will not move his people to feel and pray as they ought to do, without giving them the very things which they ask? Are they not bound to plead for every blessing, and especially for spiritual blessings, with the utmost sincerity, and, where the blessing is supremely important, with all the strength and fervour of their souls? Would they not thus plead if they were perfectly sanctified? and would it not be a privilege to plead in this manner, though God should not always grant the very thing which they desire? Who can say that God does not often impart this spirit of prayer chiefly for the purpose of bringing his children near to him, and perfecting that holy fellowship which they have with the Father and the Son?

Far be it from us to dampen the faith and hope of Christians by these remarks, or in any degree to diminish the proper inducements to prayer. Would that they might feel a thousand times more confidence in the power, and wisdom, and grace, and covenant faithfulness of God than they do; and that they took a far deeper interest in the cause of truth and the salvation of their fellow men! But we desire to guard against a spirit of presumption, and to promote a correct mode of thinking and speaking on this deeply momentous subject.

2. We remark, secondly, that as we have no authority for predicting any particular event simply on the ground of our prayers, as though God had bound himself to grant whatsoever we desire, so, on the other hand, it is venturing too far to assert that we shall not have this or that mercy unless we pray for it. We must be careful not to limit God where he has not limited himself. There are many favours which he ordinarily gives in answer to prayer, and some perhaps which he will not give unless duly solicited at his hands. But it is wise in us not to invade his sovereignty, nor to set bounds to his goodness where he has set none. It is usual for God to connect the salvation of children with the fidelity of parents; and if a parent is unfaithful, and neither prays nor labours for the conversion of his children, as he ought to do, it might justly be said that he has little or no reason to expect their conver-

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sion. It is God's usual method to connect revivals of religion with the prayers and fidelity of Christians in those places where revivals occur; and it might be proper to say that Christians have no reason to expect a revival in such places, while they remain in a great measure indifferent to this object, and neither pray nor labour for it with becoming zeal. But is it not going too far to assert that this is God's only method of building up his cause? that a revival will never be experienced and sinners converted until Christians awake and cry mightily to God for the descent of his Spirit? In other words, that God will not pour out his Spirit upon a congregation but in answer to solemn and special prayer by his people for this object? Such language is often employed, but we think it *unguarded:* it is warranted neither by the tenor of God's promises, nor by the events of his providence. He does more for his people often than they ask, and sometimes surprises them by a mercy which they neither looked for nor requested. I could mention several important revivals of religion, (nearly twenty,) if an ingathering of souls into the Redeemer's kingdom ought to be so denominated, which were not preceded, so far as human eyes could discern, by any special spirit of prayer on the part of the Lord's people. They were manifestly asleep when the heavenly bridegroom came, and were roused into action only by his almighty voice calling dead sinners from the tomb.

Such events do not happen to exculpate the *unbelief*, the *slothfulness*, and *stupidity* of Christians, but to display God's sovereignty, and to overwhelm us with the boundless riches of his mercy.

I know it may be said that it is not easy to determine whether such revivals as I have alluded to were not, after all, the immediate answer to prayer. Some person, however obscure or unheeded, may have prayed for them some time or other, if not immediately preceding their commencement. This, indeed, is possible; though no evidence can be produced of the fact. But, were this admitted, one thing is certain: the churches, as collective bodies, were asleep; and this is enough for our purpose. It shows that the blessing was not necessarily suspended on their prayers —at least those solemn and earnest prayers to which the promise of God is evidently made. God has promised, for the purpose of encouraging his people to pray; and he fulfils his promises in such circumstances, and often with such particularity, as to inspire his people with confidence and joy; but this hinders not the display of his sovereign mercy towards *individuals* and communities whenever and wherever he may judge it will subserve the purpose of his glory. Let us beware then of taking ground which he himself has not taken, and of dealing out assertions concerning the operations of his grace which neither his word nor his providence will sustain. At the same time, let us also beware, that our very caution do not betray us into lukewarmness and unbelief; and that, under a pretext of divine sovereignty, we excuse our want of zeal in the cause of man's salvation. We act under a fearful responsibility, and danger awaits us on every side. Our only safety lies in making God's word the rule of our faith, and his glory the end of our actions. May he give to us that *humble, inquisitive,* and *impartial* spirit which is intimately connected with successful investigation, and which will be the surest pledge of our understanding and obeying the truth.

Literary and Philosophical Intelligence, etc.

Liberia.—We have received the Liberia Herald of the 7th September. The settlement continues to flourish. The annual election of Vice Agent, two Councillors, High Sheriff, Treasurer, two Censors for Monrovia, and two for Caldwell, Committees of Health for Monrovia, Caldwell and Millsburgh, and Committees of Agriculture for the same places, took place in the beginning of September. The election for a Vice Agent was a close one.—A. D. Williams, the successful candidate, receiving 152 votes, and G. R. M'Gill, his opponent, 139. The Herald says that the election passed over in peace, "and though we have no broken heads or limbs to record, it was not owing to the want of zeal on the part of the friends of the candidates." A good example is set by this infant empire to nations that are older and should be wiser. During the month of August, the thermometer ranged at Monrovia from 70 to 78 degrees, with but very slight variations in the course of any one day. The commerce of the settlement is constantly on the increase. Vessels from Great Britain touch at the port almost weekly. The masters of American vessels, as they become better acquainted with the coast, pay but little regard to the seasons; and it is stated that during the greater part of the last periodical rains there was much activity and bustle in the business part of the town.—*N. Y. Com. Adv.*

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Gold Mines in Egypt.—A letter from Alexandria, in Egypt, dated Aug. 12, states that M. Linant, a French traveller, has discovered a rich mine of gold in the mountains that run along the Isthmus of Suez. He conveyed 9 chests of the ore to Cairo, some of which, on being smelted, rendered one-fifth of pure metal. The most productive of the mines of Peru do not afford a larger proportion.

The following is a statement of the coin struck at the mints of France from the commencement of the reign of Napoleon:

	fr.	c.
Imperial coinage, .	1,415,854,495	50
Coinage under Louis, XVII., ...	1,004,163,169	75
Do. under Charles X.,	685,430,240	50
Do. under Louis Philip,	279,852,948	50
Total, ...	3,385,300,854	25

In 1831, the issue was 254,619,578 fr. 50c., of which 49,641,380fr. in gold, and 264,978,196fr. 50c. in silver.

	fr.	c.
The Paris mint struck,	104,900,000	50
Lille do.	44,122,566	50
Rouen do.	42,162,207	25
Lyons, do.	17,261,778	
Marseilles do. . . .	10,176,180	

The mints of Paris, Lille and Rouen, are the only ones that struck gold coin. In the specie in circulation are comprised not only the 3,385,200,854fr. 25c. struck since the reign of Napoleon, but also, the old coin and that of the Republic. This specie has not remained in France, as French coin is to be met with all over Europe. But the loss is compensated by the introduction of foreign coin into France. Hence it is evident that France possesses the greatest portion of the metallic circulating medium.

Thirty millions of bushels of barley are annually converted into malt by the breweries of Great Britain; and upwards of eight millions of barrels of beer, (of which more than four-fifths are strong,) are brewed annually. This enormous consumption attests the fondness of the people for the beverage of their forefathers. —*London Mirror.*

Education of the Blind.—The situation of no class of sufferers deserves more commiseration, and generally excites more sympathy, than that of the unfortunate blind, who are deprived of that sense, which, of all others, perhaps, is the source of most enjoyment to those who have it in vigorous exercise. They who were deprived of sight in early life, prior to the cultivation of the mind by education, suffer comparatively, in a greater degree, perhaps, than those in whom blindness is a natural consequence of age, but whose minds, well furnished, afford materials for reflection. To supply this deficiency, is truly desirable; and it appears that a person well recommended and acquainted with the art of instructing this class of sufferers, is at present in the city, ready to engage in the business, if encouraged to do so. We do not know whether the design of the Wills' Hospital embraces the education of the inmates; but we presume it would naturally have had a place in the benevolent mind of the founder of that institution; if so, a better opportunity than that now afforded, by the presence of Mr. FRIENDLANDER, of obtaining a suitable instructor, may not soon offer. We were not aware of the number of the blind in the United States, until induced by the notice of his being here, we examined the last census, which furnishes information on the subject. It appears from it that there were in 1830—5444 of this class in the United States, viz: 3974 whites, and 1470 blacks, being about one in every 2363 persons of the whole population. From a hasty calculation, it appears that the coloured population of this class are more numerous in proportion than the whites; as the whites are one in 2650, and the coloured one in 1584; the proportions are very different in the different states. In Pennsylvania, there are 503 blind, viz. 475 white, and 28 coloured; being about one in every 2680 of the population. What proportion are of a suitable age to receive instruction, cannot be accurately ascertained.—*Hazard's Register.*

Religious Intelligence.

The small space to which we are obliged to confine our Religious Intelligence for the present month, we fill with an article from the London Missionary Chronicle, for October last. We select this article because it relates to a missionary station, of which we believe the most of our readers have heard but little. It gives a very affecting view of the moral principles, as well as religious superstitions of the Chinese—a people whom some infidel writers extol for their ethicks—It is, we think, worthy of notice, and certainly is

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very gratifying, to find Mr. Medhurst saying, in the close of his report—"My dear partner, and our four children, together with our valuable coadjutor, Mr. Young, have all been preserved from sickness and danger for a considerable period." Batavia has usually been considered as the grave of Europeans. Yet here is a family of seven individuals, that "for a considerable period" have not even been visited with sickness—at as an unhealthy a misionary station probably as any one in the world. With a suitable precautionary system, we believe that missionary enterprises, under the blessing of God, may be prosecuted, without such terrifick apprehensions from unhealthy climates and places, as are too generally indulged.

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BATAVIA.

Extracts of a Letter from Rev. W. H. Medhurst, dated Batavia, 30th Jan. 1832.

Honoured Fathers and Brethren,—

Amid the multiplied changes continually occurring in human affairs, and the inroads death is perpetually making in the ranks of mortals, your agents at this station are still enabled to hold on their accustomed course without any material interruption. Our divine Saviour has graciously prolonged our unworthy lives, and preserved us in health and activity up to the present period. The usual routine of missionary duties has been gone through, and no available opportunity wilfully neglected, of endeavouring to communicate the saving knowledge of the gospel to them that sit in darkness and the shadow of death;—but still we cannot but feel our need of a revival, and of a double portion of the spirit of all grace, to prevent our desponding under the long trial of our patience, and to invigorate us while waiting for the early and the latter rain; particularly as we see so little good resulting from the long-continued operations at this station, and the heathen mind still remaining proof against repeated efforts to bring them acquainted with the truth as it is in Jesus. Those only who know the worth of immortal souls, and who feel the stirrings of a Saviour's love, can have any adequate conception of the sorrow and anguish that fill the missionary's mind, when, going from house to house, day after day, he meets the same cold reception, observes the same chilling indifference, and is dunned by the same stale objections, which have been answered a thousand times, and still a thousand times recur, as if they had never been refuted. To keep up the spirit of vigorous effort in spite of opposition, is easy, compared with the maintaining of it amidst inattention and neglect. Grace and prayer alone can keep alive the flame of missionary zeal amid such discouragements—oh, that the Lord would visit us in mercy, and make all grace to abound towards us! And, oh that every well-wisher to missionary objects would be fervent in prayer on our behalf, and give the Lord no rest till he come and rain righteousness upon us!

Missionary Labours at the Station.

Notwithstanding, however, the desponding and self-condemning tone, in which I have been compelled to commence this communication, yet have we *had*, during the last half-year, some reason to thank God and take courage. The English congregation, on Sabbath mornings, has maintained, yea, increased, its usual numbers, and a proportionate degree of seriousness and attention has been visible. Two of our English friends have, within the last few months, given decided evidence of a work of grace on their souls, and have joined us in celebrating a Redeemer's love. One of these has been brought by affliction to seek an interest in the best things, and the other has been constrained to devote his *youth to God* as the most reasonable service. The Malay service, every Lord's day at noon, has been conducted as usual by Mr. Young, who has kept charge likewise of the Chinese schools, and, by his devoted piety and discreet demeanour, has increasingly endeared himself to all around. The three members of our native church continue steady, while their number is likely to be increased by a few additions from among the native Christians here. The service, formerly mentioned as conducted in the Dutch church, every alternate afternoon, has been continued, as also the lecture in the open air to the convicts, whose numbers have lamentably increased to upwards of five hundred. Their wild untutored minds seem sometimes impressed, and their attention considerably arrested by the truth. On Friday evenings, a sermon is preached in the Malay language, and on Tuesdays a prayer meeting is held in the same tongue. Depok is visited occasionally, and evidence of good appears.—In addition to these stated services, daily visits are made to the natives in the streets, campogns, and bazaars, for the purpose of conversation and tract distribution; on these occasions, when a few are found collected together, or even one seen seated alone and unemployed, the opportunity is embraced for the introduction of sacred things, and for the exposition of the main doctrines of the gospel. The certainty of

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future retribution, the demerit of sinful men, the need of a Saviour, and the suitableness of the gospel to our state and wants, are the main topics.

Defective and erroneous Notions of Moral Obligation entertained by the Chinese at Batavia.

The chief difficulty with the Chinese seems to be, to make them at all sensible of their guilt and danger, principally because sin, in their estimation, is a very different thing from what it is in ours; the word *sin*, in their language, being synonymous with crime, and those things only being accounted sinful which are cognizable and punishable by human laws;—thus murder, arson, theft, and adultery, are considered sins; but lying, deceit, fornication, gaming, drunkenness, pride, anger, lust, and covetousness, together with all bad passions of the human heart, which do not proceed to any glaring act injurious to our fellow-creatures, are none of them considered in the light of sins. Whatever Chinese moralists and philosophers may assert and teach, Chinese men and women in common life do not regard these things as criminal, do not strive against them, nor feel any misgivings on account of their prevalence in their hearts and lives. I have heard them openly and unblushingly plead for the policy and even necessity of deceit in business, without which, they pretend, that they could not live; fornication I never heard condemned as unlawful, so long as both parties were willing to live in that state, and no connubial engagement was infringed thereby; gaming is the more strongly pleaded for on account of its being licensed by law; and drunkenness, with its cognate vice, opium-smoking, can be looked upon as no offence, in their estimation, so long as the intoxicating drug or liquor is purchased with their own money. Indeed, no evil disposition, which can be concealed from human observation, is considered by them as criminal; and, in their reasonings among themselves, their blinded consciences fail not to excuse without accusing them for their transgressions. The law of God has been frequently laid before them, in all its strictness and impartiality—but it is not so easy for a Chinese to apprehend the ground of its authority, or to receive it as a divine communication on the mere words of a stranger; particularly when, instead of recommending itself to their judgments, all the precepts of the first table, and not a few of the second, when explained in their utmost latitude, run directly contrary to their preconceived notions of religion and morality. The only faults which they ever tax themselves with, are, in reality, no faults; such as the quitting their native country while their parents are alive, dying without posterity or laying up for their wives and children; also treading unwittingly on an ant, eating beef, or allowing *hungry ghosts to starve*;—convictions of conscience for such like offences sometimes seize them, but these, instead of furthering, only hinder their sincere humiliation for sin, and heartfelt repentance on account of it.

Their Modes of purifying Conscience, and Ideas of future Punishment.

Again, when convinced in the slightest degree of sin, they have so many methods of pacifying their consciences, and putting far off the evil day, that it does not follow that concern should be manifested for their eternal safety. Those who do believe in a hell think that only the worst of criminals and vilest of mankind will be consigned to that awful place, the punishment of which they are still far from considering eternal. But the greater part of them do not believe in a hell, because they do not see it; and though they are in the constant habit of sacrificing to the dead, providing for hungry ghosts, and conveying money, food, and apparel, through the smoke for the use of their deceased relatives in *Hades*, yet they have not the slightest apprehension of being themselves consigned to that dismal place, and make no attempts to escape from it. They believe, indeed, that they may be punished by coming out into the world again in another and a worse shape than that which they now inhabit—that they may even be beggars, slaves, dogs, horses, or the meanest reptiles, yet, as consciousness will then cease, and, whatever they were or may be, no recollection of the same does or will accompany them, they are, therefore, the less concerned about their fate in this respect, and the apprehension of it has no salutary effect on their conduct and lives. The retribution which the Chinese most dread, is the reprisal that may be made on their posterity in the present life: they are sometimes greatly alarmed lest, in consequence of their fraud and oppression, their children and grandchildren should suffer, and the widow's mite and orphan's portion, which have been by them kept back by fraud, should be wrung out of the purses of their posterity after their decease. Such a motive as this, however, is too weak to bring them to entertain any serious alarm; and, without being aware of their danger, we can hardly expect them to be earnest in fleeing from the wrath to come. Thus we never hear any bewailing their lost condition—their whole concern is, What shall we eat? &c., and none saith, Where is God, my Maker?—or what shall I do to be saved? No opportunity has been omitted of making known the Saviour,—of representing his sharp sufferings, bitter death, amazing love, and unlimited power to save; but, though these things be insisted on

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over and over again, these people seem to have no heart to them.

Their Indifference to the Offers of the Gospel.—Instance of their Superstition.

All the day long have we stretched forth our hands to a disobedient and gainsaying people—oh, that the Lord would appear in the thunder, in the whirlwind, or rather in the still small voice, speaking to the hearts of this people, and melting them into obedience by the all-constraining influence of a Saviour's love.—The following instance of attachment to idolatry may serve to show the blindness and ignorance of these people: a man's house, in a neighbouring village, being on fire, and there being just time to save a few of his most valuable commodities, he rushed in and rescued—not his goods—but his parental tablet, which stood on the altar-piece, leaving his valuable clothes and merchandise a prey to the flames. He was thus reduced to beggary, and was obliged afterwards to take refuge in a wretched hovel, exhausted with disease and hunger, still clinging to his parental tablet, which he had saved at so much peril and at so great a cost. This tablet is nothing more than the name of a parent, with the date of his birth and death, engraved on a piece of wood, which they look upon as a kind of representative of the deceased, offer to it the daily meed of incense, and rely on the same for health and prosperity. The Catholics, in China, on the accession of a convert, insist on the destruction of this tablet, as a proof of an entire rejection of their former faith.

View of Publick Affairs.

EUROPE.

The latest European dates are from Britain (London and Liverpool) of the 23d and 24th of October, and from France two or three days less recent. We have hitherto been of opinion, that a general war in Europe was not likely to grow out of the collisions between Holland and Belgium, or those between the conflicting parties in Portugal. The last accounts, however, appear more warlike than any we have before seen of late. Indeed, the captain of a vessel arrived at Charleston, S. C., direct from Amsterdam, reports that hostilities had actually commenced between Holland and Belgium. But as he left Amsterdam on the 20th, and we have *Liverpool papers to the* 24th of October, which say nothing of actual war, we may believe it had not then commenced. All accounts however agree, that every thing short of war begun, had taken place.

BRITAIN.—The British Parliament has been in recess since August last; and the only important article of news from Britain, which we have seen during the last month, relates to the fitting out of a powerful fleet, of about twenty vessels of war, some of them of the largest size, for blockading the Scheld; with a view to coerce the Dutch to agree to the award of the five great powers in relation to the controversy which has so long existed between Belgium and Holland. The British fleet is collected at Spithead, where it is expected that it will be joined by a French fleet, destined to co-operate in the contemplated blockade. We think there are strong indications that the present ministry are losing their popularity in Britain.

FRANCE.—By a royal ordinance the French Chambers have been convoked for the 19th of Nov. ult. A new ministry has been formed, at the head of which is Marshal Soult. He is decided in favour of coercing Holland to accept the proposed arrangements in regard to Belgium; and it is said has declared that if the Dutch resist, he will lay the keys of the citadel of Antwerp on the table of the Chamber of Deputies on the day of their meeting. "Let not him that putteth on the harness, boast himself as he that putteth it off." The new French ministry, it appears, are decidedly opposed to what is called the liberal party, and disposed to sustain the measures and the throne of Louis Philip, at every risk. In the expected operations against Holland, Britain and France act in concert. French troops, however, had not entered Belgium at the date of the last accounts; although every preparation had been made for the purpose.

SPAIN.—There have been great overturnings lately in Spain. The king has been apparently at the point of death, and indeed there was a short period, it would seem, when he was supposed to be actually dead. It turned out, however, to be only a state of suspended animation, and he has since been recovering his health. But during his illness his ministers availed themselves of his delirium, or unconsciousness, to obtain his signature to a repeal of the decree he had previously published, abrogating the Salique law in Spain, and appointing his daughter as the heiress apparent to his crown—the queen to be regent during the daughter's minority—The object of the ministry was

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to make the king's brother Carlos his successor, who is understood to be a greater bigot and tyrant than Ferdinand himself. On the king's recovery, and having understood from his queen and other attached friends, what had been done and plotted during his illness and mental imbecility and aberration, he not only dismissed the whole of his existing ministry, but directed Señor Colomarde, who had been at the head of it, to be imprisoned in the citadel of Pamplona, and the Duke d'Alcudia, who had been another principal in the plot against him, to be confined in the castle of St. Sebastian de Cadiz. Nor is this all—Martinez de San Martin, who was political chief of Madrid in the time of the Constitution, has been appointed Superintendent General of the Police of the kingdom. A decree of a general and unlimited amnesty for political offences has also been published—excepting only fifteen persons, whose names we have not seen mentioned. The Spanish forces have likewise been ordered to withdraw from the frontiers of Portugal, and an explicit declaration has been issued of the purpose of Spain to observe a strict neutrality in regard to the war between Don Pedro and Don Miguel for the crown of that kingdom. In a word, the changes that have taken place amount almost to a revolution in favour of the Constitutionalists. It would seem that Ferdinand has discovered that the Popish apostolicals, as they have been called, will be content with nothing short of making the reigning monarch entirely subservient to their views; and believing that they would find in his brother Carlos a more pliant tool than they could make of him, or of his queen and daughter, they have nefariously endeavoured to keep the succession from the latter, and give it to the former. What will ensue, time will disclose. The Spaniards in general are such willing and devoted slaves of the Papal superstition, that they do not seem prepared for any thing like real freedom.

Portugal.—The forces of Don Miguel have made a series of attacks on the lines of Don Pedro, in the neighbourhood and suburbs of Oporto, and in all have been repelled with great loss. It appears, however, that the invaders fought bravely, and in some instances desperately. But it is stated that they have experienced such repeated defeats, that the soldiers refuse to march to any new assault. The British troops in Oporto, especially the officers, have suffered severely in defending the lines. But the most important advantage gained on the side of Don Pedro has been at sea. The fleet of Don Miguel, after having suffered much in previous conflicts with that under the command of the British Admiral Sartorius, took refuge in the Spanish port of Vigo, about eighty miles to the north of Oporto. Thither Sartorius followed, and blockaded the port and the fleet. It is rumoured that in an attempt to escape, the whole fleet of Miguel has been captured by Sartorius; and the rumour, although not entirely authenticated, is attended by circumstances of probability. Should it prove true, it would seem that the cause of Miguel must be nearly desperate; especially as Spain will probably show him no favour in future; and without a naval force, his whole seaboard may be blockaded by his rival's fleet.

Naples.—With the authorities of this country ours has been negotiating for a considerable time past, to obtain indemnity for the spoliations committed on our commerce, in the days of Murat and Buonaparte. Our claims, after being long resisted, have recently, and rather unexpectedly, been allowed; at least to the amount of 2,150,000 dollars. It appears that it was nothing but the fear of our navy, and the decisive movements of our envoy, Mr. Nelson, that eventually had an effect on the Neapolitan court, in obtaining our demand. An uncommonly terrific tornado desolated a district of this kingdom, on the 10th of Sept. ult. It was confined in breadth to about 300 paces, and in length to 15 or 16 miles. But in its course every vegetable production was destroyed, some houses were overturned, and 35 individuals were killed, and 63 severely wounded.

Greece.—The allied Courts of France, England and Russia, have united in a Manifesto, signed by their representatives severally, and addressed to the Greeks, announcing the appointment for them of a sovereign, in the person of Otho, prince of Bavaria. The father of Otho has also addressed a letter to the Greek Senate, commending his son to their kind reception, and willing acknowledgment, as their rightful king—He has also appointed a regency for the assistance of the young prince during his minority. How all this will tally with Grecian feelings and views remains to be seen. An extension of territorial limits and pecuniary aid is promised; and the allied powers seem determined to render this arrangement final and permanent. We wish it may prove propitious to this long agitated and deeply afflicted people.

Holland and Belgium.—The Session of the States General of Holland was opened at the Hague on the 10th of October by the king in person, and with a speech of great pith and decision. He represents the country as in a highly prosperous and united state, and on terms of peace and amity with all foreign powers. With Belgium however, he is decisively opposed to any compromise, on the terms proposed by the London conference of the great powers. He declares his determination to resist to the last

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extremity all attempts to enforce the specified terms. In addition to this, all accounts agree that the Dutch are unanimous in their approbation of the stand taken by their king, and resolved to contend to the last, both by sea and land, against the award made —partially and unjustly they think—in favour of Belgium. In the mean time, the king of Belgium is disciplining his troops and looking for the arrival of his French allies, to commence the enforcement of the award made by the London conference. Hence the prospect of war, of which we have already made mention. It is stated that the king of Prussia has consented to the blockade of the Scheldt by the combined fleet of Britain and France; but has declared that he will resist the entrance into Belgium of any land force from France. We suppose the king of Holland relies on this Prussian succour, in case of emergency; and he has heretofore proved himself more than a match for the Belgians, when unaided by French troops. It will be happy if a general war in Europe is not the result of this wretched squabble between Belgium and Holland.

TURKEY.—It appears that the success of Ibrahim Pacha against the Turkish Sultan's Asiatick army, has been so complete, and his approach toward Constantinople so rapid, while at the same time the Sultan's fleet has been vanquished by that of Mahemet Ali, that the overthrow of the power and dynasty of the present Ottoman Grand Senior, is seriously dreaded. We have seen an article intimating that the Sultan Mahmoud would abandon his throne, and withdraw to some neutral state. This, however, we regard only as conjecture; but it is certain that the Pacha of Egypt has proved more than a match for his nominal master, both by sea and land; and that there is no apparent hindrance to the Egyptian Pacha sending his army to any part of the Turkish empire, that best pleases him. It is stated that the ravages of the Cholera have succeeded to those of the plague at Constantinople.

ASIA.

The town of Bushire, in Persia, is stated to have lost two-thirds of its population by the plague, in May last. All government was at a stand. The British resident, and his family, had removed to the island of Congo, in March; and a guard of some force, which had been left at the residency, had perished to a man.

AFRICA.

The wonderful success of the present Pacha of Egypt appears to be owing to his own sagacity and energy, in introducing into his army and navy the European tacticks, and into his dominions, as extensively as possible, the European arts and sciences. For a number of years past he has been sending many of the most promising young men in his dominions to France and Britain, for their education, and patronizing eminent men from those countries whom he has invited to Egypt. The Turkish Sultan, probably, has been induced by this example to begin the same process; but his rebellious Pacha has been beforehand with him, and is reaping the fruits of his earlier wisdom and activity.

AMERICA.

The controversy of the republic of Buenos Ayres with the United States, relative to an occurrence at the Falkland islands, heretofore announced, has proceeded to such a length as to cause our Charge d'Affairs, Mr. Baylies, to leave that republick and return home. Whether our government will approve his proceedings or not remains to be seen. It would seem that in Mexico the government is on the point of undergoing another change, at least in its chief. Santa Anna has laid the city of Mexico under siege; and although at the last accounts he had retired a little, with a view to meet the adverse forces of his rival, Bustamente, yet every appearance was in favour of his ultimate triumph.

UNITED STATES.—Agreeably to adjournment, our Congress convened on the first Monday of the present month. The message of the President at the opening, and his proclamation since, relative to the nullifying proceedings of South Carolina, are state papers which exhibit talent of a high order, and they recognise that dependance of our nation on the good providence of God which ought ever to characterize such publications. Whatever differences there may be among our citizens—and wide differences there certainly are—in regard to some of the communications and recommendations of the President, we think that every real friend of his country must be sensible that the present is a time to allay and not to foment discord; to unite heart and hand for the preservation of our national union and character; and for every Christian, in almost every prayer that he offers, to implore the interposition of Almighty God in behalf of our beloved land,—to implore Him to turn us as a people from our sins, and to turn his displeasure from us. We wish our government would call the whole nation to humiliation, fasting and prayer

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